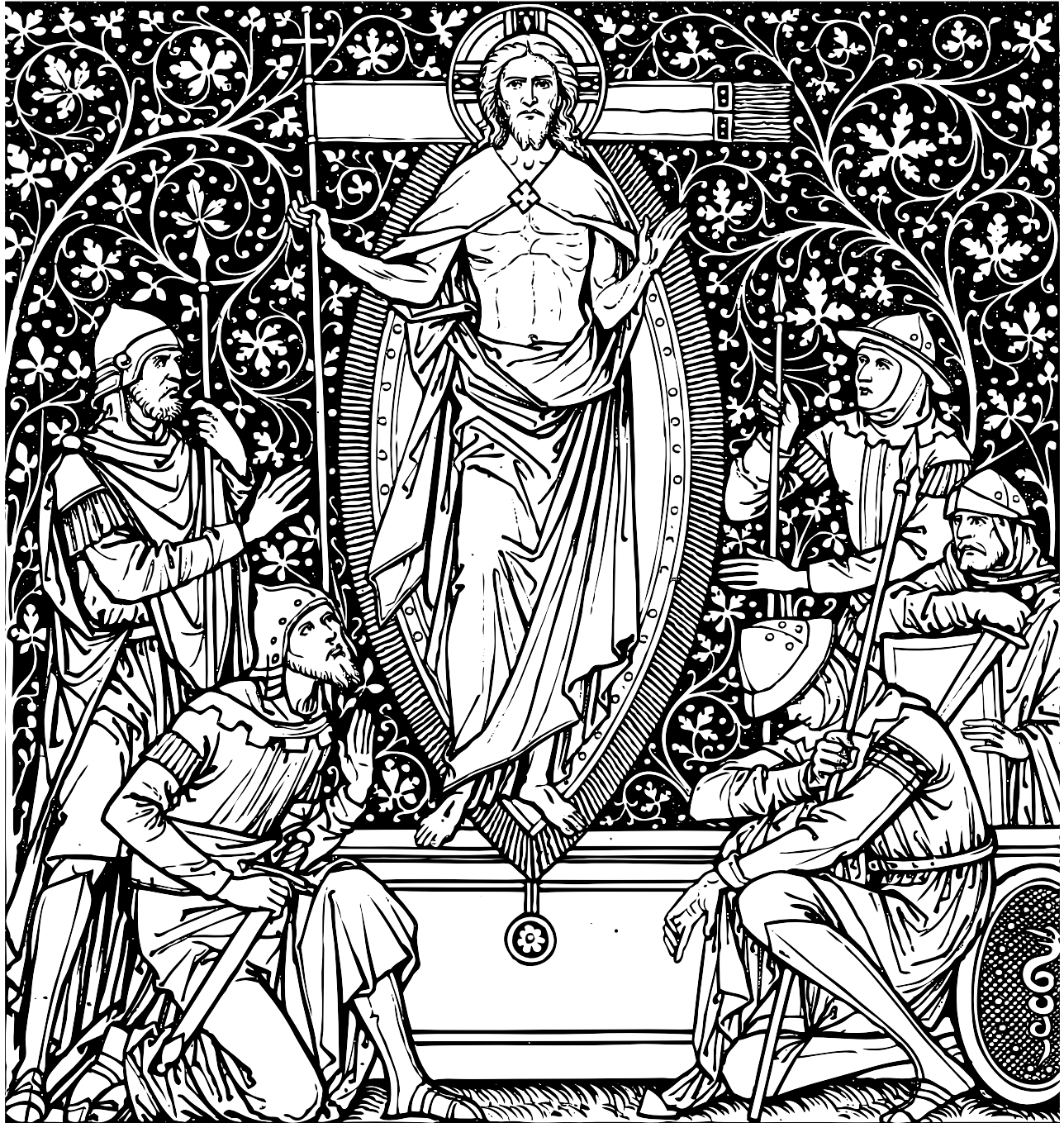


GRACE episcopal church



The Great Vigil of Easter

A.D. 2025

April 19, 2025 7:00 P.M.

THE LIGHTING OF THE PASCHAL CANDLE

The Lighting of the New Fire

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.*

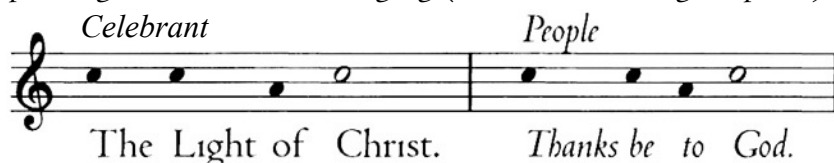
She inserts five grains of incense in the form of a cross, saying,

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):



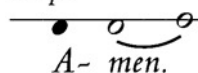
*The candles of the members of the congregation are lighted from the Paschal Candle.
The candles remain lit during the singing of the Exsultet.*

EXSULTET

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 spi- rit.

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.

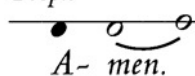
IT is very meet, right, and our bounden duty, that we should at all times and in all places, with our whole heart and mind and voice, praise thee, the invisible, almighty, and eternal God, and thine only-begotten Son, Jesus Christ our Lord; for he is the very Paschal Lamb, who at the feast of the Passover 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. The Great Flood: Genesis 7-9 *passim*

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

THEN the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate; and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of all the earth. For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground." And Noah did all that the LORD had commanded him.

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And rain fell upon the earth forty days and forty nights. On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort. They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And they that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

The flood continued forty days upon the earth; and the waters increased, and bore up the ark, and it rose high above the earth. The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters.

At the end of forty days Noah opened the window of the ark which he had made, and sent forth a raven; and it went to and fro until the waters were dried up from the earth. Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground; but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put forth his hand and took her and brought her into the ark with him. He waited another seven days, and again he sent forth the dove out of the ark; and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. Then he waited another seven days, and sent forth the dove; and she did not return to him any more.

In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth; and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. In the second month, on the twenty-seventh day of the month, the earth was dry. Then God said to Noah, "Go forth from the ark, you and your wife, and your sons and your sons' wives with you. Bring forth with you every living thing that is with you of all flesh — birds and animals and every creeping thing that creeps on the earth — that they may breed abundantly on the earth, and be fruitful and multiply upon the earth." So Noah went forth, and his sons and his wife and his sons' wives with him.

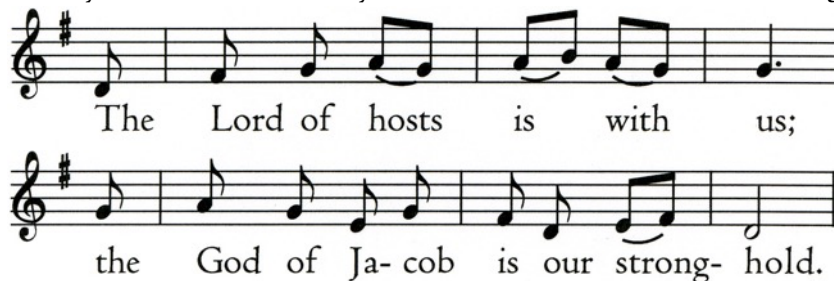
THEN God said to Noah and to his sons with him, “Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” And God said, “This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.

The Word of the Lord.

Congregation’s Response: Thanks be to God.

Psalm 46: 1-10 *Deus noster refugium*

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



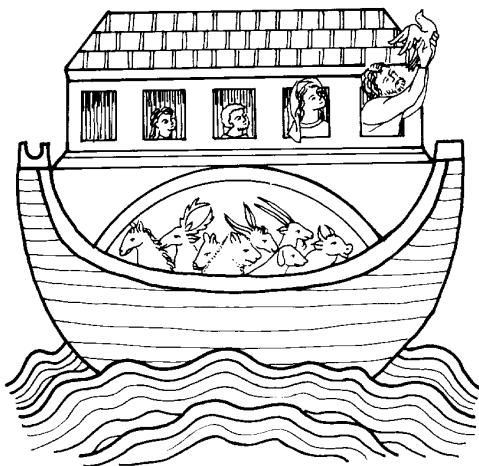
GOD IS OUR REFUGE and strength, a very present help in trouble. Therefore we will not fear, though the earth be moved, and though the mountains be toppled into the depths of the sea; though its waters rage and foam, and though the mountains tremble at its tumult. *[Refrain]*

There is a river whose streams make glad the city of God, the holy habitation of the Most High. God is in the midst of her; she shall not be overthrown; God shall help her at the break of day. The nations make much ado, and the kingdoms are shaken; God has spoken, and the earth shall melt away. *[Refrain]*

Come now and look upon the works of the Lord, what awesome things he has done on earth. It is he who makes war to cease in all the world; he breaks the bow, and shatters the spear, and burns the shields with fire. “Be still, then, and know that I am God; I will be exalted among the nations; I will be exalted in the earth.” *[Refrain]*

Celebrant: Let us pray.

ALMIGHTY GOD, who hast placed in the skies the sign of thy Covenant with all living things: Grant that we, who are saved through water and the Spirit, may worthily offer to thee our sacrifice of thanksgiving; 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.

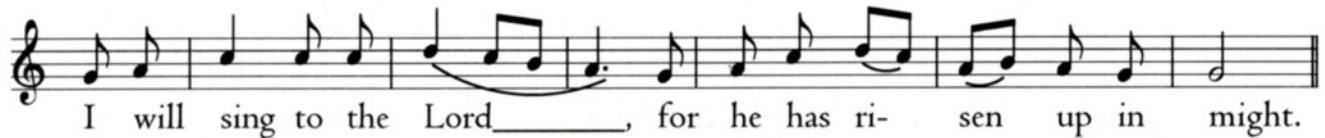
Thus the LORD saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the LORD did against the Egyptians, and the people feared the LORD; and they believed in the LORD and in his servant Moses.

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



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. A new heart and a new spirit: Ezekiel 36: 24-28 [RSV]

A Reading from the Book of Ezekiel.

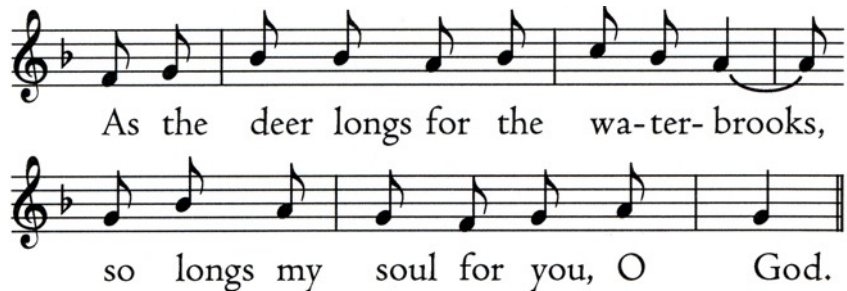
FOR I will take you from the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God.

The Word of the Lord.

Congregation's Response: Thanks be to God.

Psalm 42: 1-7 *Quemadmodum*

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



MY soul is athirst for God, athirst for the living God; when shall I come to appear before the presence of God? My tears have been my food day and night, while all day long they say to me, "Where is now your God?" [Refrain]

I pour out my soul, when I think on these things: how I went with the multitude and led them into the house of God, with the voice of praise and thanksgiving, among those who keep holy-day. [Refrain]

Why are you so full of heaviness, O my soul? and why are you so disquieted within me? Put your trust in God; for I will yet give thanks to him, who is the help of my countenance, and my God. [Refrain]

Celebrant: Let us pray.

ALmighty and everlasting God, who in the Paschal mystery established the New Covenant of reconciliation: Grant that all who are reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord. *Amen.*





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.

<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.

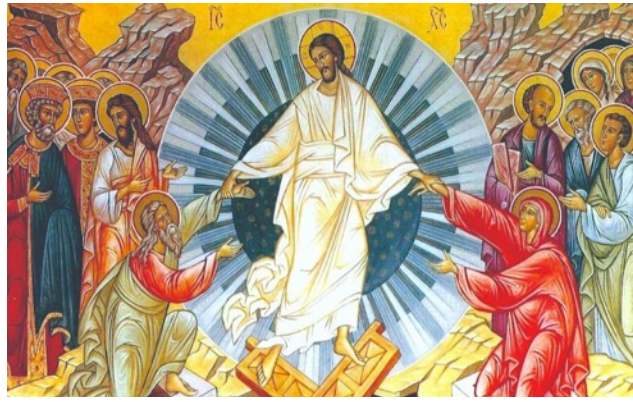
All respond as indicated after each of the petitions that follow. List of Saints are on pp. 22-25.

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

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

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

<i>Celebrant</i> Al- le- lu- ia. Christ is ris-en.	<i>People</i> The Lord is risen indeed. Al- le- lu- ia.
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Gloria in excelsis, from *Grace Mass* (sung by all)

Edward Wagner, 1987

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

<i>Cantor</i>	<div style="text-align: center; margin-bottom: 10px;"> <i>All</i> </div> <p>[Glo-ry be to God on high,] and on earth peace, good will towards men. We</p> <p>praise thee, we bless thee, we wor-ship thee, we glo-ri- fy thee, we give</p> <p>thanks to thee for thy great glo-ry, O Lord God, heaven-ly King,</p> <p>God the Fa-ther Al- migh-ty. O Lord, the on-ly- be- got-ten Son,</p> <p>Je- sus Christ; O Lord God, Lamb of God, Son of the Fa-ther, that tak-est a-</p> <p>way the sins of the world, have mer-cy up- on us. Thou that tak-est a- way the</p> <p>sins of the world, re- ceive our prayer. Thou that sit- test at the right hand of</p> <p>God the Fa-ther, have mer-cy up- on us. For thou on-ly art ho-ly; thou</p> <p>on- ly art the Lord; thou on- ly, O Christ, with the Ho-ly Ghost, ✠ art most</p> <p>high in the glo-ry of God the Fa-ther. A- men.</p>
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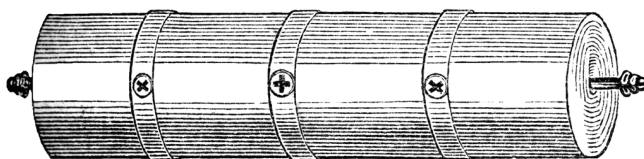
The Collect of the Day

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.



WHEN 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. Luke 24:1-12 [RSV]

Deacon: The Lord be with you.

People: And with thy spirit.

Deacon: The Holy Gospel of our Lord Jesus Christ according to Luke.

People: ✠ Glory be to thee, O Lord.

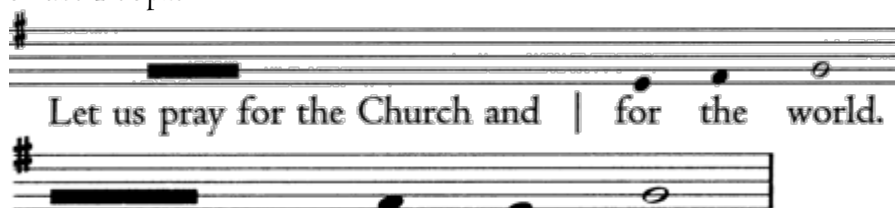


BUT on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. And they found the stone rolled away from the tomb, but when they went in they did not find the body. While they were perplexed about this, behold, two men stood by them in dazzling apparel; and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise." And they remembered his words, and returning from the tomb they told all this to the eleven and to all the rest. Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles; but these words seemed to them an idle tale, and they did not believe them.

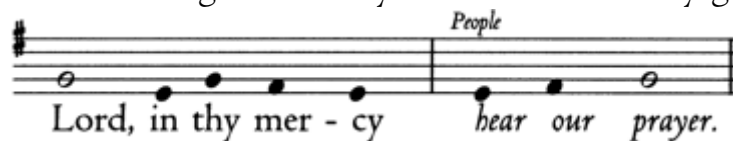
The Gospel of the Lord.

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

Leader:



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)*



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.

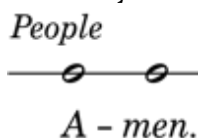
Leader: Comfort and heal all those who suffer in body, mind, or spirit (*pause*); give them courage and hope in their troubles, and bring them the joy of / thy salvation. *(Silence)*

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.



The Peace

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.

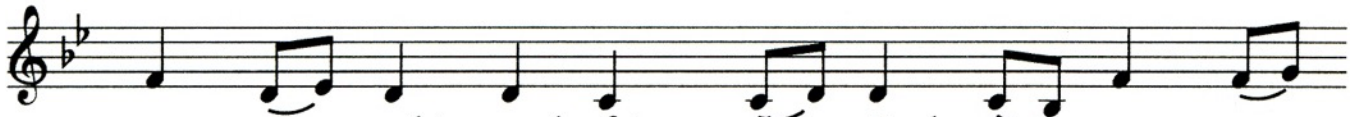
Hymn 202 (*sung by all*)

"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.

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.

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.



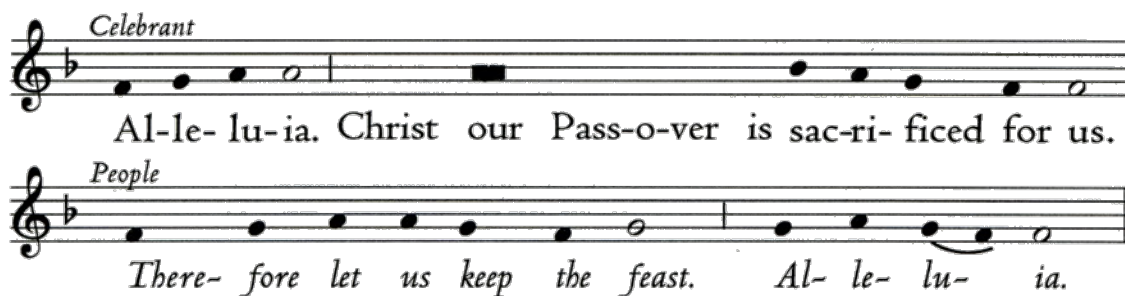
The Lord's Prayer

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

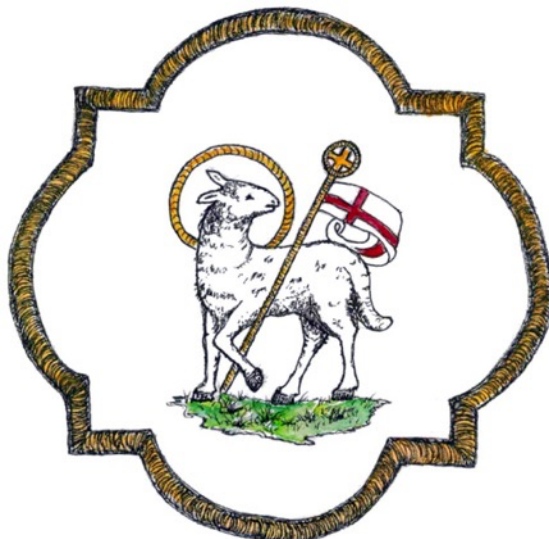


Our Fa-ther, who art in hea-ven, hal-low-ed be thy Name,
 thy king-dom come, thy will be done, on earth as it is in hea-ven.
 Give us this day our dai-ly bread. And for-give us our tres-pas-ses,
 as we for-give those who tres-pass a-gainst us. And lead us not in-to
 temp-ta-tion, but de-liv-er us from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

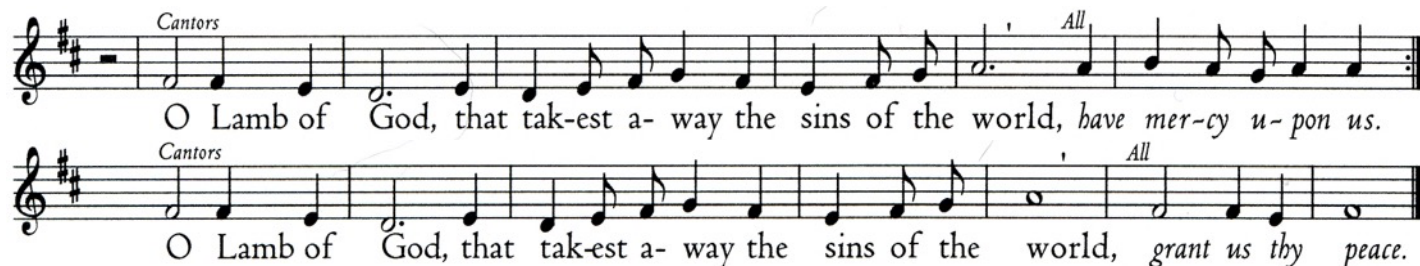


Celebrant
 Al-le-lu-ia. Christ our Pass-o-ver is sac-ri-ficed for us.
People
 There-fore let us keep the feast. Al-le-lu-ia.



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.*

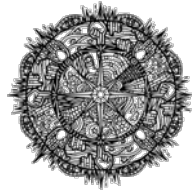
May God, who hath brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. *Amen.*

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-I4

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.





† 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,

Timothy and Titus were also companions of Paul. In spite of their youth, both were entrusted by Paul to be his representatives on important missions. Tradition says that Timothy was the first Bishop of Ephesus and Titus the first Bishop of Crete, and that both were martyred. (January 26)

Barnabas, a Levite from Cyprus, appears near the beginning of the Acts of the Apostles (Acts 4), where he is shown contributing money to the work of the apostles. After Paul's conversion, when the disciples in Jerusalem were still afraid of Paul because of his former ferocity in persecuting the Christians, it was Barnabas who brought him to the apostles and vouched for his sincerity. Barnabas became a missionary and made many journeys with Paul and others. His efforts caused him to be called, like the Twelve and Paul, an apostle. Tradition has it that he founded the church in Cyprus and was martyred there. (June 11)

Simon and Jude, apostles, of whom little is known, other than they were "witnesses of the Resurrection" with the other apostles. Jude, who may have been also called Thaddeus, may have been the author of the Epistle of Jude. Tradition says they both taught in Persia and were martyred there. (October 28)

Anne and Joachim, the names tradition has given to the parents of the Blessed Virgin. (July 26)

The Martyrs of Lyons were Christians in 2nd-century Gaul, a missionary center that had drawn many Christians from Asia and Greece. After a brief respite from persecution, they were again subjected to persecution: first social exclusion, then mob violence, then official questioning and imprisonment. Finally, they were accused of vile perversions and subjected to torture, and finally to a public spectacle of savage execution. (June 2)

Vincent, a deacon, was the first known martyr of Spain (304), who boldly confessed his faith before the Roman governor. (January 22)

Basil the Great, 4th c. Bishop of Caesarea, was another defender of the Nicene faith against the Arians. He is also known for writing a monastic Rule that became the foundation for Eastern monasticism. (June 14)

Ambrose was a Roman governor who had been brought up in a Christian family but had not yet been baptized. As governor, he became a mediator in a disputed election for Bishop of Milan. After hearing his exhortations to peaceful and lawful conduct, both disputing parties cried out for him to become their bishop. He was quickly baptized and then ordained bishop. He became a defender of orthodox belief against the Arian heresy, and also a hymnodist (some of his hymns are in our hymnal) and noted preacher. His preaching helped to convert the skeptical and educated philosopher Augustine, whom he baptized. With Augustine, he is honored as a Doctor of the Church. (December 7)

David is the patron saint of the Welsh. He was a 6th-century abbot and Primate of Wales, at a time when Wales was a stronghold of Christianity in mostly-pagan Britain. He was a compassionate priest and able and courageous leader. (March 1)

Benedict of Nursia, Abbott of Monte Cassino, is generally regarded as the father of western monasticism. His "firm but reasonable rule [written about 540] has been the basic source document from which most later monastic rules were derived" [*LFF*]. To this day, the rules of many religious orders are based on the Rule of St. Benedict, including the Order of the Holy Cross. (July 11)

Gregory the First (elected 590) is one of only two Popes given the title of “the Great” (the other is Leo I). He organized the Church to compensate for breakdowns of civil authority in a time of famine, plague, and invasions. He took a hand in the regulation of the liturgy and chant of the Church — hence the term “Gregorian Chant.” Of special interest to Anglicans is his sending of Augustine of Canterbury to England to evangelize the Anglo-Saxons. (March 12)

Cuthbert, born about 625, while still a shepherd, saw a vision of the heavenly host descending to earth and welcoming a new spirit “of surpassing brightness” into their company, then returning to heaven. The next day, learning that Aidan had died the previous night, he immediately entered a monastery. Eventually he became Prior of Aidan’s own monastery on Lindisfarne, and later a bishop. Though he preferred the solitary life, he often made long, arduous journeys to remote villages in the mountains, living among the simple folk and teaching them “both by words of his preaching, and also by his own holy conduct” [Bede]. He helped heal the often-bitter rift between those who followed the Celtic practices of the church and those who adhered to the Roman traditions that were newer to England by his acceptance of the latter. After his death, he became “the most popular saint of the pre-conquest Anglo-Saxon Church” [LFF]. (March 20)

Werburgh, 7th c., daughter of a Mercian king, became a nun and then abbess. She was famed during her lifetime for miracles of healing. Her relics were brought to Chester in 907 and the church became a place of pilgrimage. The site of her shrine is now the location of Chester Cathedral, where a portion of the shrine survives.

Bede “the Venerable,” a notable scholar, spent the whole of his adult life as a monk in the monastery of Jarrow in northeast England. His most famous work is *The Ecclesiastical History of England*, the primary source for information about the development of Anglo-Saxon Christian culture. (May 25)

Boniface was born in England about 675. He was educated there and was professed a monk and ordained a priest. After an unsuccessful missionary journey to Frisia, in the Netherlands, he sought papal approval for another journey in 719 and received a commission from Pope Gregory II to work in Germany. He continued to have papal support for many years, finally being given the Archbishopric of Mainz. The Frankish rulers also supported his work, and at their invitation he presided over the reforming councils of the Frankish Church. His anointing of Pepin, father of Charlemagne, as King of the Franks, prepared the way for the revival of a unified Christian dominion in western Europe. In 753, he resigned his see, returning to Frisia as a missionary. There he was murdered by a band of pagans. (June 5)

John of Damascus was ordained priest in 726, the year that the Byzantine emperor published the first edict against the Holy Images (icons), forbidding their veneration and ordering their destruction. The edict signaled the formal outbreak of the iconoclastic controversy, which was rooted in the Monophysite heresy that Christ had only one nature, which was divine, and therefore it was improper to represent him with material substances, such as wood and paint. John rejected this heresy, which had been condemned long before by the Council of Chalcedon in 451 (see p. 864 in the Book of Common Prayer), and the related Manichaean heresy, which held that matter itself was essentially evil. In his treatises against the Iconoclasts, he maintained that both heresies rejected the Lord’s incarnation, and that the honor expressed by veneration of holy images and other sacred objects passed on to that which they represented, and did not displace true worship, due only to God. His opinion was confirmed by the Seventh Ecumenical council in 787. John also wrote a great synthesis of theology, and hymns. Three of his Easter hymn texts are in our Hymnal (nos. 198, 199/200, and 210). One of them (199) will be sung at this service. (December 4)

Anskar, was a ninth-century missionary bishop who went to Denmark and Sweden to establish churches. He worked there for over twenty years with little immediate success but is still honored by the Scandinavians as their apostle. (February 3)

Margaret of Scotland, a well-educated English princess married to King Malcolm about 1070, worked to reform the Church in Scotland from carelessness in liturgical practices on the one hand, and from over-scrupulousness in piety that kept many Scots unwilling to receive Communion regularly, on the other. She sponsored schools, hospitals, and orphanages, rebuilt and founded monasteries, and influenced the king to improve living conditions among the rural clans. She was a capable manager of the royal household and a conscientious wife and mother, and earned her husband's love and respect so that, according to her biographer, "what she loved, he, for love of her, loved also." She also earned the love and respect of the people of her adopted country. (November 16)

Philander Chase was born in New Hampshire in 1775. He entered Dartmouth College to prepare for the Congregational ministry, but happening upon a *Book of Common Prayer*, he was so impressed by it that he became a member of the newly-independent Episcopal Church. Upon his graduation, he "read" for Holy Orders (there were not yet any seminaries in the United States), and even before his ordination to the priesthood began what would be a dominant interest in mission work on the frontiers of the new nation, first in northern New York with pioneers and the Indian peoples, then in New Orleans, where he organized the first Protestant congregation in Louisiana. After six years as rector of Christ Church, Hartford, he returned to the frontier, this time in Ohio, where he was chosen as the first bishop, and where he founded Kenyon College and Bexley Hall Seminary, the latter as a place for the education of clergy for work in the western reaches of the country. Later, he resigned as Bishop of Ohio and moved north to Michigan and farther west to Illinois, where he was elected first bishop of that diocese. Toward the end of his life, as senior American bishop, he served as the Presiding Bishop until his death in 1852. During his life, his view of the importance of mission on the frontiers (as well as his personality, probably), led him into conflict with the Eastern establishment, but in spite of that opposition and great personal sorrows and hardships, he soldiered on, a "Bishop of the Cross," as another bishop called him. (September 22)

John Patteson, 19th-century Bishop of Melanesia, sought to protect the Melanesian islanders from slave-traders, but was mistakenly killed by those he tried to protect. His death helped to bring about strong measures by the British to end the slave trade in the South Seas, and helped to increase the influence of the church in Melanesia. (September 20)

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 and became Bishop Williams' successor in China. 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)

Channing Moore Williams offered himself in 1855 as a missionary first to China, then to Japan. He was a patient man, apparently; his first Japanese convert was baptized seven years after he began working there. He established a divinity school and united the English and American missions to form the Japanese Anglican Church. (December 2)

William Porcher DuBose, priest and theologian of the 19th and 20th centuries, spent most of his life as a professor at the University of the South. His writings focused on the "dialogue" of life and doctrine, and were respected and influential, not only in his own country but also in Europe. (August 18)

The Martyrs of New Guinea, eight Western missionaries and two Papuan laymen, were executed by the Japanese invaders in 1942 "as an example." The European missionaries had stayed, responding to the eloquent urging of their bishop, despite the obvious danger as World War II began. After their deaths, the remaining Papuan Christians, of all Churches, continued to witness to their Faith, risking their lives to care for the wounded. (September 2)



EASTER DAY, Sunday, April 20th THE FEAST OF THE RESURRECTION

8:00 a.m.: Low Mass

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*



Elizabeth MacKiernan Miel
Monica Grange
Michael, 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
Remilda Miller
Michael, Theophilus & Ella Brennan
Kwon McGee
Shira Sangamuang
Phyllis & George Davis
Robert Bellacosa
Srs. Eileen, Rose, Elizabeth, Magdalene, Marie, Joan
& Mary Edward
Charles F.J. Morse
Donald H. Morse, Priest
Eleanor K. & Margaret K. Morse
Eleanor Michaela Bailey
Mary Anna Morse Ballentine
Elsie L. & Robert J. Murphy
Susan & Frederick Brewster
Robert & Elinor Brennan
Melinda, James E. & Brian Murphy
Dierdra Bora
Helen, Mary Beatrice, Kathleen & Yorke Phillips
Lathia Benton & William Harold Dickinson
Mary Kay Dickinson
Robert & Joan Nash
Wanda, Yorke Peter & Elizabeth Phillips
Peter Berlenbach
William & Kevin Foley
Calista Olds
Frederick W. Dorst, Priest
Wahneta Christian
Caroline, William & David Neff
Agnes and Capt. M. Arnold Carroon USNR
Richard Carroon
Harriet Louise Girardeau
Annie, Hubbard & Michael Warren
David & Alice Hynes
Charles B. Walden, Jr.

Walter & Lorraine Sykes, Sr.
Douglas Stearns
John & Elmire Mucha, Sr.
Katherine Walden
Charles & Dorothy Walden, Sr.
Nancy Glenn Mucha
Josephine & Walter Gwardyak, Sr.
Norris & Sarah Swett
Catharine Smith
The Killen Family
Brown & Der Sarkissian Families
Richard Cohn
The West Sisters
The Morgan Brothers
Gary Moore
Douglas Morgan
Barbara & Eugene F. Vaslett
Maude, June, Debbie & Mac Merkent
William Franklin, William Bernard & Doris Burns
Stephen Alan Carr
Helen, Buzz, Mark & Rik Simmons
Liam Phillip Snow
Kate Taylor Schieltz
Jerry Taylor
Leonor & Glenn Welsh
Barbara & Joseph Snow
Aili, Andrew & Peter Rovetti
Billie & Bill Reynolds
Judy Highberger
George Watts
Harry and Ethel Glasner
Leo & Emily Kendzior
Robert & Doris Wachtelhausen
Alice & Richard Young
Jonathan Volkle
Margaret & Ernest Young
Arthur B. and Mabelle Delano
Harold and Florence Ward
Enid & Camille Fisher
Gladstone Roy Fisher
Linda & Lawrenzo Knight
Joyce Raphael
Dorrel Holmes

Noel, Bill & John Wade
 Celia Johnson
 Therese, Eleanor & Gabriel Ruta
 Sherrill Scales, Jr., Priest
 MaryJane Bowman
 Robert, Paul & Vosie Swann
 Hungerford "Michael" Icaza
 Dorothy Clark
 Elizabeth McNulty
 Dorothy Sutton
 Harold V. Adams
 James Ball
 Steven Snover
 Dorothy Leyendecker
 Ann Morgan
 Barbara Klemmer Nelson
 John Cotton
 Nelson Burr
 Mary Siebert
 Phyllis Atwood
 Phyllis Craig
 Cathy Nestor
 Arthur Williams
 Eugene F. Michaud
 Raymond P. Howell
 Madeline P. Beck
 Daphne Ross
 Margaret Hoffman
 Kathleen Crooks
 Albertina M. Wilson
 Elma Bidwell
 Jody Frazier
 Jacquelyn Jarrett
 Helen Hilt
 Helen Hryb
 Malcolm McAllister
 Judy Ervin
 Valerie Watts
 Francis Menard
 Tom Gilchrist
 Peggy Wilkins
 Charles Geerts, Priest
 Roger Billings
 Marie Ruccione
 Antoinette & Weddell C. Steele
 Beryl Steele Ambrosio

John Lander
 Ronald & Margaret Merriman
 Matthew Langen
 Elmer Heinlein
 John Kennon
 Angel Rivera
 Yvonne & Nelson Chowenhill, Priest
 Nelson Chowenhill, Jr., Priest
 Sally-Jane McCrary
 Avis Aitcheson
 Br. Richard Cardarelli, Priest
 Sherrill Kaye MacAaron
 Ferris Scott & Ruth Billyou
 Richard Gavitt
 Charles Bevan, Jr., Priest
 Barbara Benton
 David Arthur Johnson
 Russell Eckhart
 Peter Knapp
 Edward J. ("Pop") & Edward S. Klemonski
 Carol Hilton
 Alec Sullivan
 Hugh Jackson
 Jan & Persephone Miel
 Dennis Kane, Deacon
 Joseph Wei
 Charles & Anne Ripley
 Jack & Regina Mary Kuras
 Sharen Baker
 Howard Parsons, Jr.
 Marguerite Sederquist
 Ruth Rossini
 Richard & Ann Bragg
 John Daniel DiLaurenzio
 Gale Gilchrist
 Robert Berry
 Barbara Conway
 Joseph Blacksten
 Miguel Soto Molina
 Hector Lopes-Cruz
 Marilyn Parker
 Kathryn Jaeger
 Wayne Pokorny, Priest
 James Shafer
 Richard Burt
 Clarence Nicholas Coleridge, Bishop

