



The Sacred Triduum

Maundy Thursday: March 28, 2024 – 6:00 pm

Good Friday: March 29, 2024 – 12:00 noon and 6:00 pm

The Great Vigil of Easter: March 30, 2024 – 7:30 pm

St. Andrew's Episcopal Cathedral | 305 E. Capitol Street

www.standrews.ms

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. Amen¹.

Dear People of God,

For 40 days we have been in the wilderness, living into the season of letting go and taking on. We developed those practices which deepen our relationship with God, with creation, and with one another. We have studied and prayed and worshipped together, and now that journey becomes focused on these last three days of our Lord's passion. Three days marked by betrayal, denial and anguish, brings our suffering into focus, as we see Jesus live into his vulnerable humanity with us. And yet, we are also raised with him to new life, new hope, new creation in resurrection Easter joy, and we come to know God's deep love for us once again.

The Sacred Triduum begins on Maundy Thursday with the washing of feet as servants of one another and the sharing of a meal just as Jesus teaches us to do. We strip the altar bare as we open our hearts to the vulnerability of the cross on Good Friday. All of this is brought to its completion on Saturday evening as both the culmination of Holy Week and the beginning of the celebration of the Lord's Resurrection. The Easter Vigil is the high point of the Christian year, our story of redemption, the passing of death to life. All of this symbolized in renewing our baptismal covenant and sharing in the Holy Eucharist once again where we acknowledge God as the fountain of life, and source of all goodness, who made all things, and fills them with blessing.

I invite you to engage in this Sacred Triduum with your whole heart and mind, and body.

Grace and peace,



The Very Reverend Anne M. Maxwell

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon us the forgiveness of sin, and have raised us to the new life of grace. Sustain us, O Lord, in your Holy Spirit. Give us an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. Amen².

MAUNDY THURSDAY

¹ Collect for Palm Sunday, *Book of Common Prayer*, p. 272

² Prayer in Baptism, *Book of Common Prayer*, p. 308

Maundy Thursday calls to mind the new mandate or commandment Jesus gave in John 13:34: “A new commandment I give to you that you love one another, even as I have loved you.” We express love this night in washing one another’s feet as Jesus did, sharing a meal, and celebrating the Eucharist. All of these are important elements of our worship together this night, so following the peace, we will gather in McClure Courtyard for a meal before returning to the Nave to celebrate the Eucharist.

“Do this in remembrance of me.” With the following words we remember this night with anamnesis meaning we do not just recall a distant event but we remember it in such a way as to bring it into our present experience. “This is my body given for you. This is my blood of the new Covenant which is shed for you.”

After supper with his friends, Jesus took a towel, and as a servant, washed their feet. We wash one another’s feet to emulate Jesus and to recommit ourselves to servant ministry. Following the Eucharist, the altar is stripped in preparation for Good Friday, and we hear the story of Jesus’ arrest before leaving in silent retreat as his disciples did.



ALBRECHT DÜRER, THE LAST SUPPER (CA. 1510)

HYMN, H-1982 #304

I come with joy

LAND OF REST

Unison or harmony

1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

Words: Brian A. Wren (b. 1936), alt. Copyright © 1971 by Hope Publishing Company Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983).

OPENING ACCLAMATION

Presider Bless the Lord who forgives all our sins.

People **His mercy endures forever.**

COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

KYRIE, WLP #337

Kevin Hackett, *Hymn Tune Mass*

Ky - ri - e e - lei - son.

Chris - te e - lei - son. Ky - ri - e e - lei - son.

COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Almighty God, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

All are now seated for the readings from Holy Scripture.

MINISTRY OF THE WORD

THE FIRST LESSON

EXODUS 12:1-14

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 day 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.

Reader The Word of the Lord.

People **Thanks be to God.**

THE PSALM

PSALM 116: 1, 10-17, Jerome W. Meachen



¹ I love the Lord,
because he has heard the voice
of my suppli/cation, *
because he has inclined his ear to me
whenever I called up/on him.

¹⁰ How shall I repay the / Lord*
for all the good things he has done / for me?

¹¹ I will lift up the cup of sal/vation;
and call upon the Name of the / Lord.

¹² I will fulfill my vows to the / Lord;
in the presence of all his / people.

¹³ Precious in the sight of the / Lord *
is the death of his / servants.

¹⁴ O Lord,
I am your / servant; *
I am your servant and the child
of your handmaid;
you have freed me from my / bonds.

¹⁵ I will offer you the sacrifice of thanks/giving *
and call upon the Name of the / Lord.

¹⁶ I will fulfill my vows to the / Lord*
in the presence of all his / people,

(second half of chant)

¹⁷ In the courts of the Lord's / house, *
in the midst of you, O Je/rusalem.

SECOND LESSON

1 CORINTHIANS 11:23-26

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Reader The Word of the Lord.

People **Thanks be to God.**

All now stand and sing.

HYMN, H-1982 #581

Where charity and love prevail

CHESHIRE

1 Where char - i - ty and love pre - vail there God is ev - er found;
 2 With grate-ful joy and ho - ly fear his char - i - ty we learn;
 3 For - give we now each o - ther's faults as we our faults con - fess;
 4 Let strife a - mong us be un - known, let all con - ten - tion cease;
 5 Let us re - call that in our midst dwells God's be - got - ten Son;

1 brought here to - geth - er by Christ's love by love are we thus bound.
 2 let us with heart and mind and strength now love him in re - turn.
 3 and let us love each o - ther well in Chris-tian ho - li - ness.
 4 be his the glo - ry that we seek, be ours his ho - ly peace.
 5 as mem-bers of his Bo - dy joined we are in him made one.

6 Love can exclude no race or creed
 if honored be God's Name;
 our common life embraces all
 whose Father is the same.

Words: Latin; tr. J. Clifford Evers (b. 1916). Copyright © 1961-2, World Library Publications, 3815 N. Willow Rd. Schiller Park, IL 60176. All rights reserved. Used by permission. Music: *Cheshire*, melody and bass from *The Whole Booke of Psalmes*, 1592, alt.; harm. *Hymns III*, 1979.

Deacon The Holy Gospel of our Lord Jesus Christ, according to John.

People **Glory to you, Lord Christ.**

Before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas, son of Simon Iscariot, to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am.

So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Deacon The Gospel of the Lord.

People **Praise to you, Lord Christ.**

HOMILY

The Reverend Deacon Sarah Stripp

THE "MANDATUM"

The Presider introduces the footwashing in the following way.

Fellow servants of our Savior Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or astonishment through miracles, but by such lowly and intimate service.

Tonight we remember Christ's example, not only by our willingness to be served by our Savior in having our feet washed, but by taking up the basin and towel ourselves and washing the feet of another. In this way, in our own selves and as a

community, we become the living Body of Christ, choosing humility over pride, vulnerability over power, love over fear. Jesus said, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done. I give you a new commandment: Love one another as I have loved you. By this shall the world know that you are my disciples: That you have love for one another."

Please come to the basins if you feel moved to do so. Take a seat in an empty chair to have your feet washed. Then stand for the next person to take that seat, and wash their feet. In this way, we open ourselves to the servanthood of another, and we ourselves become servants, following the example of Jesus, who said: "Love one another as I have loved you." At the foot washing, the following music is offered. Please join in singing the hymns.

H-1982 #S-347

Peace is my last gift to you plainsong, adapt. Bruce Ford

Antiphon

Peace is my last gift to you, my own peace I now
 leave with you; peace which the world can - not give, I give to you.

1. The Lord Jesus, after he had supped with his disciples and had
 washed their feet, said to them, "Do you know what I, your Lord and
 Mas - ter, have done to you? I have given you an example,
 that you should do as I have done." [Ant.] 2. I give

Cont. on next page

you a new com - mand - ment: Love one another as I have
 loved you. [Ant.] 3. By this shall the world know that you are
 my dis - ci - ples: that you have love for one an - o - ther. [Ant.]
Antiphon
 Peace is my last gift to you, my own peace I now
 leave with you; peace which the world can - not give, I give to you.

The choir sings

Why fum'th in fight

text

Thomas Tallis, music | Matthew Parker,

*Why fum'th in fight, the Gentiles spite, in fury raging stout?
 Why tak'th in hand the people fond, vain things to bring about?
 The kings arise, the lords devise, in counsels met thereto,
 against the Lord with false accord, against his Christ they go.*

*'Let us', they say, 'break down th'array, of all their bonds and cords.
 We will renounce, that they pronounce, There lores as stately lords.'
 But God of might, in heav'n so bright, shall laugh them all to scorn.
 The Lord on high, shall them defy, they shall be once forlorn.*

*Then shall his ire, speak all in fire, to them again therefore.
 He shall with threat, their malice beat, in his displeasure sore.
 Yet I am set, a king so great, On Sion hill full fast:
 Though me they kill, yet will that hill, my law and word outcast.*

1 By gra - cious powers so won - der - ful - ly
 2 Yet is this heart by its old foe tor -
 3 And when this cup you give is filled to
 4 Yet when a - gain in this same world you

shel - tered and con - fi - dent - ly wait - ing come what
 men - ted, still e - vil days bring bur - dens hard to
 brim - ming us with the joy we had, the bright - ness of the

may, we know that God is with us night and
 bear; O give our fright - ened souls the sure sal -
 stand, we take it thank - ful - ly and with - out
 Sun, we shall re - mem - ber all the days we

morn - ing and nev - er fails to greet us each new day.
 va - tion, for which, O Lord, you taught us to pre - pare.
 trem - bling, out of so good and so be - loved a hand.
 lived through, and our whole life shall then be yours a - lone.

1. Three ho - ly days en - fold us now in wash - ing
 2. The myst' - ry hid from ag - es past is here re -
 3. Christ lift - ed high up - on the tree, be - fore you

feet and break - ing bread, in cross and font and
 vealed in word and sign, for Je - sus' sto - ry
 ev - ery knee shall bend and ev - ery tongue in

life re - newed: in Christ, God's first - born from the dead.
 is our own: new life through death is God's de - sign.
 praise pro - claim: "You are the Lord of all. A - men."

Following the footwashing all stand and sing.

HYMN

Ubi caritas

TAIZÉ

U - bi ca - ri - tas et a - mor, u - bi ca - ri - tas De - us i - bi est.

With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy.
For the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to
Lord, have mercy.

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to
Lord, have

For our Bishop, our Bishop Elect and for all the clergy and people, let us pray to the Lord, saying
Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to
Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to
Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord, saying
Lord, have mercy.

Defend us, deliver us, and in thy compassion protect us, O Lord, by thy grace.
Lord, have mercy.

In the communion of the Blessed Virgin Mary, Andrew, and of all the saints, let us commend ourselves, and one another
all our life, to Christ our
To thee, O Lord our God.

CONFESSION

Let us confess our sins to God. *Silence*

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbor as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us; forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

ABSOLUTION

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

DINNER IN MCCLURE COURTYARD

At this time, we will gather in the McClure Courtyard for a meal.

OFFERTORY

The offering plates are located at the entrances of the church.

At the offertory, acknowledging all we are given from God, we gratefully offer back to God some of what God has given us: ourselves, our gifts, and our lives, sacramentally in the bread and wine, and in the money we give.

All stand and sing.

AT THE PRESENTATION H-1982 #301

Bread of the world, in mercy broken

RENDEZ-VOUS

The musical score is written for four staves in G major (one sharp). The melody is simple and hymn-like, with lyrics written below each staff. The lyrics are: 'Bread of the world, in mer - cy bro - ken, Wine of the soul, in mer - cy shed, by whom the words of life were spo - ken, and in whose death our sins are dead: look on the heart by sor-row bro - ken, look on the tears by sin - ners shed; and be thy feast to us the to - ken that by thy grace our souls are fed.'

Bread of the world, in mer - cy bro - ken, Wine of the soul, in mer - cy shed,
by whom the words of life were spo - ken, and in whose death our sins are dead:
look on the heart by sor-row bro - ken, look on the tears by sin - ners shed;
and be thy feast to us the to - ken that by thy grace our souls are fed.

MINISTRY OF THE TABLE

THE GREAT THANKSGIVING, EUCHARISTIC PRAYER A

BCP 361

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing to proclaim the glory of your Name:

SANCTUS H-1982 #S124

David Hurd

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven 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.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die for one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in perfect obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this in remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink this cup, you will drink my Blood of the new Covenant." Therefore we proclaim the mystery of faith:

Presider and People

Christ has died. Christ is risen. Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal reign.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all glory is yours, Almighty Father, now and for ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

THE LORD'S PRAYER

BCP 364

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. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

THE FRACTION H-1982 #314, v. 3

ADORO TE

3 O me - mo - rial won - drous of the Lord's own death;
liv - ing Bread that giv - est all thy crea - tures breath,
grant my spi - rit ev - er by thy life may live,
to my taste thy sweet - ness nev - er fail - ing give.

THE INVITATION

Presider The gifts of God for the people of God.

The People may be seated. If you do not wish to receive the sacrament, you may come forward with your arms crossed over your chest for a blessing. Gluten free bread is available upon request. The table of bread and wine is the table of company with Jesus, and all those who follow him. So come to this table, you who have much faith, and you who would like to have more; you who have been to this Sacrament often, and you who have not been for a long time; you who have tried to follow Jesus in the world, and you who have failed; come. It is Christ who calls us to meet him here.

THE COMMUNION OF THE PEOPLE

MUSIC DURING COMMUNION

Ubi caritas

arr. Charles Callahan

POSTCOMMUNION PRAYER

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world to live as people who share your love and forgiveness with all who hunger and thirst for you, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

STRIPPING OF THE ALTAR

During the Stripping of the Altar, the people kneel and chant:

PSALM 22, James Frazier



¹ My God, my God,
why have you for/saken me? *
and are so far from my cry
and from the words of my di/stress?

² O my God,
I cry in the daytime,
but you do not / answer; *
by night as well, but I find no / rest.

³ Yet you are the / Holy One, *
enthroned upon the praises of / Israel.

⁴ Our forefathers put their / trust in you; *
they trusted, and you de/livered them.

⁵ They cried out to you and were de/livered; *
they trusted in you and were not put
to / shame.

⁶ But as for me,
I am a worm and no / man, *
scorned by all and despised by the / people.

⁷ All who see me laugh me to / scorn; *
they curl their lips and wag their
heads, / saying,

⁸ "He trusted in the LORD;
let him de/liver him; *
let him rescue him,
if he delights / in him."

⁹ Yet you are he who took me out of
the / womb, *
and kept me safe upon my mother's / breast.

¹⁰ I have been entrusted to you ever since
I was / born; *
you were my God when I was still in my
mother's / womb.

¹¹ Be not far from me,
for trouble is / near, *
and there is none to / help.

¹² Many young bulls en/circle me; *
strong bulls of Bashan sur/round me.

¹³ They open wide their / jaws at me, *
like a ravening and a roaring / lion.

¹⁴ I am poured out like water;
all my bones are out of / joint; *
my heart within my breast is melting / wax.

¹⁵ My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my / mouth; *
and you have laid me in the dust of the / grave.

¹⁶ Packs of dogs close me in,
and gangs of evildoers circle a/round me; *
they pierce my hands and my feet;
I can count all my / bones.



¹⁷ They stare and gloat / over me; *
they divide my garments among them;
they cast lots for my / clothing.

¹⁸ Be not far away, O / LORD; *
you are my strength;
hasten to / help me.

¹⁹ Save me from the / sword, *
my life from the power of the / dog.

²⁰ Save me from the / lion's mouth, *
my wretched body from the horns of wild / bulls.

²¹ I will declare your Name to my / brethren; *
in the midst of the congregation I will / praise you.

²² Praise the LORD,
you that / fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give / glory.

²³ For he does not despise nor abhor the
poor in their poverty;
neither does he hide his face / from them; *
but when they cry to him he / hears them.

²⁴ My praise is of him in the great as/sembly; *
I will perform my vows in the presence of
those who / worship him.

²⁵ The poor shall eat and be satisfied,
and those who seek the LORD shall / praise him: *
"May your heart live for / ever!"

²⁶ All the ends of the earth shall remember and
turn to the / LORD, *
and all the families of the nations bow
be/fore him.

²⁷ For kingship belongs to the / LORD; *
he rules over the / nations.

²⁸ To him alone all who sleep in the earth bow
down in / worship; *
all who go down to the dust fall be/fore him.

²⁹ My soul shall live for him;
my descendants shall / serve him; *
they shall be known as the LORD'S for / ever.

³⁰ They shall come and make known to a people
yet un/born *
the saving deeds that he has / done.

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
 2 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;
 3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re-deem - er's con-flict see, watch with him one bit - ter hour;
 O the worm-wood and the gall! O the pangs his soul sus - tained!
 mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.
 Shun not suf - fering, shame, or loss; learn of him to bear the cross.
 "It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

Words: James Montgomery (1771-1854). Music: *Petra*, Richard Redhead (1820-1901).

The clergy then join the congregation in the Cathedral. The Presider reads the following.

THE READING

MARK 14:32-

50

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again

he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.

All depart in silence.

GOOD FRIDAY

“We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come into the whole world.” (BCP, 281) The Good Friday liturgy is a solemn commemoration, not of the final death of a man, but of the salvation of the human race through the death and resurrection of Jesus Christ. Prior to the fourth century there was not a separate Good Friday commemoration; the death and resurrection of Christ was celebrated together as one Easter victory. A separate Good Friday liturgy offers an opportunity to honor with solemnity the suffering and death Jesus endured and to celebrate the passion of our Lord. This day consists of quiet prayers in recognition of our need for salvation and in recognition of the whole world whom Jesus came to reconcile. Through a cruel punishment, the cross, God’s glory is revealed. We venerate that glory as we place a large wooden cross before our eyes. This is a symbol of the Lord’s victory over death and the privilege of participation we are afforded through our baptism. We leave in silence to hold these mysteries quietly in our heart.



ARTIST UNKNOWN, GERMAN TEXTILE DEPICTING THE CRUCIFIXION (CA. 1350)
FROM THE COLLECTION OF THE METROPOLITAN MUSEUM OF ART, NEW YORK

The clergy enter in silence. All then kneel for a time of silent prayer and stand when the introduction to the hymn begins.

HYMN, H-1982 #172

Were you there

choir 1 Were you there when they cru - ci - fied my Lord?
all 2 Were you there when they nailed him to the tree?
all 3 Were you there when they laid him in the tomb?

Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree? Oh!
Were you there when they laid him in the tomb?

Some-times it caus - es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they laid him in the tomb?

COLLECT OF THE DAY

BOOK OF COMMON PRAYER (BCP)

PAGE 276

Presider Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

All may be seated for the readings.

THE FIRST READING

ISAIAH 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him

of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader The Word of the Lord.

People **Thanks be to God.**

THE PSALM

PSALM 22



¹ My God, my God,
why have you for/saken me? *
and are so far from my cry
and from the words of my di/stress?

² O my God, I cry in the daytime,
but you do not / answer; *
by night as well,
but I find no / rest.

³ Yet you are the / Holy One, *
enthroned upon the praises of / Israel.

⁴ Our forefathers put their / trust in you; *
they trusted, and you de/livered them.

⁵ They cried out to you and were de/livered; *
they trusted in you and were not put to / shame.

⁶ But as for me,
I am a worm and no / man, *
scorned by all and despised by the / people.

⁷ All who see me laugh me to / scorn; *
they curl their lips and wag their heads, / saying,

⁸ "He trusted in the LORD;
let him de/liver him; *
let him rescue him,
if he delights / in him."

⁹ Yet you are he who took me out of the / womb, *
and kept me safe upon my mother's / breast.



¹⁰ I have been entrusted to you ever since
I was / born; *
you were my God when I was still in my
mother's / womb.

¹¹ Be not far from me,
for trouble is / near, *
and there is none to / help.

¹² Many young bulls en/circle me; *
strong bulls of Bashan sur/round me.

¹³ They open wide their / jaws at me, *
like a ravening and a roaring / lion.

¹⁴ I am poured out like water;
all my bones are out of / joint; *
my heart within my breast is melting / wax.

¹⁵ My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my / mouth; *
and you have laid me in the dust of the / grave.

¹⁶ Packs of dogs close me in,
and gangs of evildoers circle a/round me; *
they pierce my hands and my feet;
I can count all my / bones.

¹⁷ They stare and gloat / over me; *
they divide my garments among them;
they cast lots for my / clothing.

¹⁸ Be not far away, O / LORD; *
you are my strength;
hasten to / help me.

¹⁹ Save me from the / sword, *
my life from the power of the / dog.

²⁰ Save me from the / lion's mouth, *
my wretched body from the horns of wild / bulls.



²¹ I will declare your Name to my / brethren; *
in the midst of the congregation I will / praise you.

²² Praise the LORD, you that / fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give / glory.

²³ For he does not despise nor abhor the
poor in their poverty;
neither does he hide his face / from them; *
but when they cry to him he / hears them.

²⁴ My praise is of him in the great as/sembly; *
I will perform my vows in the presence of
those who / worship him.

²⁵ The poor shall eat and be satisfied,
and those who seek the LORD shall / praise him: *
"May your heart live for / ever!"

²⁶ All the ends of the earth shall remember
and turn to the / LORD, *
and all the families of the nations bow be/fore him.

²⁷ For kingship belongs to the / LORD; *
he rules over the / nations.

²⁸ To him alone all who sleep in the earth
bow down in / worship; *
all who go down to the dust fall be/fore him.

²⁹ My soul shall live for him;
my descendants shall / serve him; *
they shall be known as the LORD'S for / ever.

³⁰ They shall come and make known to a people
yet un/born *
the saving deeds that he has / done.

THE SECOND READING

HEBREWS 10:16-25

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader The Word of the Lord.

People **Thanks be to God.**

THE PASSION GOSPEL

JOHN

18:1-19:42

The customary responses before the Gospel are omitted. In this reading, the congregation takes the part of the crowd and reads the parts in bold. All are invited to sing the verses as indicated. Everyone will remain seated for the first part of the Passion. All stand at the verse which mentions Golgotha.

The Passion of Our Lord Jesus Christ According to John.

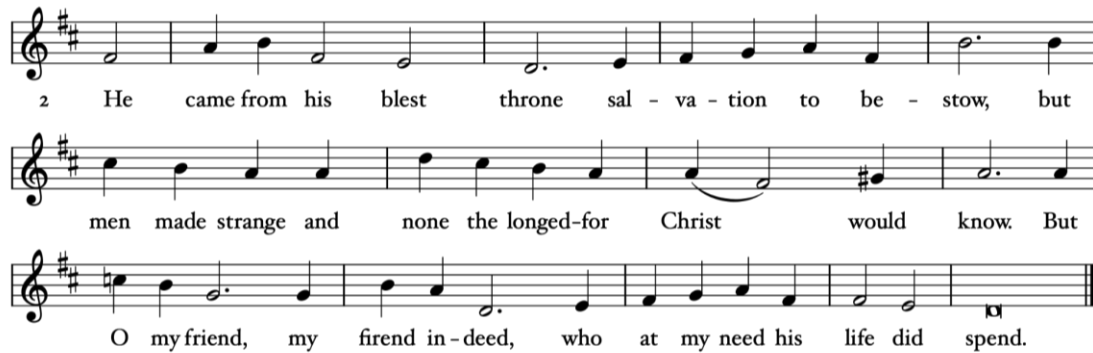
A cantor alone sings the first verse.



1 My song is love un - known, my Sav - ior's love to me, love
to the love - less shown that they might love - ly be. O
who am I that for my sake my Lord should take frail flesh and die?

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."

All sing:



Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your

own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply,

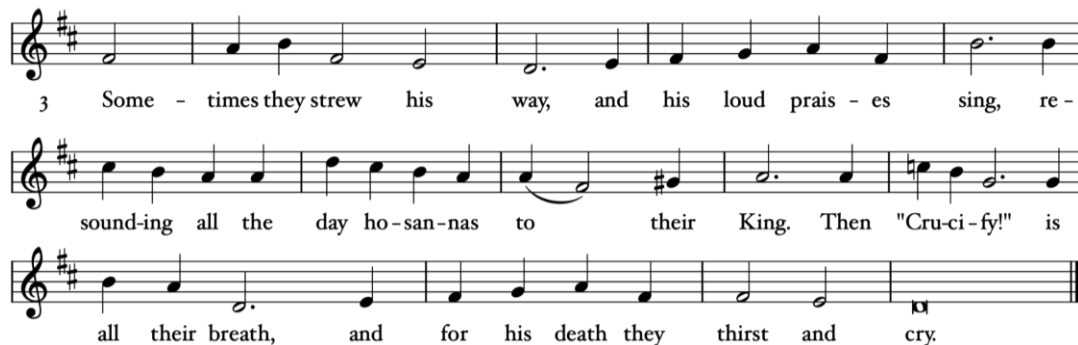
Congregation **"Not this man, but Barabbas!"**

Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted,

Congregation **"Crucify him! Crucify him!"**

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

All:



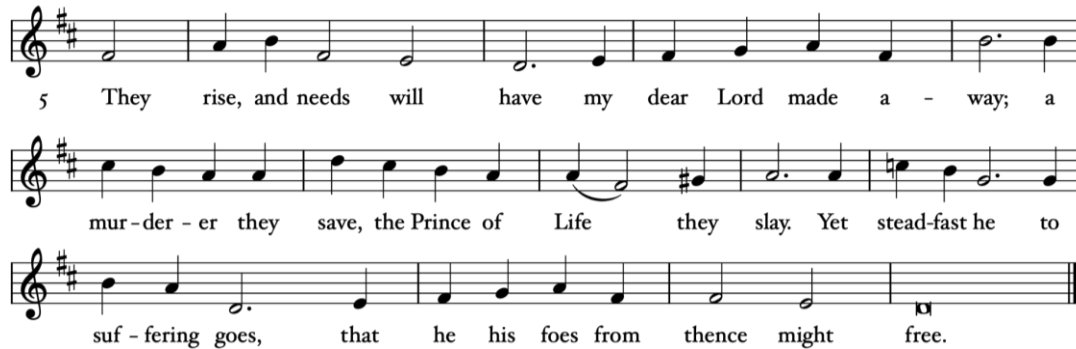
Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out,

Congregation **"Away with him! Away with him! Crucify him!"**

Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

All:



So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

All stand.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Silence

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you

also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

All:

6 In life no house, nor and home my Lord on earth might have; in
7 Here might I stay and sing, my no sto - ry so di - vine: nev -

6 death no friend - ly tomb but what a stran - ger gave. What
7 er was love, dear King, nev - er was grief like thine. This

6 may I say? Heaven was his home; but mine the tomb where - in he lay.
7 is my friend, in whose sweet praise I all my days could glad - ly spend.

All are seated at the invitation of the preacher.

HOMILY
Maxwell

The Very Reverend Anne M.

MUSICAL REFLECTION

SOLEMN COLLECTS

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

The People may stand or kneel.

Let us pray for the holy Catholic Church of Christ throughout the world; for its unity in witness and service; for all bishops and other ministers and the people whom they serve; for all Christians in this community; that God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them; for Donald, the President of the United States; for the Congress and the Supreme Court; for the Members and Representatives of the United Nations; for all who serve the common good; that by God's help they may seek justice and truth, and live in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind; for the hungry and the homeless, the destitute and the oppressed; for the sick, the wounded, and the crippled; for those in loneliness, fear, and anguish; for those who face temptation, doubt, and despair; for the sorrowful and bereaved; for prisoners and captives, and those in mortal danger; that God in all mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the Gospel of Christ; for those who have never heard the word of salvation; for those who have lost their faith; for those hardened by sin or indifference; for the contemptuous and the scornful; for those who are enemies of the cross of Christ and persecutors of his disciples; for those who in the name of Christ have persecuted others; that God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, Creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

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 tranquility 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; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

ANTHEMS AND VENERATION

BCP

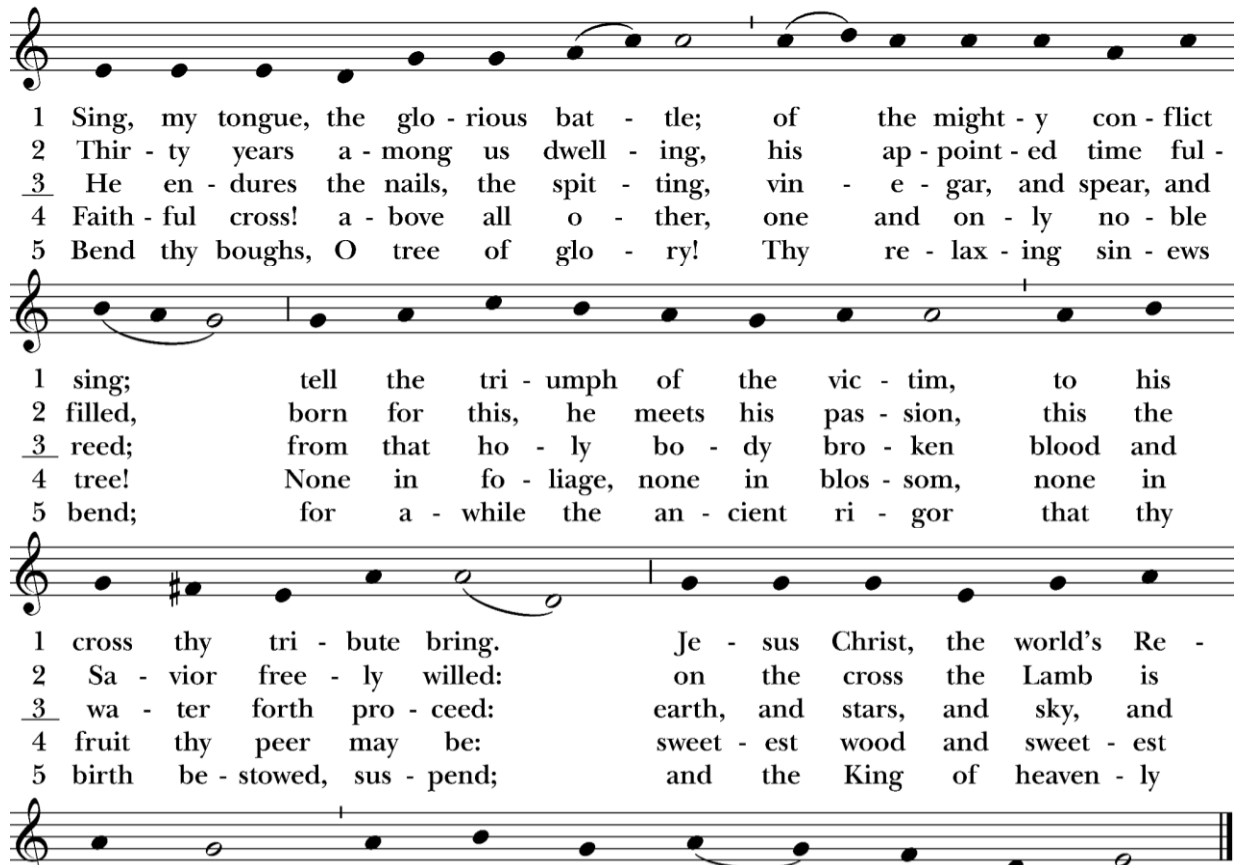
281

All kneel as the Cross is brought forward. After the cross is put in place, and a silence is kept, the following hymn is sung:

HYMN H-1982 #166

Sing my tongue, the glorious battle

PANGE LINGUA



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews

1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy

1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly

1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal* 1982, after John Mason Neale (1818-1866). Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. David Hurd (b. 1950); alt. acc. *Hymnal* 1940.

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.

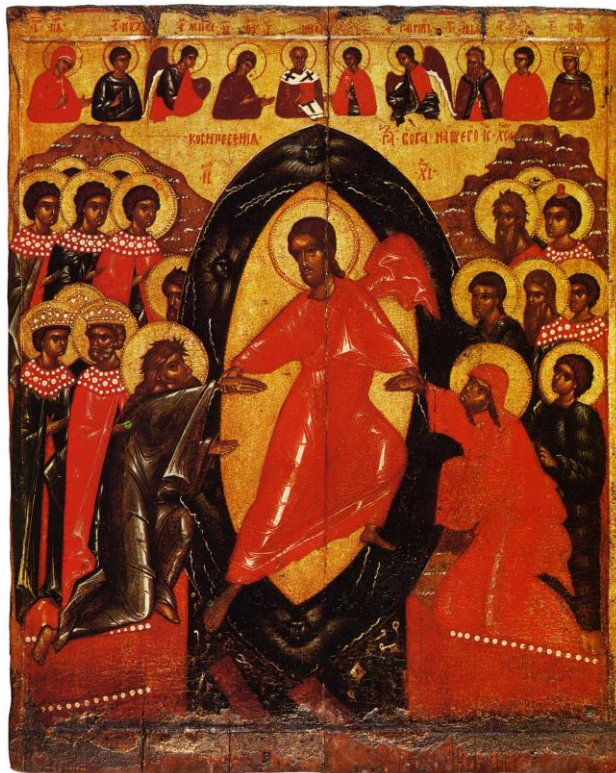
THE CONCLUDING PRAYER

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

Please depart in silence.

THE GREAT VIGIL OF EASTER

This ancient service leads us through the death and resurrection of Christ by the ordinary things of fire, word, water, bread, and wine - the ordinary into the extraordinary through the grace of God. Into the darkness of the Nave we carry the Light of Christ and sing with joyful expectations, “the Light of Christ. Thanks be to God!” Since we stripped the Sanctuary of all adornment on Maundy Thursday we have quietly waited. Now we are on the verge of the fulfillment of all promises. But first, let us hear once again the story, our story of the continuing revelation of God. Then strengthened by the Word, we stand and proclaim our commitment to our own baptismal covenant. Enlightened by Christ, strengthened by the Word, we are ready to proclaim with all the Easter joy of one brought back from certain death - “Alleluia Christ is risen, the Lord is risen indeed, Alleluia!” Turn on all the lights, ring the bells, shout for joy, for one who was dead is alive and those who were lost are found. “So,” says Paul, “you must consider yourselves dead to sin and alive to God in Christ Jesus. Alleluia!”



ANONYMOUS, THE HARROWING OF HELL (CA. 1400)

THE SERVICE OF LIGHT

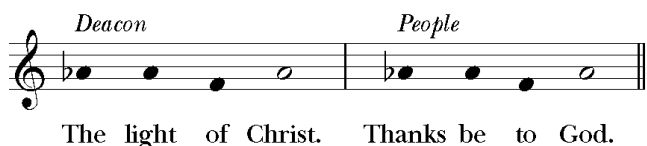
The people gather in front of the Cathedral. The Presider addresses the assembly.

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, 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.**

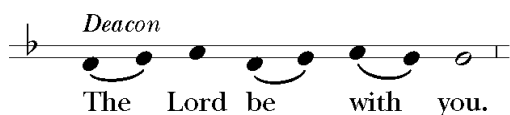
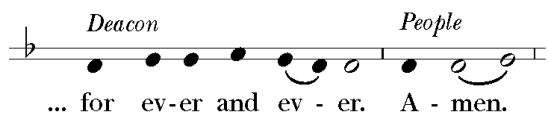
The Paschal Candle is lit from the newly kindled fire, and the people light their candles from the paschal candle. The people then enter the darkened cathedral and take their seats. The Deacon, bearing the Candle, leads the procession to the chancel and sings.

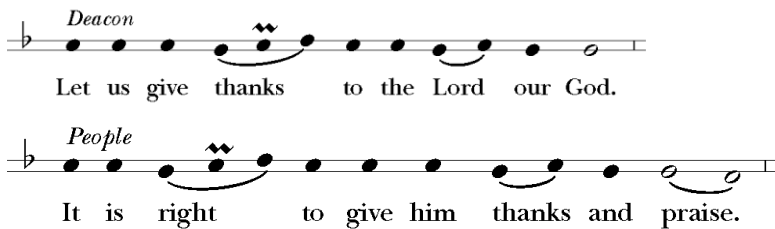


The Paschal Candle is placed on its stand, and standing near it, the Deacon sings the Exsultet, as follows.

Rejoice now, heavenly hosts and choirs of angels, and let your trumpets shout Salvation for the victory of our mighty King. Rejoice and sing now, all the round earth, bright with a glorious splendor, for darkness has been vanquished by our eternal King.

Rejoice and be glad now, Mother Church, and let your holy courts, in radiant light, resound with the praises of your people. All you who stand near this marvelous and holy flame, pray with me to God the Almighty for the grace to sing the worthy praise of this great light; through Jesus Christ his Son our Lord, who lives and reigns with him, in the unity of the Holy Spirit, one God,





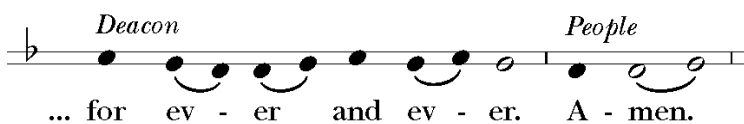
The Deacon continues

It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people.

This is the night, when you brought our fathers and mothers, the children of Israel, out of bondage in Egypt, and led them through the Red Sea on dry land. This is the night, when all who believe in Christ are delivered from the gloom of sin, and are restored to grace and holiness of life. This is the night, when Christ broke the bonds of death and hell, and rose victorious from the grave.

How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son. How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord. How blessed is this night, when earth and heaven are joined and we are reconciled to God.

Holy God, accept our evening sacrifice, the offering of this candle in your honor. May it shine continually to drive away all darkness. May Christ, the Morning Star who knows no setting, find it ever burning—he who gives his light to all creation, and who lives and reigns



It is customary that the Paschal Candle burn at all services from Easter Day through the Day of Pentecost.

LITURGY OF THE WORD

The Presider introduces the readings from Holy Scripture in the following way

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 sit for the readings and stand for the hymns and collects.

THE STORY OF CREATION

GENESIS 1:1-2:2

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, 'Let there be a dome in the midst of the waters, and let it separate the waters from the waters.' So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, 'Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

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

And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.' So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, the fifth day.

And God said, 'Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.' And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of

the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.

HYMN

For the beauty of the earth

DIX

1 For the beau-ty of the earth, for the beau-ty of the skies,
 2 For the beau-ty of each hour of the day and of the night,
 3 For the joy of ear and eye, for the heart and mind's de-light,
 6 For each per-fect gift of thine to the world so free-ly given,
 for the love which from our birth o-ver and a-round us lies,
 hill and vale, and tree and flower, sun and moon, and stars of light,
 or the mys-tic har-mo-ny link-ing sense to sound and sight,
 faith and hope and love di-vine, peace on earth and joy in heaven,
 Christ our God to thee we raise this our hymn of grate-ful praise.

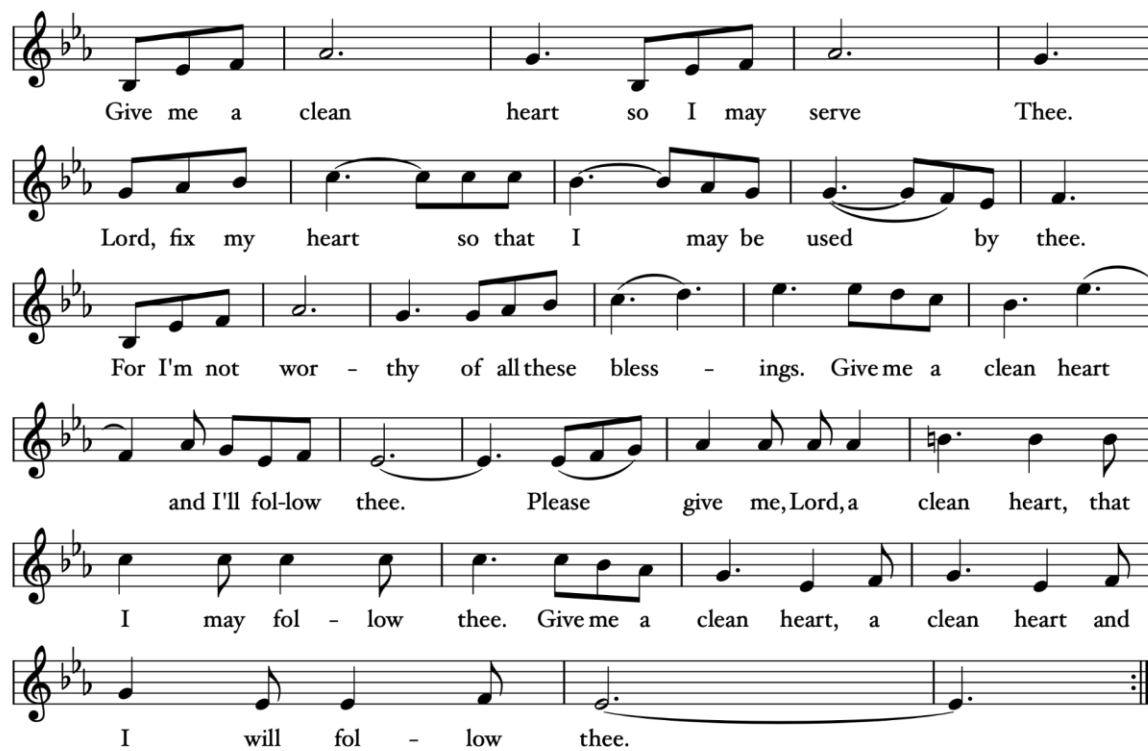
Presider Let us pray.

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

A NEW HEART AND A NEW SPIRIT

EZEKIEL 36:24-28

Say to the house of Israel, Thus says the Lord God: I will take you from the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances. Then you shall live in the land that I gave to your ancestors; and you shall be my people, and I will be your God.



Presider Let us pray.

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

THE VALLEY OF 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, "Prophecy 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, "Prophecy 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.

HYMN H-1982 #508

Breathe on me, breath of God

NOVA VITA

1 Breathe on me, Breath of God, fill me with life a - new,
 2 Breathe on me, Breath of God, un - til my heart is pure,
 3 Breathe on me, Breath of God, till I am whol - ly thine,
 4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.
 un - til with thee I will one will, to do or to en - dure.
 till all this earth - ly part of me glows with thy fire di - vine.
 but live with thee the per - fect life of thine e - ter - ni - ty.

Words: Edwin Hatch (1835-1889), alt. Music: *Nova Vita*, Lister R. Peace (1885-1969).

Presider Let us pray.

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 GATHERING OF GOD'S PEOPLE

ZEPHANIAH 3:14-20

Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! The Lord has taken away the judgments against you, he has turned away your enemies. The king of Israel, the Lord, is in your midst; you shall fear disaster no more. On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let 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. I will deal with all your oppressors at that time. 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; for 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.

RENDEZ A DIEU

1 New songs of cel - e - bra - tion ren - der to him who has great won - ders done;
 2 Joy - ful - ly, heart - i - ly re - sound - ing, let ev - ery in - stru - ment and voice;
 3 Riv - ers and seas and tor - rents roar - ing, hon - or the Lord with wild ac - claim;

awed by his love his foes sur - ren - der and fall be - fore the Might - y One.
 peal out the praise of grace a - bound - ing, call - ing the whole world to re - joice.
 moun - tains and stones look up a - dor - ing and find a voice to praise his Name.

He has made known his great sal - va - tion which all his friends with joy con - fess;
 Trum - pets and or - gans set in mo - tion such sounds as make the heav - ens ring;
 Right - eous, com - mand - ing, ev - er glo - rious, prais - es be his that nev - er cease;

he has re - vealed to ev - ery na - tion his ev - er - last - ing right - eous - ness.
 all things that live in earth and o - cean, make mu - sic for your might - y King.
 just is our God, whose truth vic - tor - ious es - tab - lish - es the world in peace.

Words: Erik Routley (1917-1982); para. of Psalm 98. Copyright © 1974, by Hope Publishing Company. Music: *Rendez à Dieu*, melody att. Louis Bourgeois (1510?-1561?); harm. Erik Routley (1917-1982). Copyright © 1974, by Hope Publishing Company.

Presider Let us pray.

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 tranquility 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 RENEWAL OF BAPTISMAL VOWS

BCP 292

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.

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

People **I do.**

Presider Do you believe in God the Father?

People **I believe in God, the Father almighty, creator of heaven and earth.**

Presider 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.**

Presider 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.**

Presider 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.**

Presider 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.**

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

People **I will, with God's help.**

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

People **I will, with God's help.**

Presider 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.**

Presider 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.**

THANKSGIVING OVER THE WATER

Presider The Lord be with you.

People **And also with you.**

Presider Let us give thanks to the Lord our God.

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

The Presider continues

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 Presider touches the water.

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.**

EASTER ACCLAMATION

The Presider and people now proclaim three times

Presider Alleluia! Christ is risen!

People **The Lord is risen indeed! Alleluia!**

During the hymn, the altar candles are lit, bells are rung, and the clergy asperge the people as a reminder of their baptisms.

HYMN, H-1982 #207

Jesus Christ is risen today, Alleluia!

EASTER HYMN

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

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

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

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

COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

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 forever. **Amen.**

All sing the following Alleluia refrain as the gospel procession moves into the congregation. After the gospel is read, the refrain is repeated again as the procession returns.

HYMN, MSHO #20

Celtic Alleluia



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THE EASTER GOSPEL

MATTHEW 28:1-10

Deacon The Holy Gospel of our Lord Jesus Christ, according to Matthew.

People **Glory to you, Lord Christ.**

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

Deacon The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE PEACE

Presider Alleluia! The peace of the risen Christ be always with you.

People **And also with you. Alleluia!**

Then the Ministers and People may greet one another in the name of the Lord.

THE FIRST EUCHARIST OF EASTER

OFFERTORY ANTHEM

This Joyful Eastertide

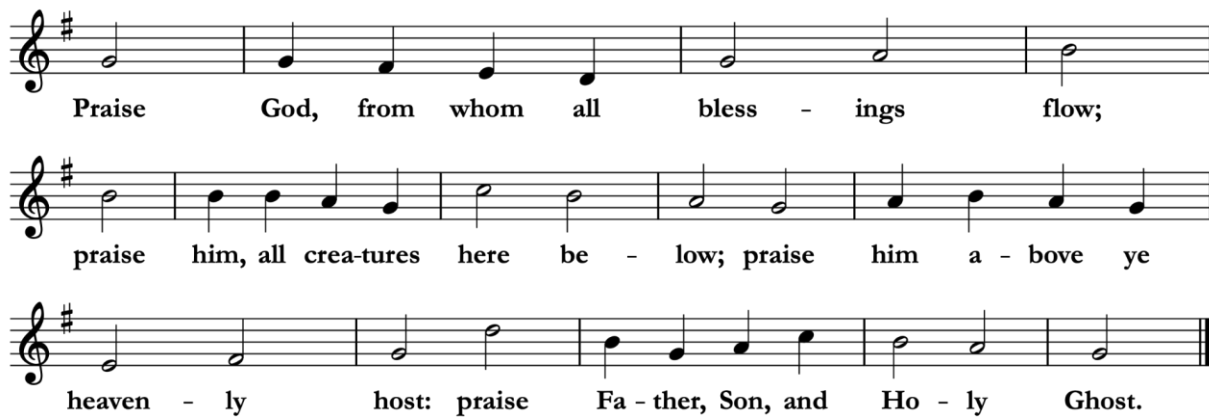
Dutch Carol, arr. Alan Bullard

The text for this anthem is found at Hymn 192.

PRESENTATION HYMN H-1982 #380 v. 3

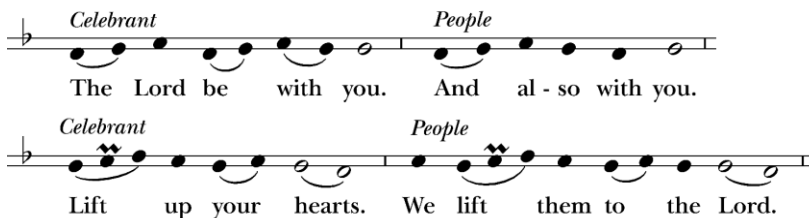
Praise God, from whom all blessings flow

OLD 100TH

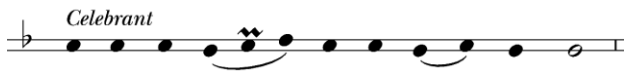


THE GREAT THANKSGIVING, PRAYER D

BCP 372

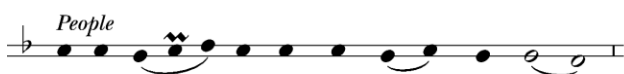


Celebrant



Let us give thanks to the Lord our God.

People



It is right to give him thanks and praise.

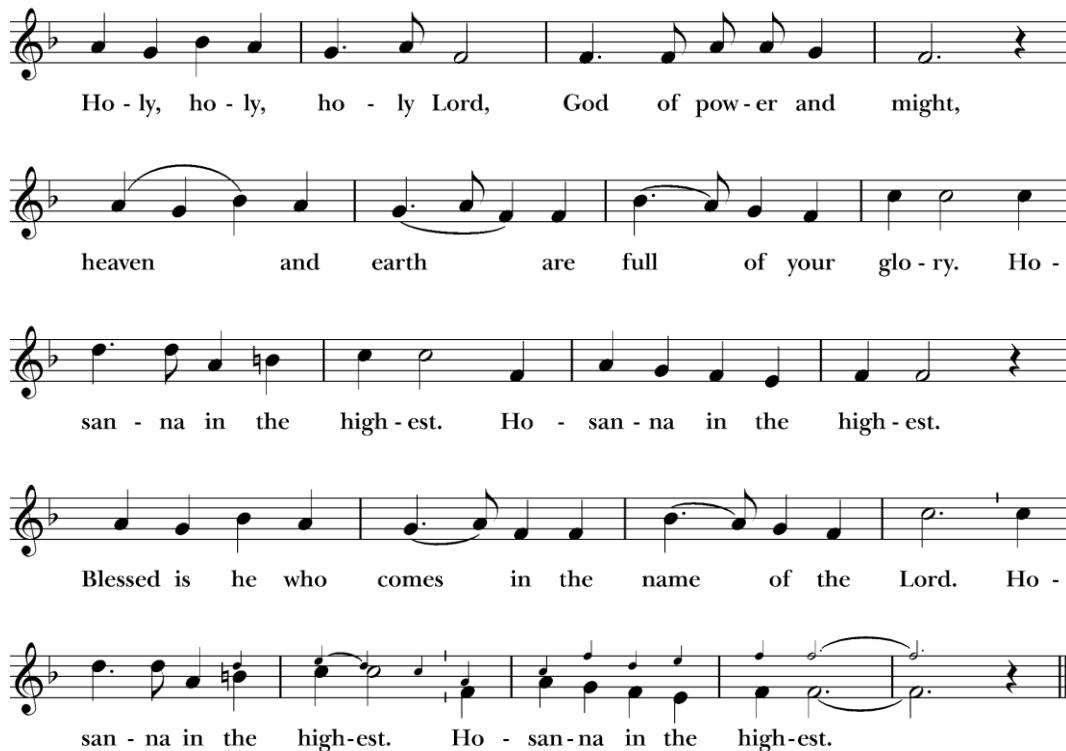
Setting: Copyright © Church Publishing Inc.

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

SANCTUS H-1982 #S125

Richard Proulx, *A Community Mass*



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

Music: From *A Community Mass*; Richard Proulx (b. 1937). Copyright © 1971, 1977 GIA Publications, Inc.

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he

proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Presider and People

We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, matriarchs, prophets, apostles, and martyrs, with Andrew and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **Amen.**

And now, as our Savior Christ has taught us, we are bold to say,

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.

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us;

there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

THE INVITATION

These are the gifts of God for the people of God.

The People may be seated. If you do not wish to receive the sacrament, you may come forward with your arms crossed over your chest to receive a blessing. Gluten free bread is available upon request. The table of bread and wine is the table of company with Jesus, and all those who love him. So come to this table, you who have much faith, and you who would like to have more; you who have been to this Sacrament often, and you who have not been for a long time; you who have tried to follow Jesus in the world, and you who have failed; come. It is Christ who invites us to meet him here.

MUSIC DURING COMMUNION

Surely it is God Who Saves Me

Jack Noble White

The choir sings the verses and all join in the refrain.

Sure-ly, it is God who saves me; I will trust in him and not be a - fraid. For the

Lord is my strong-hold and my sure de-fense, and he will be my Sav-ior.

1 Therefore you shall draw water with rejoicing from the springs of salvation and on that day you shall say, Give thanks to the Lord and call upon his Name." [Refrain]

2 Make his deeds known among the peoples; see that they remember that his Name is exalted. Sing the praises of the Lord, for he has done great things and this is known in all the world. [Refrain]

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

Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris - en Lord.

Al - le - lu - ia, al - le - lu - ia! Give praise to his name.

1 Je - sus is Lord of all the earth.
 2 Spread the good news o'er all the earth:
 3 We have been cru - ci - fied with Christ.
 4 Come, let us praise the liv - ing God,

He is the King of cre - a - tion.
 Je - sus has died and has ris - en.
 Now we shall live for ev - er. Al - le
 joy - ful - ly sing to our Sa - vior.

POSTCOMMUNION PRAYER

BCP 365

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

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 blessings. **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 forever. **Amen.**

As the procession passes down the aisle, the people turn and face the doors of the Cathedral.



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.

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

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

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

DISMISSAL

From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals.

The Deacon dismisses the People, who respond

People **Thanks be to God, Alleluia, alleluia!**

POSTLUDE

Tuba Tune

C.S. Lang

2024 Easter Flowers

Easter Flowers given to the glory of God and

In thanksgiving for Charlie and Elizabeth Scott
Given by Stephanie and Chris Scott

In loving memory of my daughter, Emilie Montgomery
Given by Martha Biles

In loving memory of The Reverend and Mrs. George M. Maxwell and Mr. and Mrs. Roy Hussey
Given by Anne Maxwell and Bill Hussey

In thanksgiving for our grandchildren, Charles, Dubbie, and Sam
Given by Darri and Keith Mansel

In thanksgiving for the clergy, staff and parishioners of St. Andrew's Cathedral
In loving memory of Howard Spencer Jones and Dr. and Mrs. W. C. Shands;
and in thankfulness for the Shands, Studdard, White, Stephenson, Henniger, Jones and Martin families
Given by Susan Shands Jones

In thanksgiving for family and friends
Given by Meredith and Jimmy Creekmore

In thanksgiving for my wife, Tillie, my brother, Chip and my sisters, Ginger and Jane
Given by Jimmy Rosen

In thanksgiving for my mother, Jeannette Gardner Walker and in memory of my fathers,
Jerald Randolph Boteler and Fisk Halsted Walker
Given by Cathy Boyle

In thanksgiving for my sisters, Ann Myers and Sandra Bradley
Given by Troy James

In loving memory of Bill Baughn, my husband and Amy Baughn, my daughter
Given by Mary Baughn

In loving memory of our parents, Robert and Robbie Mae Hauberg;
Claude and Martha Dell Carithers
Given by Claudia and Robert Hauberg

ST. ANDREW'S EPISCOPAL CATHEDRAL

THE HOLY EUCHARIST

In the Chapel

Sunday: 8:30 a.m. & Thursday Noon

In the Nave

Sunday: 10:30 a.m.

THE DAILY OFFICE

Morning Prayer:

Monday – Friday: Released at 6:00 a.m.
on the St. Andrew's Podcast

CLERGY AND STAFF

The Rt. Rev. Brian R Seage
X Bishop of the Diocese of Mississippi

The Very Rev. Anne M. Maxwell
Dean of the Cathedral

The Rev. Deacon Sarah Stripp
Deacon

+++

Gracey Belote
Director of Parish Life and Newcomer Ministries

Ben Garrott
Facilities and Events Manager

Lou Ann Manuel
Coordinator of Nursery

Laurie McCarley
Administrative Assistant

Organist and Choirmaster

Wil Oakes
Director of Communications

Katherine Penton
Director of Children and Youth Ministries

Jarred Stewart
Sexton

Carey Yelverton
Bookkeeper

Jessica Nelson