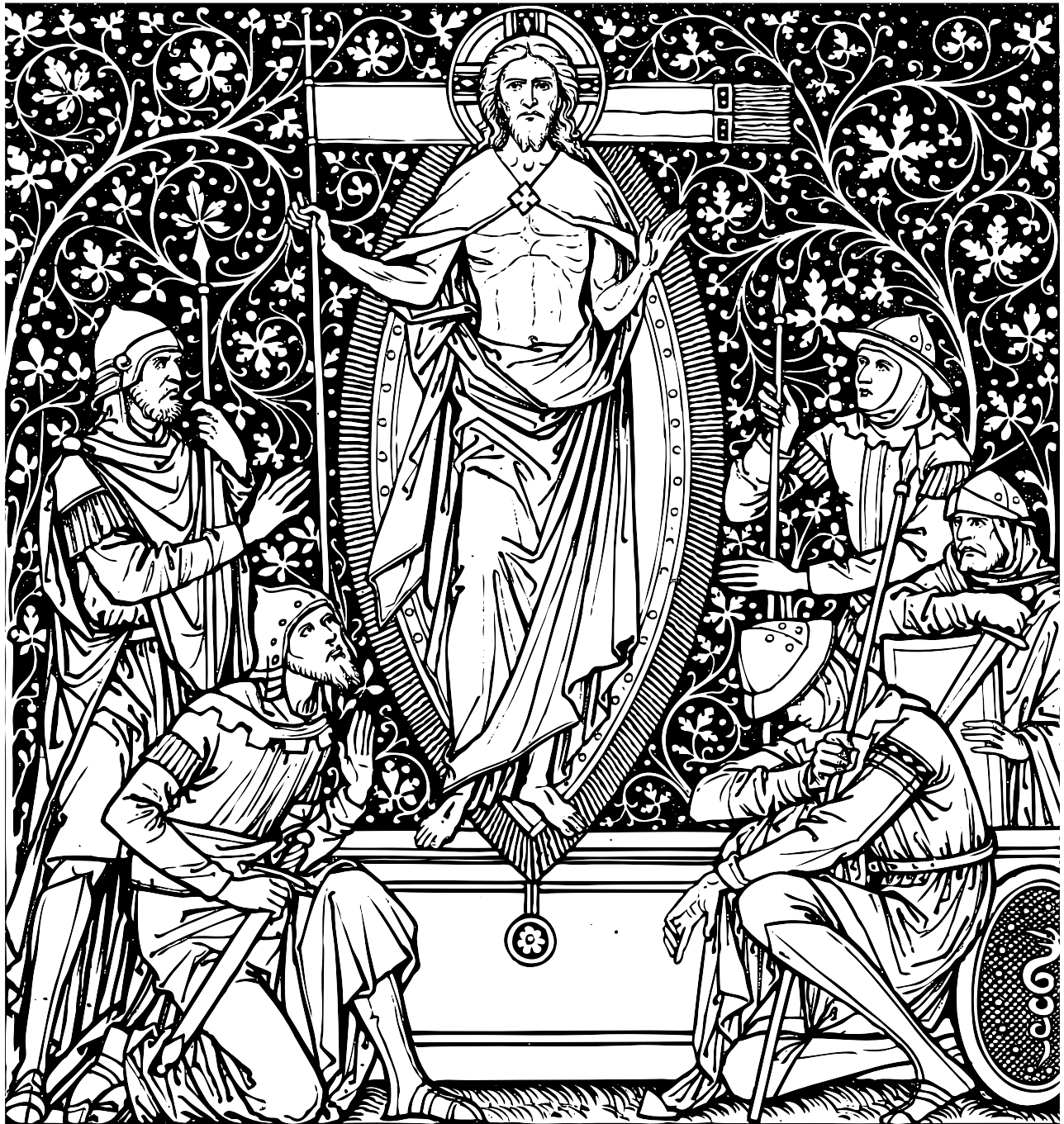


GRACE EPISCOPAL CHURCH



The Great Vigil of Easter

A.D. 2026

April 4, 2026 4:00 P.M.

THE LIGHTING OF THE PASCHAL CANDLE

The Lighting of the New Fire

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

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

Let us pray.

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

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

The Blessing and Lighting of the Paschal Candle

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

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


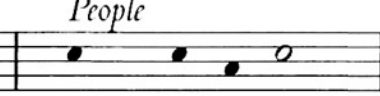
She inserts five grains of incense in the form of a cross, saying,

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

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

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

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

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



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

Exsultet

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

REJOICE now, all ye heavenly legions of Angels: and celebrate the divine mysteries with Exultation: and for the King that cometh with victory, let the trumpet proclaim salvation. Sing with joy, O earth, illumined with this celestial radiancy: and enlightened by the King eternal, thy Glory, believe and know that thou hast put away the darkness of all the world. So likewise let his holy Church, our Mother, welcome the bright beams of light shed upon her: and let this holy court be filled with the praises of the people.

I pray and beseech you, therefore, dearly beloved, that all ye, who here are present seeking this heavenly brightness, make your supplication with me to God the Almighty, that he would shew forth his mercy toward me. That he who, not by my own merits, numbered me among his Ministers and called me to do him service: so also may vouchsafe to lighten my darkness, making me meet to praise this gift of light with thankfulness. Through his Son, Jesus Christ our Lord and Redeemer: who liveth and reigneth with him, one God, in the unity of the Holy Ghost. World without end. *People*

A- men.

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

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

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

People
It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, Holy Father Almighty, Everlasting God. And that with the service of our voice we should glorify thee, and with heart and mind should praise thee, O God the Invisible and Almighty, and likewise thy only begotten Son, Jesus Christ our Lord and Saviour. Who released us, O Eternal Father, the burden of Adam's transgression: and with his dear Blood wiped away the reproach of our former offences. Now we celebrate our Paschal feast, wherein for us the very Lamb of God is slain, by whose Blood even the doorposts of his faithful people are made holy.

Now is come the night, wherein, when our forebears the children of Israel were led forth out of Egypt, thou dividedst the sea and madest them to go on dry land in the midst of the waters. Yea, now is come the night, that with the fiery pillar hath cleansed the darkness of our sins. Now is come the night, whereby all that believe in Christ upon the face of the earth, delivered from the vices of this world, and out of the shadow of death, are unto grace renewed, and made partakers of eternal life. Now is come the night, wherein the bonds of death were destroyed, and Christ harrowing hell rose again in triumph. For wherefore should we be born into this world, save that being born we might be redeemed?

O how wonderful is thy loving kindness unto us thy children! O how inestimable is the love that thou hast bestowed on us: who to redeem a servant, delivered up thine only Son! O how great is thy providence in our necessity, to make by the Blood of Christ from Adam's sin our salvation! O blessed iniquity, for whose redemption such a price was paid by such a Saviour! O night verily blessed, to thee alone that time and that hour were made manifest, when our Saviour Christ rose again from death unto life!

Now is come the night whereof David said: Behold, the night is as clear as the day: then shall my night be turned into day. The holy mystery therefore of this night putteth to flight the deeds of darkness, purgeth away sin, restoreth innocence to the fallen, and gladness to them that mourn: casteth out hatred, bringeth peace, and boweth down mighty powers.

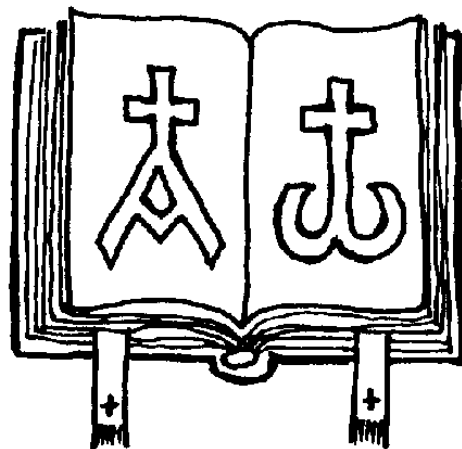
Therefore in this night of grace, accept, O holy Father, this our evening sacrifice of incense: which thy holy Church by the hands of thy servants doth offer thee, wherein this Candle of wax which thy creatures the bees did gather, is made a solemn oblation. Now we know the meaning of this pillar we have set up, which in God's honour the bright flame of fire doth set alight. Which though it be never so much divided, yet knoweth not diminishment, nor loseth ought of its splendour. For wax that melteth doth but feed the flame, for thereunto has God's creature the mother bee brought it forth, that it should give light in darkness.

O night verily blessed, wherein heaven and earth are joined, and we are brought close to God. We pray thee, therefore, O Lord most merciful: that this Candle, which we have lighted and consecrated before thee in thine own Name, may continue to shine forth undimmed, and may vanquish all the shades of darkness. That being accepted before thee as a sweet savour, it may be numbered with the lights that thou hast kindled. May the daystar find it burning when he dawneth into day: the daystar that riseth and knoweth not his going down: but coming forth from the places of darkness gladly giveth forth light unto all creation.

We beseech thee, therefore, O Lord most merciful: that thou wouldst direct and guide us thy servants, and the hearts of all thy faithful family: and all those also that minister in thy service: especially Sean our Chief Bishop, and thy servants Jeff and Laura our own Bishops, so helping us with continual grace, that we may pass our time in rest and quietness, in the glad solemnity of our Paschal feast.

THROUGH the same thy Son, Jesus Christ our Lord and Redeemer: who liveth and reigneth with thee in the unity of the Holy Ghost ever one God, world without end. *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.

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

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

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

AFTER these things God tested Abraham, and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Mori'ah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his ass, and took two of his young men with him, and his son Isaac; and he cut the wood for the burnt offering, and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place afar off. Then Abraham said to his young men, "Stay here with the ass; I and the lad will go yonder and worship, and come again to you." And Abraham took the wood of the burnt offering, and laid it on Isaac his son; and he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "God will provide himself the lamb for a burnt offering, my son." So they went both of them together. When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I." He said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me." And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son. So Abraham called the name of that place The LORD will provide; as it is said to this day, "On the mount of the LORD it shall be provided."

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

The Word of the Lord.

Congregation's Response: Thanks be to God.

Psalms 33: 12-22

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



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

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

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

Celebrant: Let us pray.

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

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

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

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

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

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

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

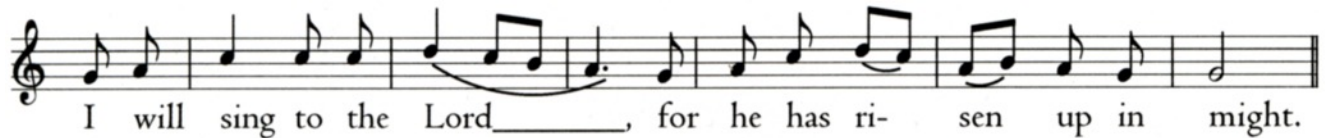
Thus the LORD saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the LORD did against the Egyptians, and the people feared the LORD; and they believed in the LORD and in his servant Moses.

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



Canticle 8, *The Song of Moses*

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



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

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

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

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

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

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

Celebrant: Let us pray.

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



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

A Reading from the Book of Zephaniah.

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

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

The Word of the Lord.

Congregation's Response: Thanks be to God.

Psalm 98

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



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

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

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

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

Celebrant: Let us pray.

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

All stand for the Renewal of Baptismal Vows.



THE RENEWAL OF BAPTISMAL VOWS

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

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

People: I do.

Celebrant: Do you believe in God the Father?

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

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

People: I believe in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead.

Celebrant: Do you believe in God the Holy Spirit?

People: I believe in the Holy Spirit, the holy catholic Church; the communion of saints, the forgiveness of sins, the resurrection of the body, and the ✠ life everlasting. Amen.

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

People: I will, with God's help.

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

People: I will, with God's help.

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

People: I will, with God's help.

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

People: I will, with God's help.

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

People: I will, with God's help.

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

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

Motet: *Sicut cervus* (choir)

G. P. da Palestrina (d. 1594)

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

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



THE LITANY OF THE SAINTS

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

The people kneel.

<p><i>Cantor</i></p> <p>Ky-ri-e e-lei-son.</p> <p><i>Cantor</i></p> <p>Chri-ste e-lei-son.</p> <p><i>Cantor</i></p> <p>Ky-ri-e e-lei-son.</p> <p><i>Cantor</i></p> <p>Christ, gra-cious-ly hear us.</p>	<p><i>All</i></p> <p>Ky-ri-e e-lei-son.</p> <p><i>All</i></p> <p>Chri-ste e-lei-son.</p> <p><i>All</i></p> <p>Ky-ri-e e-lei-son.</p> <p><i>All</i></p> <p>Christ, gra-cious-ly hear us.</p>
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All respond as indicated after each of the petitions that follow. List of Saints are on pp. 21-23.

<p><i>Cantor</i></p> <p>Holy Mary, Mother of God, Holy Michael and all angels, Holy Joseph,</p> <p>*** ***</p> <p>All holy men and women, saints of God,</p>	<p><i>All</i></p> <p>pray for us. pray for us. pray for us.</p>
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<p><i>Cantor</i></p> <p>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,</p>	<p><i>All</i></p> <p>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.</p>
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<p><i>Cantor</i></p> <p>Ky-ri-e e-lei-son.</p>	<p><i>All</i></p> <p>Chri-ste e-lei-son.</p>	<p><i>All</i></p> <p>Ky-ri-e e-lei-son.</p>
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THE FIRST MASS OF EASTER

Celebrant Al-le-lu-ia. Christ is ris-en. *People* 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 [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.

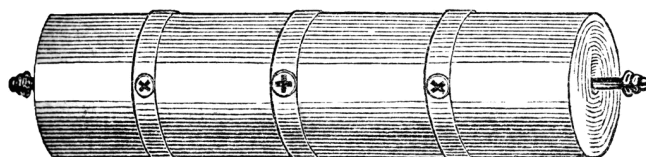
The Collect of the Day

Celebrant: The Lord be with you.

People: (monotoned) And with thy spirit.

Celebrant: Let us pray.

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



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

A Reading from the Letter of Paul to the Romans.

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

The Word of the Lord.

Congregation's Response: Thanks be to God.



The Great Alleluia

The Cantor sings,



All repeat the Alleluia.

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

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



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. Matthew 28: 1-10 [RSV]

Celebrant: The Holy Gospel of our Lord Jesus Christ ac-cor-ding to Matthew.

People: ✕ Glory be to thee, O Lord.

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



The Gospel of the LORD.

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

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

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

People

Lord, in thy mer - cy 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.

People

 A - men.

The Peace

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

People: And with thy spi - rit.

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.

Carol (*choir*)

“The Lamb”

John Tavener, 1982

LITTLE LAMB, who made thee? Dost thou know who made thee?
Gave thee life, and bid thee feed By the stream and o’er the mead;
Gave thee clothing of delight, Softest clothing, woolly, bright;
Gave thee such a tender voice, Making all the vales rejoice?
Little Lamb, who made thee? Dost thou know who made thee?

Little Lamb, I’ll tell thee, Little Lamb, I’ll tell thee:
He is called by thy name, For he calls himself a Lamb.
He is meek, and he is mild; He became a little child.
I, a child, and thou a lamb, We are called by his name.
Little Lamb, God bless thee! Little Lamb, God bless thee!

William Blake

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.

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.



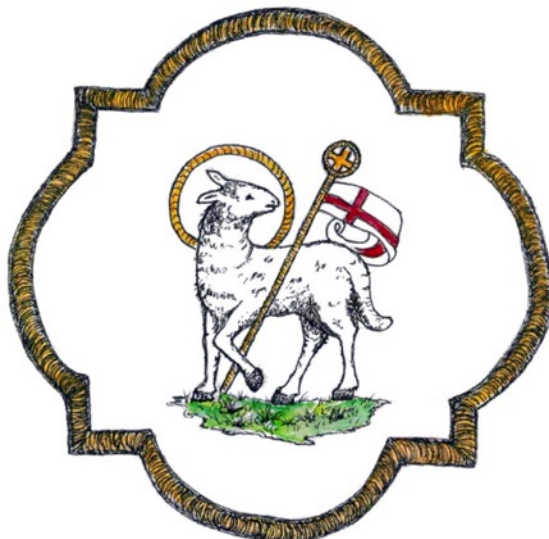
The Lord's Prayer

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!

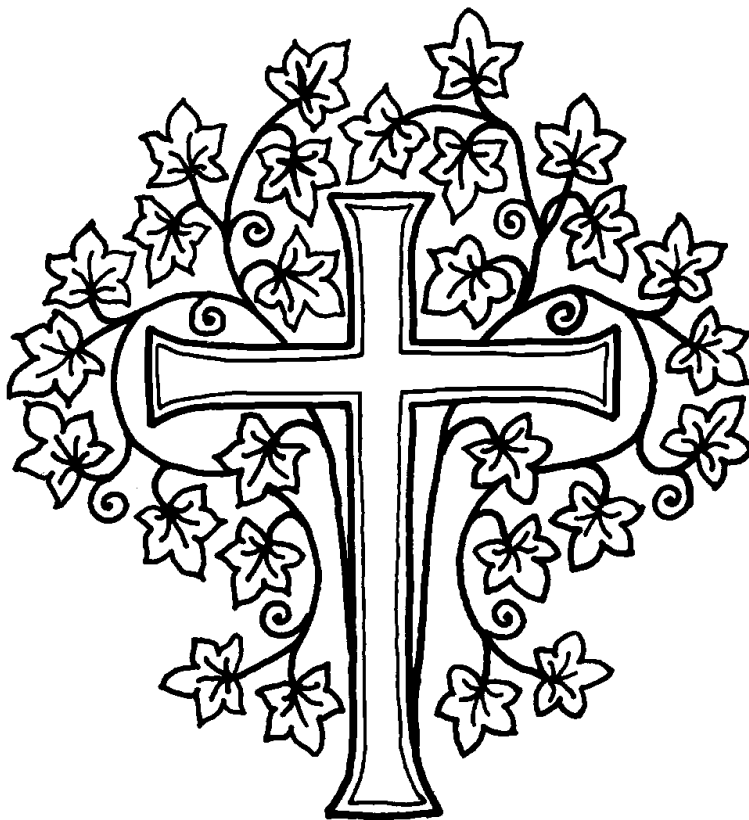
George Herbert (d. 1633)



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

Celebrant: Let us go forth in the name of Christ. Al-le-lu-ia! | Al-le - lu - ia!

People: Thanks be to God. Al-le-lu - ia! Al-le - lu - ia!

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,

Matthias, who had been a follower of Jesus “from the baptism of John until the day when he was taken up from us” was chosen by the eleven Apostles after the Ascension of the Lord to replace the defector Judas among the Twelve. (February 24)

James the Greater, brother of John, the two of them being nicknamed by Jesus “Boanerges” (Sons of Thunder). These brothers, along with Simon Peter, seem to have been an inner circle among the disciples, the ones who witnessed the Transfiguration and the agony of Gethsemane. James had expressed a willingness to share the cup of Christ, and was indeed the first of the apostles to be martyred (Acts 12: 1-2). According to an old tradition, he was buried in Compostela, Spain, which is still a place of pilgrimage. (July 25)

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

Clement of Rome, also known as Pope Clement I, was the Bishop of Rome in the late first century. He is considered to be the first of the Apostolic Fathers of the Church, and is claimed to have been ordained by Saint Peter. According to apocryphal stories dating back to the 4th century, Clement was imprisoned by Roman Emperor Trajan, and was executed by being tied to an anchor and thrown into the sea, and is recognized as a patron saint of mariners. Clement’s letter to the church at Corinth is considered to be the earliest affirmation of the principle of apostolic succession. (November 23)

Polycarp, a holy and gentle bishop of the second century, who in his old age refused to renounce Christ, saying, “Eighty-six years I have served him, and he never did me wrong. How can I blaspheme my King who saved me?” He was burned at the stake. (February 23)

Laurence was an archdeacon in Rome, whose duties included distributing alms to the poor. He was arrested in 258 and, when the prefect demanded information about the Church’s treasures, he assembled the sick and poor and presented them, saying, “These are the treasures of the Church.” He was then executed, possibly by being roasted alive on a gridiron. (August 10)

Cecilia, a virgin martyr at Rome, *circa* 280, is buried in the Catacomb of St. Calixtus in Rome. She is considered the patron saint of music. (November 22)

Alban, who tradition says was the first British Christian martyr, was a soldier in the Roman army. A Christian priest fleeing persecution took shelter with Alban and converted him to the Faith. When the priest’s arrest seemed imminent, Alban dressed himself in the priest’s garments and gave himself up to torture and death in his place. Bede the Venerable gives an account of his trial. The traditional year of his martyrdom is around 304, but it may have been nearly a hundred years earlier. (June 22)

Helena, the mother of the Emperor Constantine, is honored as the finder of the True Cross in Jerusalem.

Nicholas was a fourth-century Bishop of Myra in southwestern Asia Minor. He was tortured and imprisoned in the Diocletian persecution, and may have been released when Constantine became Emperor. In 325 he may have attended the First Council of Nicaea, whence came the Nicene Creed. Nothing else is known of him, but since the eleventh century in the West (and earlier in the East) he has been popularly revered. Legendary stories about him emphasize generosity, especially to children and the poor, and gifts in his name are given to children, either at Christmas or on his feast day. (December 6)

Ninian, who is mentioned by Bede, was a Romanized Briton, born in southern Scotland around 360. He was educated in Rome and ordained as a bishop. He spent some time with Martin of Tours, from whom he gained his ideals of an episcopal-monastic structure designed for missionary work. He established his base in Galloway, where he built the “Candida Casa” or “White House” (so called because it was built of stone, unusual at that time), a church named for St. Martin. His missionary work extended south into the English Lake District and north into the territory of the southern Picts. (September 16)

Columba was born in Ireland in 521, and entered the monastic life, becoming a missionary and founder of monasteries in Ireland. In 563, he set out for what is now Scotland as a missionary to the northern Picts (thus continuing the work of Ninian). He was well received and was given possession of the island of Iona, where he established a famous monastery. His disciples went out from there to establish other monasteries, which became centers of further missionary activity. He worked at Iona for thirty years and died peacefully there in 597 while working on a copy of the Psalter. (June 9)

Chad had been ordained priest and bishop in the Celtic tradition by bishops whose own ordinations were not recognized by Rome. Bede informs us that when informed by Theodore, the new Archbishop of Canterbury, that he would have to resign his episcopacy, he humbly and cheerfully complied; Theodore, impressed by his obedience and humility, reordained him and gave him a new see. He continued to travel his vast see on foot, in the apostolic tradition, until compelled by Theodore to ride when necessary (Theodore reportedly lifted him bodily onto a horse). He died of plague in 672. (March 2)

Hilda, born in 614 in East Anglia, was well-instructed in the Christian faith by Paulinus, a companion of Augustine of Canterbury. Following her baptism, she lived quietly at the court of her great-uncle King Edwin until she was thirty-three, when she sought to follow a call to the monastic life. At the order of Bishop Aiden, who was impressed by her, she returned to East Anglia, and after a year in a small monastic settlement there, she founded an abbey at Whitby, where she ruled both monks and nuns. She was known for her prudence and good sense and became a counselor to kings and other high public officials. Many of her monks were found qualified for ordination, and several became bishops. She encouraged the writing of the poet Caedmon, originally a servant, and later a monk, at Whitby. (November 18)

Theodore of Tarsus was 66 in 668, living quietly as a monk in Rome, when Pope Vitalian ordained him Archbishop of Canterbury and sent him to England to provide the strong leadership needed by the English Church, which was decimated by plague and torn by strife between those who followed the customs of the Roman Church and those who followed Celtic customs. He was effective in his mission of reorganizing and reforming the Church in England and, according to Bede, became the first archbishop whom all the English obeyed. "...[P]ossibly to no other leader does English Christianity owe so much." [*LFF*] (September 19)

Alcuin, Abbot of Tours in the late 8th century, directed the Palace School of the Emperor Charlemagne. He was responsible for the revival of education and preservation of the classical learning of European civilization. (May 20)

Alfred is the only English ruler called "the Great." He ruled in the time of Viking invasions and successfully defended large parts of England from Danish control. Later, he strove to repair the cultural damage from the invasions by recruiting scholars to copy and translate theological and historical works into English. (October 26)

Dunstan, after living several years as a hermit during which time he practiced painting and metalwork, was appointed abbot to the abbey of Glastonbury and later, Archbishop of Canterbury. He was a leading figure in the revival of English monasticism following the devastation of the Viking invasions of the previous century. He instituted reforms in the education of the clergy and in liturgical worship. (May 19)

Bernard of Clairvaux, also of noble birth, was the founding abbot of the new Cistercian abbey of Clairvaux in 1115. To keep up with his writing while he attended to the affairs of his expanding monastery and its dependent houses (which numbered over five hundred at his death) he denied himself sleep. His preaching and writings made him influential in virtually every church dispute of his time. He is credited with writing the text of several hymns, including "O sacred head, sore wounded" and "Jesus, the very thought of thee." (August 20)

Dominic, born about 1170 in Spain, was the founder of the Order of Preachers, commonly known as Dominicans. He established friaries as centers for missionary preachers, with his special interest being the conversion of the Albigensian heretics, who held Manichaean, dualistic, views. He himself was a man of heroic sanctity and austere poverty, and the rules of his order "place a strong emphasis on learning, preaching, and teaching, and, partly through the influence of Francis of Assisi, on absolute poverty" [*LFF*]. The Dominicans gave priority to intellectual work and established major houses in university centers, with teachers such as Thomas Aquinas. (August 8)

Elizabeth of Hungary, born in 1207 as the daughter of the King of Hungary, was the wife of the Landgrave of Thuringia. With her husband's permission, she used her dowry and sold her jewels to give alms to the poor and to found a hospital, where she herself cared for the sick. She even opened the royal granaries during a famine. After her husband's death, however, court opposition to her "extravagances" forced her to leave court and live in hardship with her three children. She finally became a Franciscan Tertiary, the first in Germany, and spent the rest of her life in service to the sick and needy. Hospitals throughout the world now bear her name. (November 19)

Louis IX, King of France, was born in 1214 and was crowned at the age of twelve. While still young, he was inspired to a life of devotion and asceticism by his mother, Blanche of Castile. Throughout his life, he was known as a man of unusual purity of life and manners, and an impartial, just, and compassionate sovereign. He died in 1270 and was canonized in 1297. After his canonization, his relics were transferred to the Sainte Chapelle, the beautiful chapel that he built in Paris. With Elizabeth of Hungary, who also lived a "life of Franciscan poverty and self-denial in the midst of worldly power and splendor" [LFF], he is honored as patron saint of the Third Order of St. Francis. (August 25)

Sergius, 14th century, patron saint of Russia, and a national hero for his support of Russian independence. (September 25)

Thomas à Kempis was born at Kempen in the Duchy of Cleves about 1380. He was educated by, and later joined, the Brethren of the Common Life, an order that stressed practical biblical piety of cultivating the inner life and the practice of virtues, and supported themselves by copying manuscripts and teaching. [Another of their famous pupils was the humanist Erasmus]. Thomas composed, or compiled, *The Imitation of Christ*, a manual of devotion that has been translated into more languages than any other book except the Holy Scriptures, and that has nourished and strengthened millions of Christians. (July 24)

The **Martyrs of Japan**, six Franciscan friars and twenty of their converts who were crucified at Nagasaki in 1597, were the first to die for their faith in Japan. After a half century of lukewarm tolerance by the *shoguns*, the approximated 300,00 Christian believers, converted by the Jesuits under Francis Xavier and later by the Franciscans, began to be cruelly persecuted. By 1630, the faith had been driven underground. However, it was never exterminated: two hundred and fifty years later there were found many men and women, without priests, who had preserved throughout the generations a vestige of Christian faith.

Lancelot Andrewes, an eloquent preacher and notable biblical scholar, was one of the translators of the King James Version of the Bible. Before becoming a bishop, he was a school headmaster, influential in the education of many noted Churchmen, including George Herbert. He was a devout man, and his book of private devotions is much admired. "He was respected by many as the very model of a bishop at a time when bishops were held in low esteem" [LFF]. He died in 1626. (September 26)

Nicholas Ferrar founded in 1626 a religious community at Little Gidding, Huntingdonshire, England, where with his immediate family and servants and a few friends, he entered into a life committed to religious observance, and service to the poor of their neighborhood. The community observed a regular round of prayer according to the Book of Common Prayer, along with a daily recital of the entire Psalter, fasting, private prayer and meditation. In addition they wrote stories and books illustrating themes of Christian faith and morality. Although the community did not endure for long after the death of Nicholas Ferrar in 1637, the memory of it was preserved by Izaak Walton's description in his *Life of George Herbert*, and later by T. S. Eliot's title for the last of his *Four Quartets*: "*Little Gidding*."



EASTER DAY, Sunday, April 5

THE FEAST OF THE RESURRECTION

8:00 A.M.: Low Mass with Hymns

10:30 A.M.: Procession and Solemn High Mass (*also on YouTube*)

