

### Welcome to Saint Mark's Church!

The Great Three Days. Known traditionally as the Triduum, the days of Maundy Thursday, Good Friday, and Holy Saturday comprise a single extended Liturgy, as the Church observes Jesus' Passion, Death, and Resurrection. The shape of these services dates all the way back to the earliest centuries of the Church; by keeping them in the ancient manner we join with generations past in celebrating the Paschal Mystery: Christ's resurrection from the dead, whereby heaven and earth are joined, the grave is emptied of its prisoners, and humankind partakes of eternal life with God. This Mystery is the heart of Christian faith and life, and reorders both our lives and our cosmos, introducing new hope not only for a better future but also for a reconciled past. We warmly invite you to share this treasure with us, and pray that together we might be incorporated further into the abiding mystery of Divine Love.

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### The Lighting of the Paschal Candle

*¶The new fire is lit, and the Celebrant addresses the people with these words:*

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.

*¶The Celebrant prays the following prayer:*

Celebrant: O God, through your Son you have bestowed upon your people the brightness of your 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.**

*¶The Paschal Candle is then lighted from the newly kindled fire. The congregational candles are lit from the Paschal Candle. Please pass the light to your neighbor until all are lit. The Celebrant, bearing the Candle, leads the procession into the church, pausing three times and singing:*



The light of Christ. Thanks be to God.

*¶The Paschal Candle is placed in its stand and censed.*

*¶Then the Celebrant, standing near the Candle, chants the Exsultet, as follows:*

Rejoice now, all ye heavenly legions of Angels:  
all high things that pass understanding:  
For the King that cometh with victory,  
Let the trumpet proclaim salvation.

Sing with joy, O earth, illumined with this celestial radiance:  
And enlightened by the eternal God, thy glory,  
Believe and know thou hast put away the darkness of all humankind.  
So likewise let our Mother, his holy Church,  
Welcome the bright beams of light shed upon her;  
And let his holy courts be filled with the praises of his people;  
Through Jesus Christ our Mediator and Redeemer:  
Who liveth and reigneth with him in the unity of the Holy Ghost,  
Ever one God, world without end. **Amen.**

Celebrant: The Lord be with you.  
**People: And also with you.**  
Celebrant: Let us give thanks to the Lord our God.  
**People: It is right to give God thanks and praise.**

It is right and a good and joyful thing, that with the service of our lips we should glorify and should praise with heart and soul God the Invisible and Almighty; and likewise his only-begotten Son, Jesus Christ, our Lord and Savior, who paid for us to the eternal Father the debt of Adam's transgression, and with his dear Blood wiped away the reproach of our former offenses. Now, therefore, we sacrifice our Passover, wherein for us the very Lamb of God is slain, by whose Blood the doors of his faithful people are made holy.

The night is come: wherein, when our fathers, the children of Israel, were led forth out of Egypt, thou dividest the sea and madest them to pass over as on dry land. Yea, the night is come: that with the fiery pillar hath purged away the darkness of our condemnation. The night is come: whereby all that believe in Christ upon the face of all the earth, delivered from this naughty world and out of the shadow of death, are renewed unto grace, and are made partakers of eternal life. The night is come: wherein the bonds of death were loosed, 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? How wonderful then, O God, is thy loving-kindness unto us thy children! Behold what manner of love he hath bestowed upon us: who to redeem a servant, delivered up his only Son! O wonderful providence of Adam's transgression that by such a death sin might be done away! O blessed iniquity, for whose redemption such a price was paid by such a Savior!

O night verily blessed, to thee alone that time and that hour were made manifest, when our Savior Christ rose again from death unto life! The night is come whereof David said, "Behold the night is as clear as the day: then shall my night be turned into day." The mystery therefore of this most holy night putteth to flight the deeds of darkness, purgeth away sin, restoreth innocence to the fallen, and gladness unto them that mourn; casteth out hatred, bringeth peace to all humankind, and boweth down mighty princes. O night verily blessed, which did spoil the people of Egypt and magnified the Hebrews! O night, wherein heaven and earth are joined, and humankind partaketh with the Godhead!

We pray thee, therefore, O most Merciful: that this candle which we have lighted and consecrated in thine own Name, may continue to shine forth without ceasing, and may vanquish all the shades of darkness; that, being accepted before thee as a sweet savor, 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; through the same Jesus Christ thy Son our Lord, who lives and reigns with you in the unity of the Holy Ghost: ever one God, world without end. **Amen.**

*¶At the conclusion of the Exsultet, all sit.*

## The Liturgy of the Word

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 First Reading

#### **God preserves Noah and his family through the flood - Genesis 7:1-5, 11-18; 8:8-18; 9:8-13**

Then the Lord said to Noah, "Go into the ark, you and all your household, for I have seen that you alone are righteous before me in this generation. Take with you seven pairs of all clean animals, the male and its mate; and a pair of the animals that are not clean, the male and its mate; and seven pairs of the birds of the air also, male and female, to keep their kind alive on the face of all the earth. For in seven days I will send rain on the earth for 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. The rain fell on the earth forty days and forty nights. On the very same day Noah with his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons entered the ark, they and every wild animal of every kind, and all domestic animals of every kind, and every creeping thing that creeps on the earth, and

every bird of every kind—every bird, every winged creature. They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And those 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 on the earth; and the waters increased, and bore up the ark, and it rose high above the earth. The waters swelled and increased greatly on the earth; and the ark floated on the face of the waters.

Then he sent out the dove from him, to see if the waters had subsided from the face of the ground; but the dove found no place to set its foot, and it returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took it and brought it into the ark with him. He waited another seven days, and again he sent out the dove from the ark; and the dove came back to him in the evening, and there in its beak was a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. Then he waited another seven days, and sent out the dove; and it did not return to him any more.

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

Then God said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal 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." God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth.

### Psalm 107:1-3, 23-32

*¶ The cantor chants the antiphon which is then repeated by all. The antiphon is sung once in unison at the conclusion of the psalm. The psalm is read antiphonally, with the people on the north/Gospel/pulpit side of the chancel reading the first verse, and the people on the south/Epistle/lectern side of the chancel reading the second verse, and so on.*



Give thanks to the LORD for his mer - cy, and the won - ders he does for his chil - dren.

- 1 Give thanks to the LORD, for he is good, \*  
and his mercy endures for ever.
- 2 Let all those whom the LORD has redeemed proclaim \*  
that he redeemed them from the hand of the foe.
- 3 He gathered them out of the lands; \*  
from the east and from the west,  
from the north and from the south.
- 23 Some went down to the sea in ships \*  
and plied their trade in deep waters;
- 24 They beheld the works of the LORD \*  
and his wonders in the deep.
- 25 Then he spoke, and a stormy wind arose, \*  
which tossed high the waves of the sea.
- 26 They mounted up to the heavens and fell back to the depths; \*  
their hearts melted because of their peril.
- 27 They reeled and staggered like drunkards \*  
and were at their wits' end.
- 28 Then they cried to the LORD in their trouble, \*  
and he delivered them from their distress.

- 29 He stilled the storm to a whisper \*  
and quieted the waves of the sea.  
30 Then were they glad because of the calm, \*  
and he brought them to the harbor they were bound for.  
31 Let them give thanks to the LORD for his mercy \*  
and the wonders he does for his children.  
32 Let them exalt him in the congregation of the people \*  
and praise him in the council of the elders.



Give thanks to the LORD for his mer - cy, and the won - ders he does for his chil - dren.

¶*The people rise.*

Celebrant: Almighty God, you have placed in the skies the sign of your covenant with all living things: Grant that we, who are saved through water and the Spirit, may worthily offer to you our sacrifice of thanksgiving; through Jesus Christ our Lord. **Amen.**



¶*The people sit.*

### The Second Reading

#### Moses is given instructions for celebrating the first Passover - Exodus 12:1-28

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance. Seven days you shall eat unleavened bread; on the first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day until the seventh day shall be cut off from Israel. On the first day you shall hold a solemn assembly, and on the seventh day a solemn assembly; no work shall be done on those days; only what everyone must eat, that alone may be prepared by you. You shall observe the festival of unleavened bread, for on this very day I brought your companies out of the land of Egypt: you shall observe this day throughout your generations as a perpetual ordinance. In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread. For seven days no leaven shall be found in your houses; for whoever eats what is leavened shall be cut off from the congregation of Israel, whether an alien or a native of the land. You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

Then Moses called all the elders of Israel and said to them, "Go, select lambs for your families, and slaughter the passover lamb. Take a bunch of hyssop, dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood in the basin. None of you shall go outside the door of your house until morning. For the Lord will pass through to strike down the Egyptians; when he sees the blood on the lintel and on the two doorposts, the Lord will pass over that door and will not allow the destroyer to enter your

houses to strike you down. You shall observe this rite as a perpetual ordinance for you and your children. When you come to the land that the Lord will give you, as he has promised, you shall keep this observance. And when your children ask you, 'What do you mean by this observance?' you shall say, 'It is the passover sacrifice to the Lord, for he passed over the houses of the Israelites in Egypt, when he struck down the Egyptians but spared our houses.'" And the people bowed down and worshiped. The Israelites went and did just as the Lord had commanded Moses and Aaron.

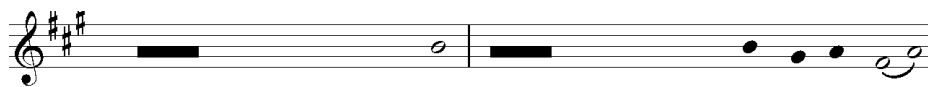
### Surge, illuminare

¶ *The cantor chants the antiphon which is then repeated by all. The antiphon is sung once in unison at the conclusion of the psalm. The psalm is read antiphonally, with the people on the north/Gospel/pulpit side of the chancel reading the first verse, and the people on the south/Epistle/lectern side of the chancel reading the second verse, and so on.*



But over you the Lord will rise, and his glory will appear upon you.

Arise, shine, for your light has come, \*  
 and the glory of the Lord has dawned upon you.  
 For behold, darkness covers the land; \*  
 deep gloom enshrouds the peoples.  
 But over you the Lord will rise, \*  
 and his glory will appear upon you.  
 Nations will stream to your light, \*  
 and kings to the brightness of your dawning.  
 Your gates will always be open; \*  
 by day or night they will never be shut.  
 They will call you, The City of the Lord, \*  
 The Zion of the Holy One of Israel.  
 Violence will no more be heard in your land, \*  
 ruin or destruction within your borders.  
 You will call your walls, Salvation, \*  
 and all your portals, Praise.  
 The sun will no more be your light by day; \*  
 by night you will not need the brightness of the moon.  
 The Lord will be your everlasting light, \*  
 and your God will be your glory.  
 Glory to the Father, and to the Son, and to the Holy Spirit: \*  
 as it was in the beginning, is now, and will be for ever. Amen.



But over you the Lord will rise, and his glory will appear upon you.

¶ *The people rise.*

Celebrant: O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass-through things temporal, that we lose not the things eternal; through Jesus Christ our Lord. **Amen.**



¶ *The people sit.*

### The Third Reading

#### God delivers the people of Israel at the Red Sea - Exodus 14:10-15:1

As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. They said to Moses, "Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told 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." But Moses said to the people, "Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish 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 keep still."

Then the Lord said to Moses, "Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers."

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

Then Moses and the Israelites sang this song to the Lord: "I will sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea.

### **Cantemus Domino**

¶ *The cantor chants the antiphon which is then repeated by all. The antiphon is sung once in unison at the conclusion of the psalm. The Cantemus Domino is read antiphonally, with the people on the north/Gospel/pulpit side of the chancel reading the first verse, and the people on the south/Epistle/lectern side of the chancel reading the second verse, so on.*



I will sing to the Lord, for he is lofty and uplifted; \*  
the horse and its rider has he hurled into the sea.  
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.  
The Lord is a mighty warrior; \*  
Yahweh is his Name.  
The chariots of Pharaoh and his army has he hurled into the sea; \*  
the finest of those who bear armor have been  
drowned in the Red Sea.  
The fathomless deep has overwhelmed them; \*  
they sank into the depths like a stone.

Your right hand, O Lord, is glorious in might; \*  
 your right hand, O Lord, has overthrown the enemy.  
 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.  
 With your constant love you led the people you redeemed; \*  
 with your might you brought them in safety to  
 your holy dwelling.  
 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.  
 The Lord shall reign \*  
 for ever and for ever.



¶The people rise.

Celebrant: O God, whose wonderful deeds of old shine forth even to our own day, you once delivered by the power of your mighty arm your 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.**



¶The people sit.

### The Fourth Reading

#### Elijah is assumed into heaven, and Elisha heals the waters of Jericho - 2 Kings 2:1-22

Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the Lord has sent me as far as Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, "Do you know that today the Lord will take your master away from you?" And he said, "Yes, I know; keep silent."

Elijah said to him, "Elisha, stay here; for the Lord has sent me to Jericho." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, "Do you know that today the Lord will take your master away from you?" And he answered, "Yes, I know; be silent."

Then Elijah said to him, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elijah?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

When the company of prophets who were at Jericho saw him at a distance, they declared, "The spirit of Elijah rests on Elisha." They came to meet him and bowed to the ground before him. They said to him, "See now, we have fifty strong men among your servants; please let them go and seek your master; it may be that the spirit of the Lord has caught him up and thrown him down on some mountain or into some valley." He responded, "No, do not send them." But when they urged him until he was ashamed, he said, "Send them." So they sent fifty men who searched for three days but did not find him. When they came back to him (he had remained at Jericho), he said to them, "Did I not say to you, Do not go?"

Now the people of the city said to Elisha, "The location of this city is good, as my lord sees; but the water is bad, and the land is unfruitful." He said, "Bring me a new bowl, and put salt in it." So they brought it to him. Then he went to the spring of water and threw the salt into it, and said, "Thus says the Lord, I have made this water wholesome; from now on neither death nor miscarriage shall come from it." So the water has been wholesome to this day, according to the word that Elisha spoke.

### Psalm 104:1-16

¶ The cantor chants the antiphon which is then repeated by all. The antiphon is sung once in unison at the conclusion of the psalm. The psalm is read antiphonally, with the people on the north/Gospel/pulpit side of the chancel reading the first verse, and the people on the south/Epistle/lectern side of the chancel reading the second verse, and so on.



O LORD my God, you are clothed with maj - es - ty and splen - dor;



you wrap your - self with light as with a cloak.

- 1 Bless the LORD, O my soul; \*  
O LORD my God, how excellent is your greatness!  
you are clothed with majesty and splendor.
- 2 You wrap yourself with light as with a cloak \*  
and spread out the heavens like a curtain.
- 3 You lay the beams of your chambers in the waters above; \*  
you make the clouds your chariot;  
you ride on the wings of the wind.
- 4 You make the winds your messengers \*  
and flames of fire your servants.
- 5 You have set the earth upon its foundations, \*  
so that it never shall move at any time.
- 6 You covered it with the Deep as with a mantle; \*  
the waters stood higher than the mountains.
- 7 At your rebuke they fled; \*  
at the voice of your thunder they hastened away.
- 8 They went up into the hills and down to the valleys beneath, \*  
to the places you had appointed for them.
- 9 You set the limits that they should not pass; \*  
they shall not again cover the earth.
- 10 You send the springs into the valleys; \*  
they flow between the mountains.
- 11 All the beasts of the field drink their fill from them, \*  
and the wild asses quench their thirst.



- 12 Beside them the birds of the air make their nests \*  
and sing among the branches.
- 13 You water the mountains from your dwelling on high; \*  
the earth is fully satisfied by the fruit of your works.
- 14 You make grass grow for flocks and herds \*  
and plants to serve mankind;
- 15 That they may bring forth food from the earth, \*  
and wine to gladden our hearts,
- 16 Oil to make a cheerful countenance, \*  
and bread to strengthen the heart.



O LORD my God, you are clothed with maj - es - ty and splen - dor;



you wrap your - self with light as with a cloak.

¶The people rise.

Celebrant: O God, you have created all things by the power of your Word, and you renew the earth by your Spirit: Give now the water of life to those who thirst for you, that they may bring forth abundant fruit in your glorious kingdom; through Jesus Christ our Lord. **Amen.**



¶The people sit.

### The Fifth Reading

#### Ezekiel sees in a vision a valley filled with dry bones - Ezekiel 37:1-14

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

### Psalm 143

¶ *The cantor chants the antiphon which is then repeated by all. The antiphon is sung once in unison at the conclusion of the psalm. The psalm is read antiphonally, with the people on the north/Gospel/pulpit side of the chancel reading the first verse, and the people on the south/Epistle/lectern side of the chancel reading the second verse, and so on.*



I spread out my hands to you, O LORD; do not hide your face from me.

- 1 LORD, hear my prayer,  
and in your faithfulness heed my supplications; \*  
answer me in your righteousness.
- 2 Enter not into judgment with your servant, \*  
for in your sight shall no one living be justified.
- 3 For my enemy has sought my life;  
he has crushed me to the ground; \*  
he has made me live in dark places like those who are long dead.
- 4 My spirit faints within me; \*  
my heart within me is desolate.
- 5 I remember the time past;  
I muse upon all your deeds; \*  
I consider the works of your hands.
- 6 I spread out my hands to you; \*  
my soul gasps to you like a thirsty land.
- 7 O LORD, make haste to answer me; my spirit fails me; \*  
do not hide your face from me  
or I shall be like those who go down to the Pit.
- 8 Let me hear of your loving-kindness in the morning,  
for I put my trust in you; \*  
show me the road that I must walk,  
for I lift up my soul to you.
- 9 Deliver me from my enemies, O LORD, \*  
for I flee to you for refuge.
- 10 Teach me to do what pleases you, for you are my God; \*  
let your good Spirit lead me on level ground.
- 11 Revive me, O LORD, for your Name's sake; \*  
for your righteousness' sake, bring me out of trouble.
- 12 Of your goodness, destroy my enemies  
and bring all my foes to naught, \*  
for truly I am your servant.



I spread out my hands to you, O LORD; do not hide your face from me.

¶ *The people rise.*

Celebrant: Almighty God, by the Passover of your Son you have brought us out of sin into righteousness and out of death into life: Grant to those who are sealed by your Holy Spirit the will and the power to proclaim you to all the world; through Jesus Christ our Lord. **Amen.**



¶ *The people sit.*

## **The Sixth Reading**

### **God preserves the three exiles in the fiery furnace - Daniel 3:1-28**

King Nebuchadnezzar made a golden statue whose height was sixty cubits and whose width was six cubits; he set it up on the plain of Dura in the province of Babylon. Then King Nebuchadnezzar sent for the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, to assemble and come to the dedication of the statue that King Nebuchadnezzar had set up. So the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, assembled for the dedication of the statue that King Nebuchadnezzar had set up. When they were standing before the statue that Nebuchadnezzar had set up, the herald proclaimed aloud, "You are commanded, O peoples, nations, and languages, that when you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, you are to fall down and worship the golden statue that King Nebuchadnezzar has set up. Whoever does not fall down and worship shall immediately be thrown into a furnace of blazing fire." Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, all the peoples, nations, and languages fell down and worshiped the golden statue that King Nebuchadnezzar had set up. Accordingly, at this time certain Chaldeans came forward and denounced the Jews. They said to King Nebuchadnezzar, "O king, live forever! You, O king, have made a decree, that everyone who hears the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble, shall fall down and worship the golden statue, and whoever does not fall down and worship shall be thrown into a furnace of blazing fire. There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These pay no heed to you, O king. They do not serve your gods and they do not worship the golden statue that you have set up."

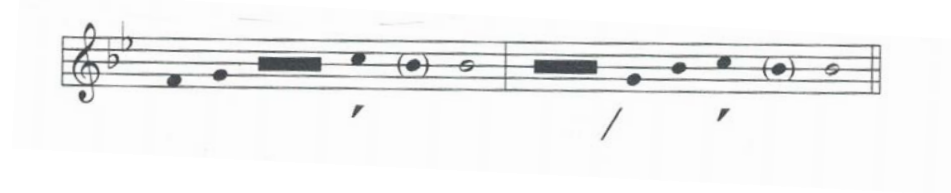
Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought in; so they brought those men before the king. Nebuchadnezzar said to them, "Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods and you do not worship the golden statue that I have set up? Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble to fall down and worship the statue that I have made, well and good. But if you do not worship, you shall immediately be thrown into a furnace of blazing fire, and who is the god that will deliver you out of my hands?"

Shadrach, Meshach, and Abednego answered the king, "O Nebuchadnezzar, we have no need to present a defense to you in this matter. If our God whom we serve is able to deliver us from the furnace of blazing fire and out of your hand, O king, let him deliver us. But if not, be it known to you, O king, that we will not serve your gods and we will not worship the golden statue that you have set up."

Then Nebuchadnezzar was so filled with rage against Shadrach, Meshach, and Abednego that his face was distorted. He ordered the furnace heated up seven times more than was customary, and ordered some of the strongest guards in his army to bind Shadrach, Meshach, and Abednego and to throw them into the furnace of blazing fire. So the men were bound, still wearing their tunics, their trousers, their hats, and their other garments, and they were thrown into the furnace of blazing fire. Because the king's command was urgent and the furnace was so overheated, the raging flames killed the men who lifted Shadrach, Meshach, and Abednego. But the three men, Shadrach, Meshach, and Abednego, fell down, bound, into the furnace of blazing fire. Then King Nebuchadnezzar was astonished and rose up quickly. He said to his counselors, "Was it not three men that we threw bound into the fire?" They answered the king, "True, O king." He replied, "But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god." Nebuchadnezzar then approached the door of the furnace of blazing fire and said, "Shadrach, Meshach, and Abednego, servants of the Most High God, come out! Come here!" So Shadrach, Meshach, and Abednego came out from the fire. And the satraps, the prefects, the governors, and the king's counselors gathered together and saw that the fire had not had any power over the bodies of those men; the hair of their heads was not singed, their tunics were not harmed, and not even the smell of fire came from them. Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants who trusted in him. They disobeyed the king's command and yielded up their bodies rather than serve and worship any god except their own God."

## Song of the Three Holy Children

¶ *Ananias, Misael, and Azarias are latinized renditions of the Hebrew names Hananiah, Mishael, and Azariah. They are the three main characters of the story, and were given Chaldean names by King Nebuchadnezzar: Shadrach, Meshach, and Abednego.*



Blessed art thou, O Lord God of our / fathers; \*  
praised and exalted above / all for ever.

Blessed art thou for the Name of thy / Majesty: \*  
praised and exalted above / all for ever.

Blessed art thou in the temple of thy / holiness; \*  
praised and exalted above / all for ever.

Blessed art thou that beholdest the depths, and dwellest between the / Cherubim; \*  
praised and exalted above / all for ever.

Blessed art thou on the glorious throne of thy / kingdom; \*  
praised and exalted above / all for ever.

Blessed art thou in the firmament of / heaven; \*  
praised and exalted above / all for ever.

O all ye works of the Lord, bless ye the / Lord; \*  
praise him, and magnify / him for ever.

O ye angels of the Lord, bless ye the / Lord; \*  
praise him, and magnify / him for ever.

O ye heavens, bless ye the / Lord; \*  
O ye waters that be above the firmament, / bless ye the Lord;

O all ye powers of the Lord, bless ye the / Lord; \*  
praise him, and magnify / him for ever.

O ye sun and moon, bless ye the / Lord; \*  
O ye stars of heaven, / bless ye the Lord;

O ye showers and dew, bless ye the / Lord; \*  
praise him and magnify / him for ever.

O ye winds of God, bless ye the / Lord; \*  
O ye fire and heat, / bless ye the Lord;

O ye winter and summer, bless ye the / Lord; \*  
praise him, and magnify / him for ever.

O ye dews and frosts, bless ye the / Lord; \*  
O ye frost and cold, / bless ye the Lord;

O ye ice and snow, bless ye the / Lord; \*  
praise him and magnify / him for ever.

O ye nights and days, bless ye the / Lord; \*  
O ye light and darkness, / bless ye the Lord;

O ye lightnings and clouds, bless ye the / Lord; \*  
praise him, and magnify / him for ever.

O let the earth bless the / Lord; \*  
O ye mountains and hills, / bless ye the Lord;

O all ye green things upon the earth, bless ye the / Lord; \*  
praise him, and magnify / him for ever.



- O ye wells, bless ye the / Lord; \*  
O ye seas and floods, / bless ye the Lord;  
O ye whales and all that move in the waters, bless ye the / Lord; \*  
praise him and magnify / him for ever.
- O all ye fowls of the air, bless ye the / Lord; \*  
O all ye beasts and cattle, / bless ye the Lord;  
O ye sons of Adam and daughters of Eve, bless ye the / Lord; \*  
praise him, and magnify / him for ever.
- O ye people of God, bless ye the / Lord; \*  
O ye priests of the Lord, / bless ye the Lord;  
O ye servants of the Lord, bless ye the / Lord; \*  
praise him and magnify / him for ever.
- O ye spirit and souls of the righteous, bless ye the / Lord; \*  
O ye holy and humble of heart, / bless ye the Lord.  
O Ananias, Misael, and Azarias, bless ye the / Lord\*  
praise him, and magnify / him for ever.  
For he has rescued us from Hades and saved us from the hand of / death; \*  
praise him, and magnify / him for ever.  
He has delivered us from the midst of the burning fiery furnace;  
From the midst of the fire he has de- / livered us.\*  
praise him, and magnify / him for ever.
- O give thanks to the Lord, for he is good, for his mercy endures for / ever. \*  
praise him, and magnify / him for ever.  
O all ye who worship the Lord, the God of gods, bless ye the / Lord; \*  
praise him, and magnify / him for ever.  
O sing praise to him and give thanks to him, for his mercy endures for / ever.\*  
praise him, and magnify / him for ever.

¶The people rise.

Celebrant: O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which 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, your Son Jesus Christ our Lord. **Amen.**

¶The people remain standing.

¶The Celebrant addresses the people with these words:

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

## The Renewal of Baptismal Vows

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, creator 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. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

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.**

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.**

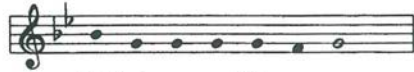
Celebrant: May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. **Amen.**

## The Litany of Saints

¶The following Litany is sung, during which a procession forms & makes its way around the church to the Font. The names in this Litany represent a synthesis of the Book of Common Prayer's sanctoral calendar and contributions by the people of this parish. A litany of saints has been sung from ancient times at important moments in the Church's life and calendar. By singing it tonight, at the Great Vigil of Easter immediately before Iris enters the Sacrament of Baptism, we recall that great company which no one can number, into which we are all Baptized. Their fellowship of abiding love and prayer — across the gulfs of time and death, heaven and earth — is a profound witness to the power of Christ's resurrection, and a constant source of strength and encouragement to us all as we seek in our own day to live faithfully as members of his Body.



Litanist: Kyrie eleison.



People: Kyrie eleison.



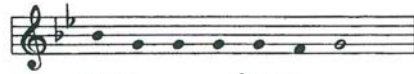
Litanist: Christe eleison.



People: Christe eleison.



Litanist: Kyrie eleison.



People: Kyrie eleison.



Litanist: O Christ, hear us.



People: O Christ, hear us.



Litanist: O Christ, graciously hear us.



People: O Christ, graciously hear us.

Litanist: O God the Father of heaven,



People: Have mercy upon us.

O God the Son, Redeemer of the world: Have mercy upon us.

O God the Holy Ghost: Have mercy upon us.

O Holy Trinity, one God: Have mercy upon us.

Litanist: Holy Mary, Mother of God:



People: Pray for us.

Holy Gabriel, Michael, and Raphael: Pray for us.

All holy Angels and Archangels: Pray for us.

Holy Abraham, Isaac, and Jacob: Pray for us.

Holy Moses, Miriam, and Aaron: Pray for us.

Holy Ruth and Naomi: Pray for us.

Holy Samuel, David, and Elijah: Pray for us.

Holy Zechariah and Elizabeth: Pray for us.

Holy Anna and Joachim: Pray for us.

Holy Joseph: Pray for us.

Holy John the Baptist: Pray for us.

All ye Holy Patriarchs and Prophets: Pray for us.

Holy Mark the Evangelist: Pray for us.

Holy Peter and Andrew: Pray for us.

Holy James and John, sons of Zebedee: Pray for us.

Holy Matthew, Thomas, Philip and James: Pray for us.

Holy Simon, Jude, Bartholomew and Matthias: Pray for us.

Holy Mary Magdalene: Pray for us.

Holy Mary, Martha and Lazarus: Pray for us.

Holy Paul and Barnabas: Pray for us.

Holy James of Jerusalem: Pray for us.

Holy Patrick and Augustine of Canterbury: Pray for us.

Holy Junipero Serra and George Berkeley: Pray for us.

All ye holy Apostles, Evangelists and Disciples of the Lord: Pray for us.

Holy Stephen and Lawrence: Pray for us.

Holy Agnes and Lucy: Pray for us.

Holy Catherine and Barbara: Pray for us.

Holy Cecilia: Pray for us.

Holy George and Sebastian: Pray for us.

Holy Thomas Beckett: Pray for us.

Holy Joan of Arc: Pray for us.

Holy Thomas More: Pray for us.

Holy William and Charles: Pray for us.

Holy Martin Luther King: Pray for us.

Holy Oscar Romero: Pray for us.

Holy Monks of Tibhirine: Pray for us.

All ye holy Martyrs: Pray for us.

Holy Ambrose and Augustine: Pray for us.

Holy Jerome and Gregory the Great: Pray for us.

Holy Basil and Gregory Nyssa and Macrina: Pray for us.

Holy Gregory Nazianzus and John Chrysostom: Pray for us.

Holy Nicholas of Myra: Pray for us.



Holy Anselm: **Pray for us.**  
 Holy Thomas Aquinas: **Pray for us.**  
 Holy Julian of Norwich: **Pray for us.**  
 Holy Teresa of Avila and John of the Cross: **Pray for us.**  
 Holy Catherine of Siena: **Pray for us.**  
 Holy Francis de Sales: **Pray for us.**  
 Holy William Byrd, John Merbecke, and Thomas Tallis: **Pray for us.**  
 Holy Lancelot Andrewes: **Pray for us.**  
 Holy John Donne, George Herbert, Henry Vaughan and Thomas Traherne: **Pray for us.**  
 Holy John Henry Newman: **Pray for us.**  
 Holy Thomas Gallaudet and Henry Winter Syle: **Pray for us.**  
 Holy James Lloyd Breck: **Pray for us.**  
 Holy Dorothy Day: **Pray for us.**  
 Holy George Tittman: **Pray for us.**  
 All ye holy Bishops, Confessors, Doctors, Priests and Levites: **Pray for us.**

Holy Anthony: **Pray for us.**  
 Holy Benedict and Scholastica: **Pray for us.**  
 Holy Hugh and Hilda: **Pray for us.**  
 Holy Aelred and Bernard: **Pray for us.**  
 Holy Brigid and Hildegard of Bingen: **Pray for us.**  
 Holy Francis and Clare: **Pray for us.**  
 Holy Juan Diego: **Pray for us.**  
 Holy Christina Rosetti: **Pray for us.**  
 Holy John of San Francisco: **Pray for us.**  
 All ye holy Monks, Hermits, Virgins and Widows: **Pray for us.**  
 All ye holy Cloud of Witnesses, Saints of God: **Pray for us.**

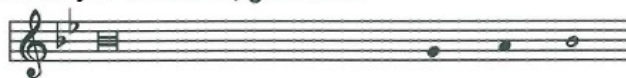
Litanist: **From all evil and from all sin:**



**People:** Good Lord Deliver us.

From the crafts and assaults of the Devil: **Good Lord, deliver us.**  
 From everlasting damnation: **Good Lord, deliver us.**  
 By thy Holy Incarnation: **Good Lord, deliver us.**  
 By thy Holy Nativity: **Good Lord, deliver us.**  
 By thy Baptism, Fasting, and Temptation: **Good Lord, deliver us.**  
 By thy Cross and Passion: **Good Lord, deliver us.**  
 By thy death and Burial: **Good Lord, deliver us.**  
 By thy Holy Resurrection: **Good Lord, deliver us.**  
 By thy wondrous Ascension: **Good Lord, deliver us.**  
 By the outpouring of thy Holy Spirit: **Good Lord, deliver us.**  
 By thy coming again in glory: **Good Lord, deliver us.**

Litanist: **That there may be peace among all nations and an end to poverty, famine and disaster:  
 We beseech you to hear us, good Lord.**



**People:** We beseech you to hear us, good Lord.

That all peoples may come to know you in the fullness of thy grace:  
**We beseech you to hear us, good Lord.**  
 That your holy church throughout the world might be renewed and strengthened for your service:  
**We beseech you to hear us, good Lord.**  
 For all those commended to our prayers, and those in any need or trouble, that they may be relieved and protected:  
**We beseech you to hear us, good Lord.**  
 For all baptized this night, that they may be delivered from the way of sin and death:

**We beseech you to hear us, good Lord.**

That their hearts and the hearts of all your children may be opened to your grace and truth:

**We beseech you to hear us, good Lord.**

That they may be filled with your Holy and life-giving Spirit:

**We beseech you to hear us, good Lord.**

That you will keep them steadfast in the faith and communion of your Holy Church:

**We beseech you to hear us, good Lord.**

That they will come to love others in the power of the Spirit:

**We beseech you to hear us, good Lord.**

That they be sent into the world in witness to your love:

**We beseech you to hear us, good Lord.**

That, with all your saints, they may come to the fullness of your peace and glory:

**We beseech you to hear us, good Lord.**

Celebrant: Grant, O Lord, that all who are baptized into the death of Jesus Christ may live in the power of his resurrection and look for him to come again in glory; who lives and reigns, now and forever. **Amen.**

### Thanksgiving over the Water

*¶The Celebrant blesses the water, first saying*

Celebrant: The Lord be with you.

**People: And also with you.**

Celebrant: Let us give thanks to the Lord our God.

**People: It is right to give him thanks and praise.**

Celebrant: We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

*¶At the following words, the Celebrant touches the water*

Celebrant: Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

*¶The Celebrant sprinkles the people with water from the font, recalling their baptism & unity in the Spirit.*

### First Proclamation of Easter



Al - le - lu - ia. Christ is ris - en.



The Lord is risen indeed. Al - le - lu - ia.

Setting: Ambrosian chant; adapt. Mason Martens (b. 1933)

Mass setting: William Mathias (1934-1992)

Hymn

Edmond Budry, 1884

Tr. Richard B. Hoyle, 1923

MACCABAEUS

From G. F. Handel

1. Thine be the glo - ry, ris - en, con - qu'ring Son; end - less is the  
2. Lo! Je - sus meets us, ris - en from the tomb; lov - ing - ly he  
3. No more we doubt thee, glo - rious Prince of life; life is naught with

vic - t'ry thou o'er death hast won; an - gels in bright rai - ment  
greet us, scat - ters fear and gloom; let the church with glad - ness  
out thee: aid us in our strife; make us more than con - qu'rors.

rolled the stone a - way, kept the fold - ed grave - clothes, where thy bod - y  
hymns of tri - umph sing, for her Lord now liv - eth, death hath lost its  
thro' thy death - less love: bring us safe thro' Jor - dan to thy home a -

lay.  
sing. Thine be the glo - ry, ris - en con - qu'ring Son;  
bove.

end - less is the vic - t'ry thou o'er death hast won.

### Gloria in Excelsis S-278

¶During the singing of the Gloria, the altar is censed, bells are rung and all other candles are lit.

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

7. you a - lone are the Most High, Je - sus Christ, with the  
 Ho - ly Spi - rit, in the glo - ry of  
 God the Fa - ther. A - men.

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**Collect**

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

**Epistle**

**Romans 6:3-11**

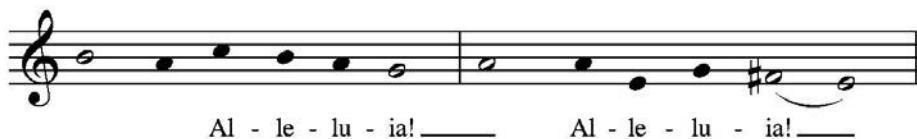
Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been 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 Great Alleluia**

Al - le - - lu - ia.

¶This Alleluia is traditionally sung three times by the Celebrant or by a Cantor, at successively higher pitches (one whole tone each time), the Congregation repeating it each time.

Psalm 114



CANTORS: *Whèn* Israel came out of E-*gypt*, al-le-lu-ia!

PEOPLE: The house of Jacob from a people of strange speech, al-*le*-lu-*ä*!

Judah became God's sanctua-*ry*, al-le-lu-ia!  
and Israel his dominion, al-*le*-lu-*ä*!

The sea beheld it and *fled*, al-le-lu-ia!  
Jordan was driven back, al-*le*-lu-*ä*!

The mountains skipped like *rams*, al-le-lu-ia!  
and the little hills like young sheep, al-*le*-lu-*ä*!

What ailed you O sea that you *fled*, al-le-lu-ia?  
O Jordan that you turned back, al-*le*-lu-*ä*?

You mountains that you skipped like *rams*, al-le-lu-ia?  
you little hills like young sheep, al-*le*-lu-*ä*?

Tremble O earth at the presence of the *Lord*, al-le-lu-ia!  
at the presence of the God of Jacob, al-*le*-lu-*ä*!

Who turned the hard rock into a pool of wa-*ter*, al-le-lu-ia!  
and flint-stone into a flowing spring, al-*le*-lu-*ä*!

**The Holy Gospel**

**Mark 16:1-8**

¶*The Gospeller introduces the Gospel and the people respond with "Glory to you, Lord Christ."*

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

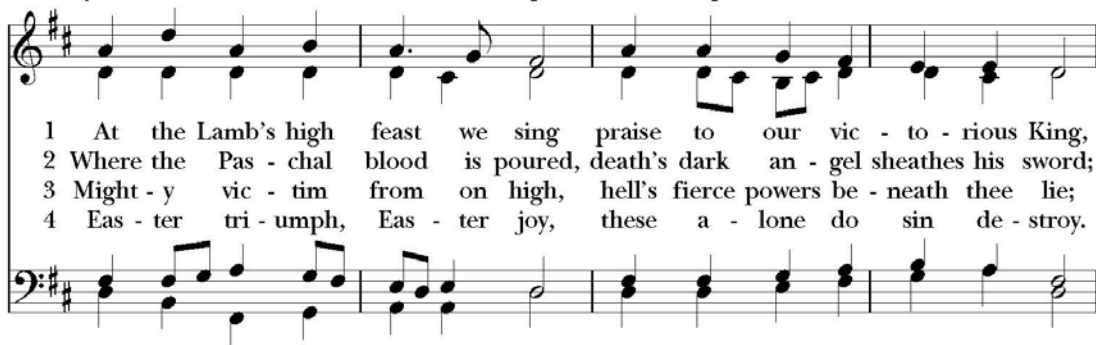
¶*The Gospeller concludes the Gospel and the people respond with "Praise to you, Lord Christ."*

**The Homily**

The Rev'd Canon Jeremy Davies

## The Holy Communion

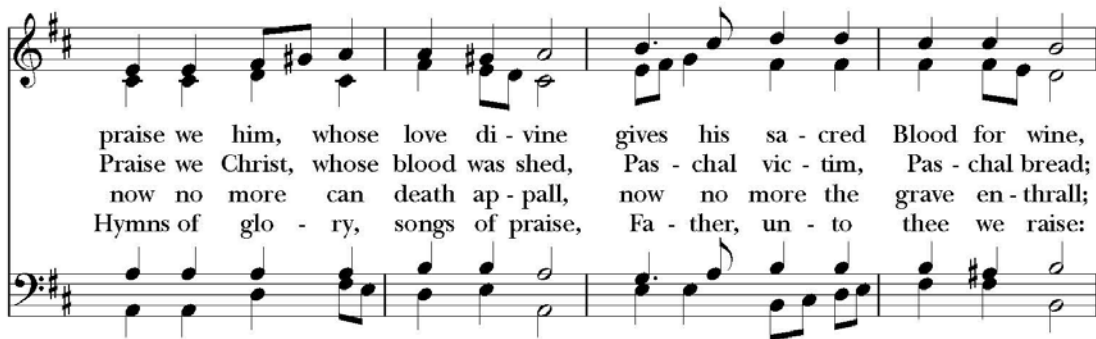
### Offertory Hymn 174



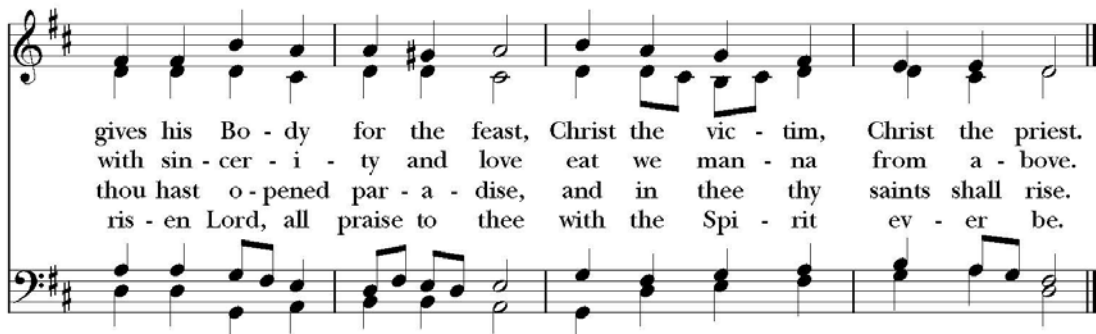
1 At the Lamb's high feast we sing praise to our vic - to - rious King,  
2 Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;  
3 Might - y vic - tim from on high, hell's fierce powers be - neath thee lie;  
4 Eas - ter tri - umph, Eas - ter joy, these a - lone do sin de - stroy.



who hath washed us in the tide flow - ing from his pierc - ed side;  
Is - rael's hosts tri - um - phant go through the wave that drowns the foe.  
thou hast con - quered in the fight, thou hast brought us life and light:  
From sin's power do thou set free souls new - born, O Lord, in thee.



praise we him, whose love di - vine gives his sa - cred Blood for wine,  
Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;  
now no more can death ap - pall, now no more the grave en - thrall;  
Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise:



gives his Bo - dy for the feast, Christ the vic - tim, Christ the priest.  
with sin - cer - i - ty and love eat we man - na from a - bove.  
thou hast o - pened par - a - dise, and in thee thy saints shall rise.  
ris - en Lord, all praise to thee with the Spi - rit ev - er be.

Words: Latin, 1632; tr. Robert Campbell (1814-1868), alt. Music: *Sakburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750)

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**Sursum Corda S-120**

*Celebrant* *People*  
 The Lord be with you. And al - so with you.

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

*Celebrant*  
 Let us give thanks to the Lord our God.

*People*  
 It is right to give him thanks and praise.

Celebrant [...] Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

**Sanctus S-128**

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

*Celebrant*  
 There - fore we pro - claim the mys - ter - y of faith:

*Celebrant and People*  
 Christ has died. Christ is ris - en. Christ will come a - gain.



The Celebrant continues [...] By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

**The Lord's Prayer S-119**

*Plainsong*

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 Breaking of the Bread**

**Fraction Anthem**

*The Celebrant sings the first Alleluia, then all join in.*

*Celebrant:*

Al - le - lu - ia, Al - le - lu - ia. Al - le - lu - ia.  
 Christ our Passover is sacrificed for us.

*People:*

Therefore let us keep the feast. *All repeat the three Alleluias*

## Agnus Dei S-165



Je - sus, Lamb of God: Have mer - cy



on us. Je - sus, bear - er of our sins: Have mer - cy



on us. Je - sus, re - deem - er of the world: Give us your peace.

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Officiant: Behold the Lamb of God; behold him who takes away the sins of the world

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

## Communion Music

### A Form for Spiritual Communion

*In times like these where it is imprudent or impossible for all to receive Holy Communion, it is still possible to make an act of spiritual communion. The following devotion can be made at any time when you are prevented from being present at the Eucharist, but we encourage you to use it during these weeks of live-streamed services especially, at the time while communion is being administered and the ablutions performed. This form comes from a book of devotion, "The Habit of Holiness," by Martin Warner.*

*Make an Act of Spiritual Communion to unite your intention with that of the whole Church:*

Lord Jesus Christ,  
saving Victim, Priest divine,  
in union with the faithful at every altar of your Church  
where your body and blood are offered to the Father,  
I make an oblation of praise and thanksgiving.  
I believe that you are truly present in the Eucharist.  
To you I offer my soul, my body, and my life.  
Come to my heart, embrace me with your love.  
Conform my will to the pattern of your perfect obedience,  
so that loving all that you love, I may never be separated from you,  
but live to the glory of God.  
Amen.

*Pray the Lord's Prayer:*

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

*Meditate on the soul's mystical union with Christ; the 14th c. poem, 'Anima Christi':*

Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
Within thy wounds hide me.  
Suffer me not to be separated from thee.  
From the malicious enemy defend me.  
In the hour of my death, call me  
and bid me come to thee,  
That with thy saints I may praise thee  
For ever and ever.

*Offer a prayer of thanksgiving; this is one by St. Richard of Chichester:*

Thanks be to thee, my Lord Jesus Christ,  
for all the benefits thou hast won for me,  
for all the pains and insults thou hast borne for me.  
O most merciful redeemer, friend and brother,  
may I know thee more clearly, love thee more dearly,  
and follow thee more nearly, day by day. Amen.

*The Grace*

+The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. Amen.

### Post-Communion Prayer

**All: Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

### The Solemn Easter Blessing

May Almighty God, who has 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 has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. **Amen.**

May God, who has 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 Spirit, be upon you and remain with you for ever. **Amen.**

### The Dismissal



## Closing Hymn 207

1 Je - sus Christ is risen to - day, Al - le - lu - ia!  
 2 Hymns of praise then let us sing, Al - le - lu - ia!  
 3 But the pains which he en-dured, Al - le - lu - ia!  
 4 Sing we to our God a - bove Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!  
 un - to Christ, our heaven - ly King, Al - le - lu - ia!  
 our sal - va - tion have pro - cured; Al - le - lu - ia!  
 praise e - ter - nal as his love; Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!  
 who en - dured the cross and grave, Al - le - lu - ia!  
 now a - bove the sky he's King, Al - le - lu - ia!  
 praise him, all ye heaven - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!  
 sin - ners to re - deem and save. Al - le - lu - ia!  
 where the an - gels ev - er sing. Al - le - lu - ia!  
 Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

Words: Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt. St. 4, Charles Wesley (1707-1788) Music: *Easter Hymn*, from *Lyra Davidica*, 1708; adapt. *The Compleat Psalmist*, 1749, alt., desc. *Hymns Ancient and Modern, Revised*, 1950 Copyright © Hymns Ancient and Modern Limited. All rights reserved. Used with permission.

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## **The Liturgies of Holy Week:**

*Sunday, April 4<sup>th</sup> – Easter Day*  
10:00 a.m., Holy Eucharist – Livestreamed

\*\*\*From 12:30 to 1:30pm on Easter Day, we will be administering communion outside, on the patio between the church and Lion's Hall. The Hosts will have been consecrated that morning, at the Easter Day liturgy. Watch the livestream, join us for the Zoom coffee hour, and then make your way to church for communion.

Below are some further details and guidelines designed to ensure everyone's safety:

- Masks are required at all times
- Please keep a six-foot distance from others at all times.
- We are required to keep one-way entrances and exits. The entrance will be on Bancroft, just uphill from the door to the church offices, along the side of the Parish Hall. The exit will be towards Ellsworth, down the steps from the patio. Click here for a diagram of our communion "traffic pattern."
- When you receive the Host, proceed a few steps away to the designated station; once there, you may remove your mask and consume the Host. Then put your mask back on before continuing.
- Benches and chairs will be available for sitting to pray after you have received communion.
- We are required to say, please refrain from socializing with one another afterwards; we know this will be hard to do! But it will help to keep everyone as safe as possible, and we hope it also helps to cultivate an atmosphere of prayer.
- The elevator will be open, but please only make use of it if you need it, in order to keep it available for others -- and to reduce the chance of large groups gathering to wait for it.
- Only one person (or household) at a time is permitted inside the elevator; likewise for the elevator foyer in the garage, only one person (or household) at a time is permitted inside.
- The bathrooms outside of Lion's Hall will be open, but only one person (or household) is permitted inside at a time.
- The parking garage will be open; please just be careful to keep a six-foot distance with others in the garage and on the sidewalk.
- At various points, volunteers will be on hand to help direct you.

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### **Staff**

<i>Rector</i>	The Rev'd Blake Sawicky – <a href="mailto:priest@stmarksberkeley.org">priest@stmarksberkeley.org</a>
<i>Assisting Priests</i>	The Rev'd Michael Hiller, The Rev'd Louis Weil, The Rev'd Jim Stickney, The Rev'd Kenneth Schmidt
<i>Director of Music</i>	George Anton Emblom – <a href="mailto:music@stmarksberkeley.org">music@stmarksberkeley.org</a>
<i>Parish Administrator</i>	Toni Clark Murdock – <a href="mailto:office@stmarksberkeley.org">office@stmarksberkeley.org</a>
<i>Childcare Coordinator</i>	Shelby Johnson – <a href="mailto:childcare@stmarksberkeley.org">childcare@stmarksberkeley.org</a>
<i>Sexton</i>	Joel Contreras

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