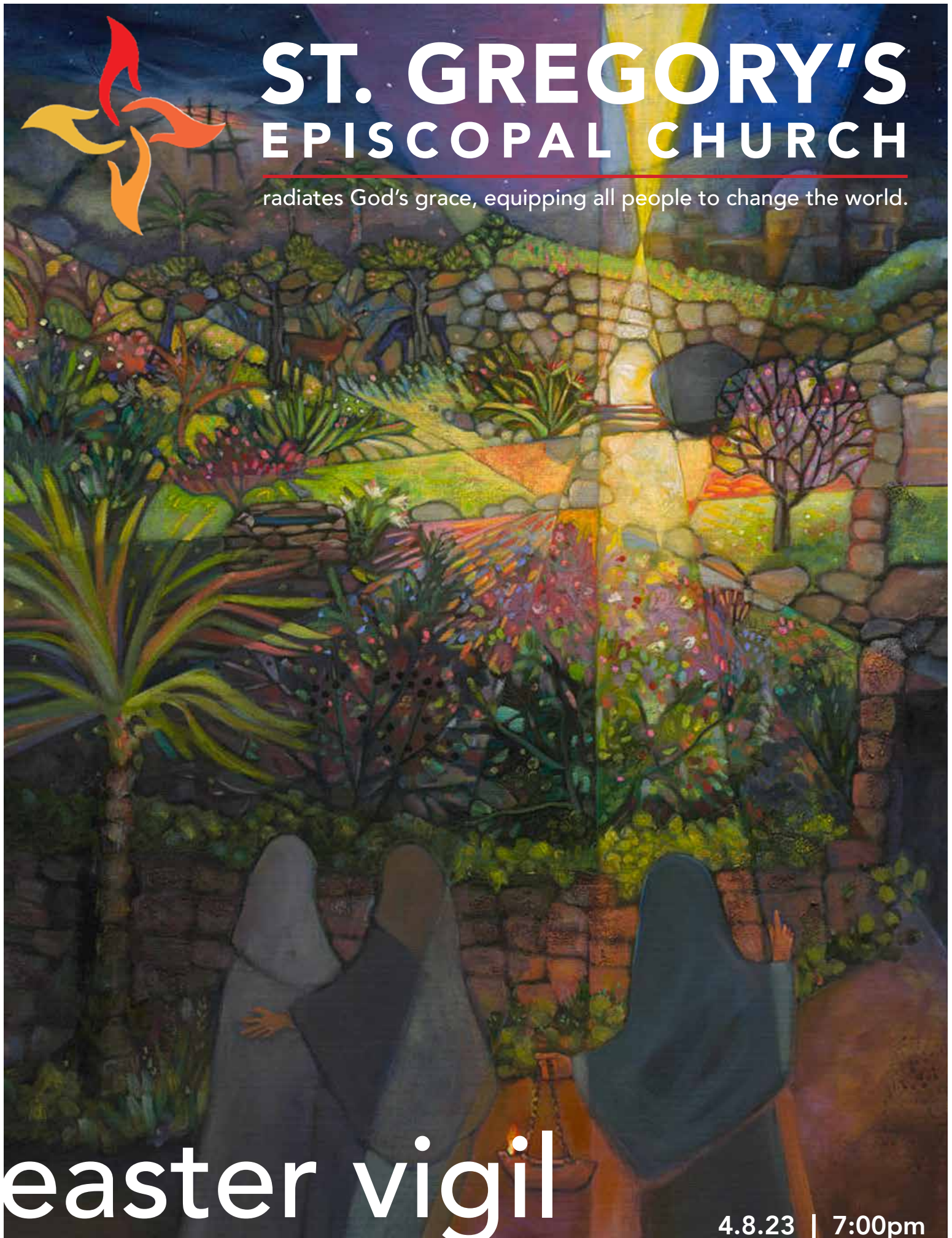




ST. GREGORY'S EPISCOPAL CHURCH

radiates God's grace, equipping all people to change the world.



easter vigil

4.8.23 | 7:00pm



Welcome to St Gregory's

If you are visiting, we invite you to take a Welcome Card from the pew holder, and if you are willing, fill it out and put it in the offering plate or give it to a greeter so that we might thank you for worshipping with us. All are truly welcome to participate in worship, and we believe our community is made stronger by your unique presence as we join in prayer and communion.

We are honored to host our friends from St. Elisabeth in Glencoe, St. Lawrence in Libertyville, and Trinity in Highland Park for the final evening of our shared Holy Week procession. It is a privilege to worship with you, and strengthen the bonds of our collaborative partnership that we truly believe will better both our local communities and the world.

Our Worship

In the Episcopal Church, we often say that praying shapes believing, so how we worship in word and action shapes how we believe and respond to God. We are physical creatures made in God's image, and the physical nature of our worship helps us to connect more fully to God. Therefore, at St. Gregory's, we change our liturgy during each liturgical season to help us more fully embrace the theology and tone of the season.

Our sacred time of worship includes several different activities: singing, listening, praying, and feasting. This liturgy is enriched by the participation of everyone in the room. **All are invited to speak the bolded text aloud.** Some people choose to manifest prayers in physical ways to center their hearts and minds on God's presence in their lives and in the worship – we call these actions "manual acts," which are listed as follows throughout the bulletin:

- (v) Bowing one's head at Jesus' name reminds us that Jesus is the King of Kings, ruling from a place of humility.
 - (+) There are several points during the liturgy, where many people cross themselves by touching their head, chest, and each shoulder (left then right) to remind themselves that God is in their head, heart, and in all of their actions in the world.
 - (+++)
- At the declaration of the Gospel, many people make the sign of the cross with their thumb on their forehead, lips, and heart as the Gospel is announced. This action is a prayer asking God's word to be in our minds, our words, and in our hearts.

Generally speaking, we stand to pray, kneel to confess, and sit to hear. Regardless of what others are doing, how you physically worship is up to you and how you experience God. Your presence and participation is what matters most to God.

A Note about Easter Vigil

The Great Vigil of Easter is the pinnacle of the Christian liturgical year. As Leonel Mitchell notes, "This ancient rite leads us from death to life with Christ through fire, light, word, water, bread, and wine. A new fire is kindled, a great candle is lighted, by its light the Bible is read, prayer and praise are offered, and we celebrate the Easter sacraments of baptism and eucharist." We hear the great stories that shape our faith as the people of God, and celebrate our release from bondage to death, and freedom to new life through the life, death, and resurrection of Jesus. In this rite, the mystery of Easter comes alive, and we are a part in it.

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Guest president:
The Rev. Kristin Saylor

Vestry:
Sarah Kettlewell, Jon Dutcher,
Sudi Johnson, Jill Polzin,
Butler Sharpe, Val Seilheimer

Pastoral Care Visitors:
Susie Dutcher, Fran Ingram,
Sudi Johnson, Marjie Koons,
Val Seilheimer, Cissy Singleton

Vocalists:
Viki Rill, Betsy Hoats, Nana Jenkins,
Kathryn Duncan, Michael Potsic,
Keanon Kyles



We begin our worship by observing a period of quiet (begun and ended with the ringing of a bell) to slow ourselves and rest in God's presence.

The people stand, as they are able.

THE LIGHTING OF THE PASCHAL CANDLE

Dear friends in Christ: On this most holy night, in which our Lord Jesus (v) 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 God's Word and celebrating the Sacraments, we share in Christ's victory over death.

Peace in heaven and glory in the highest.

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. (v) Amen.

Sung three times, each repetition pitched higher than the last.

Leader All

Christ our light. **Thanks be to God.**

The congregation returns to the pews and remains standing as they are able. Acolytes will light the candle of the person on the end of each pew, who will then turn to light the candle of the person next to them, and so on.

EXSULTET

The Rev. Bryan Cones, Trinity Episcopal Church

Rejoice, now, all heavenly powers! Sing, choirs of angels!
Exult, all creation around God's throne! Jesus Christ is risen!
Celebrate the divine mysteries with exultation;
and for so great a victory, sound the trumpet of salvation.
Rejoice, O earth, in shining splendor, radiant in the brightness of your king!
Christ has conquered! Glory fills you! Darkness vanishes forever.
Rejoice, O holy church! Exult in glory! The risen Savior shines upon you!
Let this place resound with joy, echoing the mighty song of all God's people.

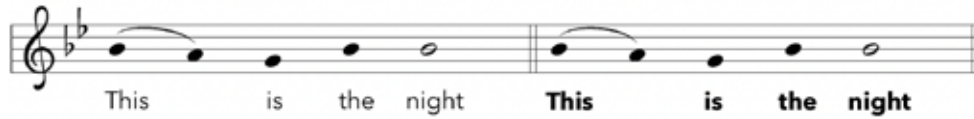
Leader All

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

The Exsultet is a special prayer for light that calls on the angels, the whole earth, and the church to rejoice in Christ's resurrection. It celebrates the mighty acts of Moses and Christ, and our participation in these acts through baptism and eucharist. This love song to the light is traditionally sung by the Deacon.



*It is indeed right, our duty and our joy,
that with full devotion of heart and mind and voice we should praise the invisible God,
and the only Son, Jesus Christ our Lord; (v)
who, by his precious blood, redeemed us from bondage to the ancient sin.
For this indeed is the Paschal Feast in which the true Lamb is slain,
by whose blood the doorposts of the faithful are made holy.*



*... in which, in ancient times, you delivered our forebears, the children of Israel,
and led them, dry-shod, through the sea.*

*This is the night, **this is the night,**
in which the darkness of sin has been purged away by the rising brightness.*

*This is the night, **this is the night,**
in which all who believe in Christ are rescued from evil and the gloom of sin,
are renewed in grace, and are restored to holiness.*

*This is the night, **this is the night,**
in which, breaking the chains of death, Christ arises from hell in triumph.
O night truly blessed which alone was worthy to know the time and hour
in which Christ arose again from hell!*

*This is the night, **this is the night,**
of which it is written: "The night is as clear as the day," and,
"then shall my night be turned into day."
The holiness of this night puts to flight the deeds of wickedness;
washes away sin; restores innocence to the fallen, and joy to those who mourn;
casts out hate; brings peace; and humbles earthly pride.
Therefore, in this night of grace, receive, O God,
our praise and thanksgiving for the light of the resurrection of our Lord Jesus Christ,
reflected in the burning of this candle.
We sing the glories of this pillar of fire,
the brightness of which is not diminished even when its light is divided and borrowed.
For it is fed by the melting wax which the bees, your servants,
have made for the substance of this candle.*

*This is the night, **this is the night,**
in which heaven and earth are joined—things human and things divine.
We, therefore, pray to you, O God, that this candle, burning to the honor of your name,
will continue to vanquish the darkness of night and be mingled with the lights of heaven.*

*May Christ the Morning Star find it burning, that Morning Star who never sets,
that Morning Star who, rising from the grave, faithfully sheds light on the whole human race.
And we pray, O God, rule, govern, and preserve
with your continual protection your whole church,
giving us peace in this time of our paschal rejoicing;
through the same Lord Jesus Christ, your Son, (v)
who lives and reigns with you and the Holy Spirit...*





THE LITURGY OF THE WORD

Let us hear the record of God's saving deeds in history, how God saved God's people in ages past; and let us pray that our God will bring each of us to the fullness of redemption.

The people sit.

THE CREATION

GENESIS 1:1-2:2

"In the Beginning" by Kyle Pederson
Sarah Kettlewell, clarinet

Presented by the Better Together combined choir

*In the beginning,
God moved.
And then God spoke creation into being.
And of the new creation, God declared it good.
Good were the earth and the waters,
good were the evening and the day,
good were all living things that first drew breath,
and good were the creatures made in God's image.
And in the beginning was the Word;
the Word would become flesh,
the Word would dwell among us.
In Him was light, in Him was life,
the light was given for us, it overcame the darkness.
In Him was grace and truth.
And we have seen His glory: Emmanuel!
In the beginning,
God.*

PSALM 36:5-10



For with ___ you is the foun - tain of ___ life.

*Your steadfast love extends to the heavens,
your faithfulness to the clouds.
Your righteousness is like the mighty mountains;
your judgments are like the great deep.*

*You save humans and animals alike, O God.
How precious is your steadfast love!
All people take refuge in the shadow of your wings.
They feast on the abundance of your house.*

For with you is the fountain of life.

*You give them drink from the river of your delights.
For in your light we see light.
Continue your steadfast love to those who know you
and your salvation to the upright of heart!*

For with you is the fountain of life.



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. **(v) Amen.**

THE FLOOD

GENESIS 7:1-5,11-18; 8:8-18; 9:8-13

"The Great Flood" a sound story by Kimberly Ingram
Presented by the children and youth of
St. Gregory's, Trinity, St. Lawrence, and St. Elisabeth's

When it's time for the rain storm, mimic the action of the child(ren) in front of your section to make the sounds of the storm - rubbing your hands together briskly, snapping your fingers, clapping your hands, or patting your legs.

There once was a man, faithful, godly: Noah! His name was Noah!
God said, "Noah, you must build a boat.
A boat for your family, they will be your crew -
Plus every kind of animal, two by two."
Noah, Noah: trust and obey! Listen to the Lord, follow God's way!
Time to build a boat! (He's not in construction!)
Time to build a boat! (Give me some instruction!)
Build it out of gopher wood: 30 cubits high, 300 cubits long, 50 cubits wide.
Load up the animals two by two: every kind of creature, a literal zoo!
Creatures that stomp! Creatures that flurry!
Creatures that slither! Creatures that scurry!
Noah, Noah: trust and obey! Listen to the Lord, follow God's way!
Here come the rains!

How many days did the rain pour down? Forty days and forty nights!
How many days 'til they hit dry ground? More than a year, no end in sight!
Noah, Noah: trust and obey! Listen to the Lord, follow God's way!
On Mount Ararat the ark ran aground - land at last! What a joyful sound!
Noah sent birds, dry land to seek.
A dove came back with a branch in its beak!
God finally said: "It's time to disembark.
The people and the creatures can safely leave the ark!"
Noah gave thanks to Jehovah God who rescued them from the overwhelming flood.
God made a promise with a visible sign:
A rainbow in the clouds, clear across the sky!
Children, children: trust and obey! Listen to the Lord, follow God's way!

PSALM 46



*God is our refuge and our strength,
a very present help in trouble.
Therefore we will not fear, though the earth should change,
though the mountains shake in the heart of the sea.*



*Though its waters roar and foam,
though the mountains tremble with its tumult.
A river makes glad the city of God,
the holy habitation of the Most High.*

The God of Hosts is always with us.

*God is in the midst of the city; it shall not be moved;
God will help it when the morning dawns.
The nations are in an uproar; the kingdoms totter;
God utters their voice; the earth melts.*

*Come, behold the works of God;
see what desolations God has brought on the earth.
God makes wars cease to the end of the earth;
they break the bow and shatter the spear.*

The God of Hosts is always with us.

*"Be still, and know that I am God!
I am exalted among the nations;
I am exalted in the earth."
the God of Jacob is our refuge.*

The God of Hosts is always with us.

Let us pray.

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

ISRAEL'S DELIVERANCE AT THE RED SEA

EXODUS 14:10-15:1

Presented by Trinity

As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. They said to Moses, "Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." But Moses said to the people, "Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today; for the Egyptians whom you see today you shall never see again. The Lord will fight for you, and you have only to keep still."

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

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



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

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

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

Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them:

"Sing to the Lord, for he has triumphed gloriously;
horse and rider he has thrown into the sea."

CANTICLE 8



Our God shall reign for - ev - er and for - ev - er.

*I will sing to God, for they are lofty and uplifted;
the horse and its rider they hurled into the sea.
God is my strength and my refuge;
God has become my Savior.*

*This is my God and I will praise them,
the God of my people and I will exalt them.
God is a mighty warrior;
Yahweh is God's Name.*

Our God shall reign for ever and for ever.

*The chariots of Pharaoh has God hurled into the sea
they sank into the depths like a stone.
your right hand, O God, has overthrown the enemy.
Who can be compared with you among the gods?*

*Who is like you, glorious in holiness,
awesome in renown, and worker of wonders?
You stretched forth your right hand;
the earth swallowed them up.*

Our God shall reign for ever and for ever.



*With your constant love you led the people you redeemed;
with your might you brought them in safety to your holy dwelling.
You will bring them in and plant them on the mount of your possession,
The resting-place that your hand established.*

Our God shall reign for ever and for ever.

Let us pray.

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

A NEW HEART AND A NEW SPIRIT

EZEKIEL 36:24-28

Presented by St. Elisabeth's

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.

CANTICLE 9



Give thanks to God and call up - on God's ___ name.

*Surely, it is God who saves me;
I will trust in God and not be afraid.
For God is my stronghold and my sure defense,
and God will be my Savior.*

*Therefore you shall draw water with rejoicing
from the springs of salvation.
Make God's deeds known among the peoples;
see that they remember that God's Name is exalted.*

Give thanks to God and call upon God's name.

*Sing the praises of God, for they have done great things,
and this is known in all the world.
Cry aloud, inhabitants of Zion, ring out your joy,
for the great one in the midst of you is the Holy One of Israel.*

Give thanks to God and call upon God's name.



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. **(v) Amen.**

THE VALLEY OF DRY BONES

EZEKIEL 37:1-14

Presented by St. Lawrence

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.

PSALM 30



O God, I will give thanks to you for - ev - er.

*I will extol you, O God, for you have drawn me up
and did not let my foes rejoice over me.
I cried to you for help and you healed me.
You restored me to life.*

*Give thanks to God's holy name.
For their anger is but for a moment;
their favor is for a lifetime.
Weeping may linger for the night, but joy comes with the morning.*

O God, I will give thanks to you for ever.



*I said in my prosperity, "I shall never be moved."
By your favor, O God, you had established me as a strong mountain;
you hid your face; I was dismayed.
To you, O God, I made supplication:*

*"What profit is there in my death,
Will the dust praise you?
Will it tell of your faithfulness?
Hear, O God, and be gracious to me!*

O God, I will give thanks to you for ever.

*You have turned my mourning into dancing;
you have taken off my sackcloth
and clothed me with joy,
so that my soul may praise you and not be silent.*

O God, I will give thanks to you for ever.

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. **(v) Amen.**

The homily is meant to help us make the Word of God a living and transforming reality of our lives today.

HOMILY

The Rev. Adam Spencer, St. Elisabeth's Episcopal Church

Candles should be extinguished as the people stand as they are able. Get out your noisemakers or keys - anything to make a joyful noise together as we proclaim the risen Christ with music and an exuberant cacophony!

We proclaim Christ's resurrection with joy and enthusiasm three times, increasing in volume each time!

PROCLAMATION OF EASTER

Alleluia! Christ is risen.
The Lord is risen indeed. Alleluia!
Alleluia! Christ is risen.
The Lord is risen indeed. Alleluia!
Alleluia! Christ is risen.
The Lord is risen indeed. Alleluia!

The people sit.

We are invited to pray, and then the collect collects our prayers together in a single concluding prayer. During the Easter season, the collects remind us of the joy of resurrection, and our continual salvation through God's amazing love.

THE COLLECT OF THE DAY

The Lord be with you.
And also with you.
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, **(v)** who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**



The New Testament Epistles (or letters) teach us about the formation of the church and instruct us on how to live into our role as followers of Christ.

EPISTLE

ROMANS 6:3-11

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him.

We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Word of the Lord.

Thanks be to God.

The people stand, as they are able. Children are invited to join the procession in the aisle for the reading of the Gospel.

SEQUENCE vs. 1 before the gospel, vs. 2 after

Antiphon: Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!
Verses: The strife is o'er, the bat - tle done, the vic - to - ry of life is
The powers of death have done their worst, but Christ their le - gions hath dis -
won; the song of tri - umph has be - gun. Al - le - lu - ia! [Ant]
persed: let shout of ho - ly joy out - burst. Al - le - lu - ia! [Ant]

During the Holy Eucharist, there is always a reading from a Gospel. We stand to indicate the importance we place on Jesus' words and actions. The deacon or priest proclaims the Gospel in the midst of the people to represent the Good News that Jesus has come among us, and we all turn toward it.

GOSPEL

MATTHEW 28:1-10

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

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."

The Gospel of the Lord.

Praise to you, Lord Christ.

The people sit. Children are invited to sit on the floor in front of the first pew to have a better view of the baptism.

The Easter Vigil was the traditional time of Baptism in the early church. As Jim Turrell says, it "stresses the theme of the Lord's resurrection, into which we are baptized, and it embeds the newly baptized in the entire narrative of salvation history." We consider Baptism to be a life-changing decision, so adult candidates are presented individually and asked if this is something they desire. Because infants can't speak for themselves, parents and godparents promise to raise the child in Christian faith and life.

PRESENTATION & EXAMINATION OF THE CANDIDATE FOR BAPTISM

The Candidate for Holy Baptism will now be presented.

Parents and Godmother We present Gabriela to receive the Sacrament of Baptism.

Presider Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

Parents and Godmother We will, with God's help.

Presider Will you by your prayers and witness help this child to grow into the full stature of Christ?

Parents and Godmother We will, with God's help.

The Presider addresses the Candidate and Parents and Godmother.

Presider Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Parents and Godmother I renounce them.

Presider Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Parents and Godmother I renounce them.

Presider Do you renounce all sinful desires that draw you from the love of God?

Parents and Godmother I renounce them.

Presider Do you turn to Jesus Christ and accept him as your Savior?

Parents and Godmother I do.



Presider Do you put your whole trust in his grace and love?

Parents and Godmother I do.

Presider Do you promise to follow and obey him as your Lord?

Parents and Godmother I do.

The people stand, as they are able.

Presider Will you who witness these vows do all in your power to support Gabriela in her life in Christ?

All **We will.**

Presider Let us join with Gabriela who is committing herself to Christ and renew our own baptismal covenant.

The congregation is asked to respond, not only on our behalf, but also on behalf of the entire Body of Christ, to support this newly baptized person in their life of Christ.

Together we affirm the ancient faith of the creeds, and are reminded of what it means to live out our baptisms by renewing our promises with those who make them for the first time.

THE BAPTISMAL COVENANT

Do you believe in God the Father?
I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?
**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.**

Do you believe in God the Holy Spirit?
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.

Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?
I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?
I will, with God's help.



Will you seek and serve Christ in all persons, loving your neighbor as yourself?
I will, with God's help.

Will you strive for justice and peace among all people,
and respect the dignity of every human being?
I will, with God's help.

PRAYERS FOR THE CANDIDATE

Let us now pray for Gabriela, who is to receive the Sacrament of new birth.

Deliver Gabriela, O Lord, from the way of sin and death.
Lord, hear our prayer.

Open her heart to your grace and truth.
Lord, hear our prayer.

Fill her with your holy and life-giving Spirit.
Lord, hear our prayer.

Keep her in the faith and communion of your holy Church.
Lord, hear our prayer.

Teach her to love others in the power of the Spirit.
Lord, hear our prayer.

Send her into the world in witness to your love.
Lord, hear our prayer.

Bring her to the fullness of your peace and glory.
Lord, hear our prayer.

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

The people sit.

THANKSGIVING OVER THE WATER

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

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.

The waters are blessed by evoking scriptural examples of the power and strength of water throughout our spiritual history.



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. **(+)**

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. **(v)**

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

Candidates are baptized with abundant water as a reminder that we are baptized into life and death. They are then anointed with abundant chrism (special blessed oil) and sealed by the Holy Spirit. This follows the ancient pattern of initiation.

THE BAPTISM

Gabriela, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant Gabriela the forgiveness of sin, and have raised her to the new life of grace. Sustain her, O Lord, in your Holy Spirit. Give her 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. **Amen.**

Gabriela, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

The light of Christ.
Thanks be to God.

The people stand, as they are able.

Let us welcome the newly baptized.

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

The sprinkling of the holy water of baptism is a tactile reminder of our own baptism, and reminds us of the importance of the vows we just renewed.

ASPERGING RITE

All echo each phrase sung by the cantor at an interval of one measure.

I saw wa - ters flow - ing, flow - ing from the tem - ple,
 flow - ing from the right side, Al - - le - lu - ia!
 All to whom the wa - ters came, they were saved and shall pro - claim,
 Al - le - lu - ia! Al - - le - lu - ia!



The Peace has been exchanged at the Eucharist since the time of the first Christians. It is a profound act to offer the miraculous peace of God to one another before we join in communion with God and each other.

THE PEACE

The peace of the Lord be always with you.
And also with you.

The congregation greets each other in the peace of Christ.

The people sit.

The Offertory is when we bring our gifts of bread, wine, money, and our very selves to present to the Lord as our initial act of thanksgiving. This collection is a visible reminder that our whole lives are God's, and a part of what God has given us we give back in thanksgiving for all that we have and all that we are.

OFFERTORY ANTHEM

"Christ the Lord is Risen Again"
Text by Michael Weisse
Music by Philip Stopford

*Christ the Lord is risen again, Christ hath broken every chain.
Hark, angelic voices cry, singing evermore on high, Alleluia!
He who gave for us his life, who for us endured the strife,
Is our Paschal Lamb today; we too sing for joy and say, Alleluia!
He who bore all pain and loss comfortless upon the cross,
Lives in glory now on high, pleads for us and hears our cry.
He who slumbered in the grave is exalted now to save;
Now through Christendom it rings that the Lamb is King of kings. Alleluia!
Thou, our Paschal Lamb indeed, Christ, thy ransomed people feed;
Take our sins and guilt away: let us sing by night and day, Alleluia!*

All offerings collected at this service will go towards the joint refugee resettlement ministry of our four congregations.

The Eucharist, or Communion, is the act of offering, breaking bread, and sharing in Christ's life, death, and resurrection. It also reminds us that we are Christ's body in our world today.

THE HOLY COMMUNION

The people stand, as they are able.

OFFERTORY HYMN

All praise, O ris - en Lord, we give to thee, who dead, a - gain dost live;
to God the Fa - ther e - qual praise, and God the Ho - ly Ghost, we raise.

Incense is one of the most ancient accompaniments to prayer. It is a physical sign of prayers ascending to heaven, and the sights and smells evoke our senses to be fully present in our own prayers together and as a congregation. We immerse our whole selves in our prayer.



As Episcopalians, the Eucharist is the principal act of worship, in which we always have a full proclamation of the heart of the Gospel. Celebrating Eucharist is something we do together, so we all take part in the prayers.

THE GREAT THANKSGIVING

Presider *All*

The Lord be with you. **And also with you.**

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

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

*It is right and good and a joyful thing, always and everywhere to give you thanks and praise, O God, source of life and breath; because in Jesus Christ (**v**) you have received us as your children and made of us a royal priesthood, giving us the Holy Spirit to guide us into all truth. Therefore we praise you, joining our voices with angels and archangels and with the Saints of every age who forever sing this hymn to proclaim the glory of your name.*

The Sanctus (holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and these words were sung by the people as Jesus entered Jerusalem on Palm Sunday. The Sanctus reminds us that this is an offering of the whole creation, which joins in singing these praises.

SANCTUS

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.



Glorious are you, Triune God. You separated the waters from dry land in the beginning and spared Creation from the Flood; Your Spirit came to the Jordan River and proclaimed Christ Beloved, (v) that we might hear this voice and be transformed into his likeness.

But in our weakness we stumbled and would not see our common humanity, we desecrated your good creation, and consumed with greed what was given to be shared. Again, you call us to the water's edge to renew our bonds of unity with all who believe that the tomb of Jesus' death to sin might become the womb of new life for the world.

On the night that he was betrayed and given over to die, our Savior Jesus Christ (v) was at supper with his friends. He took bread, gave you thanks, broke it and gave it to his disciples, saying: "Take, eat: this is my body, given for you. Do this for the remembrance of me."

After supper he took the cup of wine, gave you thanks, and shared it with them, saying: "This is my blood of the New Covenant which is poured out for you and for many for the forgiveness of sins. As often as you drink of it, do this for the remembrance of me."

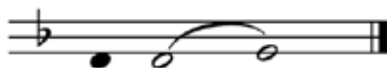
Remembering the gift and sign of Christ's life, his death, resurrection and ascension, awaiting his coming in glory, we offer you these gifts, fruits of the earth and our own labor.

**We praise you, we bless you,
We give thanks to you,
And we pray to you, O Lord our God.**

Send your Spirit upon us, (+) and upon these gifts, that they may be to us the Body and Blood of your son our Savior Jesus Christ. (v) Grant that all who share in these sacred mysteries may become one, as you are One. Remember your church throughout the world, and unite us in bonds of service and love; remember the world you created, and continue the work of redemption for all creation; remember all who suffer any need or want, and remember those who have died by violence or disaster, and those whom we love and see no longer, as well as the saints in ages past.

And at the last, give us rest with all your saints in that realm where pain is no more, neither sighing, but life everlasting.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, praise, honor, glory and blessing be to you, God Most High, forever and ever.



A - MEN.

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

**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 Great Amen is the only word in our Book of Common Prayer that is in all capital letters. It emphasizes that we all join together in asking Jesus to be present in the bread and wine, in boldly affirming our desire to receive God. It is appropriate to sing this with enthusiasm!

The Lord's Prayer is the prayer that Jesus gave to his followers when they asked him to teach them to pray. It links our daily bread to the spiritual food we receive in the Eucharist.



The Fraction recalls Jesus breaking the bread at the Last Supper to share with the disciples, and reminds us that Jesus' body was broken on the cross for us to be shared with the world. Therefore we keep a moment of silence for prayers of awe and gratitude.

BREAKING OF THE BREAD

The Presider breaks the consecrated Bread.

Christ our pass - o - ver is sac - ri - ficed for us,
there-fore let us keep the feast. Al - le - lu - ia, A - men.

The people sit.

INVITATION

All are welcome at the Lord's table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. Gluten-free bread is available; please ask the clergy. Receiving the bread only is full communion in the body of Christ, so if you choose to not receive the wine, you may cross your arms over your chest as you pass the Eucharistic Minister, or take a cup of consecrated juice.

To receive communion, hold out your hands and you will be given the bread. Then take a cup of wine or juice from the Eucharistic Minister, move to the next tray, consume the bread and wine there, put the empty cup in the tray, and replace your mask before returning to your seat.

Anyone who has not been baptized, or for other reasons desires to receive a blessing instead of Communion is invited to come forward, and cross your arms over your chest to indicate your desire for a blessing. If you seek a deeper relationship with Christ through baptism, please speak with a priest after the service.

COMMUNION ANTHEMS

"Since You are Risen from the Dead"
Music by David von Kampen
Text by Jaroslav J. Vajda

Since You are risen from the dead,
the grave shall not confine me,
The path you opened I shall tread,
no chains of fear to bind me;
For where You are I shall arrive to stand with You alive,
and all the way rejoicing!

"Easter Alleluias"
by John A. Behnke

Alleluia! Alleluia! Alleluia!
He is arisen from the grave - alleluia!
Where have they taken my Jesus, where have they taken my Lord?
He is arisen from the grave - alleluia!
Death is swallowed up in death, see the tomb is empty now - alleluia!
He is arisen from the grave - alleluia!



COMMUNION HYMN

He is ris - en, he is ris - en! Tell it out with joy - ful voice:
 Come, ye sad and fear - ful - heart - ed, with glad smile and ra - diant brow!
 Come, with high and ho - ly hymn - ing, hail our Lord's tri - um - phant day;
 He is ris - en, he is ris - en! He hath o - pened hea - ven's gate:

he has burst his three days' pris - on; let the whole wide earth re - joice;
 Death's long sha - dows have de - part - ed; Je - sus' woes are o - ver now;
 not one dark - some cloud is dim - ming yon - der glo - rious morn - ing ray,
 we are free from sin's dark pris - on, ris - en to a ho - lier state;

death is con - quered, we are free, Christ has won the vic - to - ry.
 and the pas - sion that he bore, sin and pain can vex no more.
 break - ing o'er the pur - ple east, sym - bol of our Eas - ter feast.
 and a bright - er Eas - ter beam on our long - ing eyes shall stream.

The Prayer for Spiritual Communion articulates a hunger for unity with Jesus Christ when you cannot physically receive the Body and Blood of Christ. This prayer connects the one(s) praying with the reception of Holy Communion. Those worshipping online are invited to say this prayer as those onsite receive Communion.

PRAYER FOR SPIRITUAL COMMUNION (for those worshipping remotely)

In union, gracious God, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, we offer to you praise and thanksgiving. We remember your death, O Christ; we proclaim your resurrection; we await your coming in glory. Since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

The people stand, as they are able.

POST-COMMUNION PRAYER

Let us pray.

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

After Communion, we give thanks for being part of the communion of God's life and for being fed so that we may go out to feed and serve others in our world.



One of the roles of the priest is to declare the eternal truth of God's ever-present blessing to God's people.

EASTER BLESSING

May Almighty God, who has redeemed us and made us God's children through the resurrection of Jesus, **(v)** bestow upon you the riches of God's blessing. **Amen.**

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

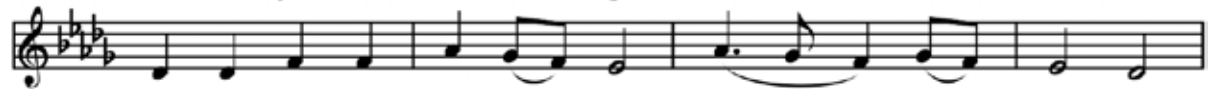
May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, **(+)** be upon you and remain with you for ever. **Amen.**

EXIT HYMN



Hail the day that sees Him rise, Al - - le - lu - ia!
There for Him high tri - umph waits; Al - - le - lu - ia!
Lord, be - yond our mor - tal sight, Al - - le - lu - ia!



To His throne a - bove the skies! Al - - le - lu - ia!
Lift your heads, e - ter - nal gates! Al - - le - lu - ia!
Raise our hearts to reach thy height, Al - - le - lu - ia!



Christ, the Lamb for sin - ners giv'n, Al - - le - lu - ia!
He hath con - quered death and sin; Al - - le - lu - ia!
There thy face un - cloud - ed see, Al - - le - lu - ia!



En - ters now the high - est heav'n! Al - - le - lu - ia!
Take the King of glo - ry in! Al - - le - lu - ia!
Find our heav'n of heav'ns in thee. Al - - le - lu - ia!

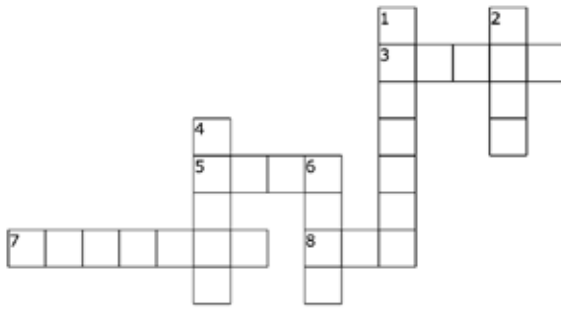
Having heard the Gospel and having been fed at communion, the final act of our common worship is the Dismissal. It is not an afterthought, but an integral part of the service. Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all he had commanded. And so we are sent out into the world to proclaim the Good News and be Christ's hands and feet on earth.

DISMISSAL

First chanted by the Priest, then echoed by the congregation.



Go in the peace of Christ, al - le - lu - ia, al - le - - lu - ia!



ACROSS

- 3. "He is not here, he has _____."
- 5. A place where someone, especially an important person, is buried
- 7. The first or early part of a day
- 8. A period of twenty-four hours

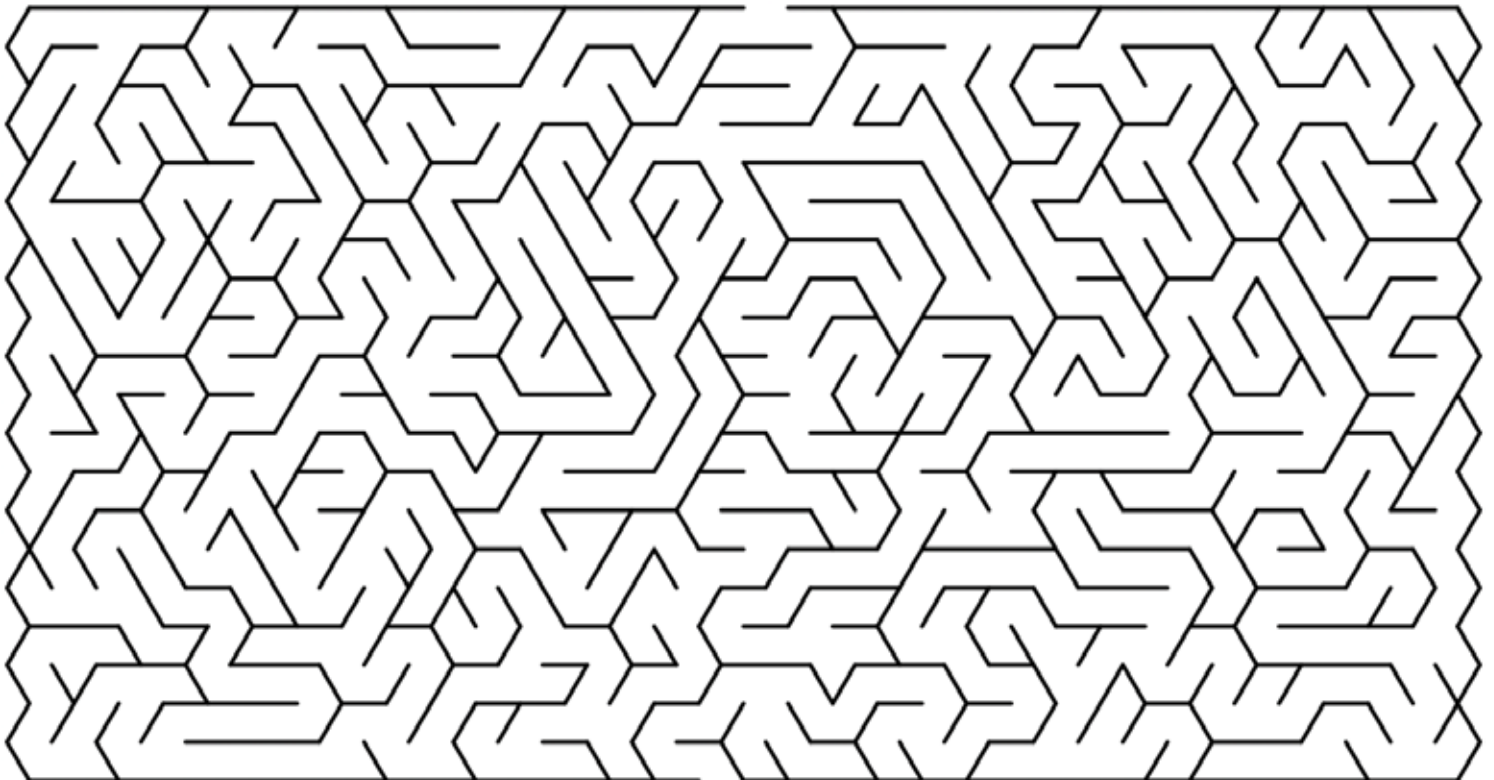
DOWN

- 1. To kill someone by tying or nailing them to a cross
- 2. A period of seven days
- 4. A hard solid substance found in the ground which is often used for building
- 6. The whole physical structure that forms a person

B H M W E E K A J E S U S E S
 N T J O X D G N O L M L N A R
 I S Z V K M T G O R H C L R I
 B D O I T C A E R I S E N T S
 X A M O L A L L R S R R T H E
 A Y F O E A X P N L D T O Q N
 O H N X B G Q X N I U N M U L
 S E L O Y Z W S R O D S B A V
 H A C N L S X L O D Z V F K A
 O V H Z G I Y Q L J U U I E F
 O E U E I W N U L D Q B R Y R
 K N S V X Z B T E L J Q S O A
 T M K J Z F M F D F Z I T N I
 Y T I N M F A Q P H J F G Z D
 J Z E D A W N P S T O N E N G

MORNING DAY	BODY CRUCIFY	RISEN TOMB	STONE WEEK	TOMB SHOOK EARTHQUAKE	ANGEL WEEK ROLLED	RISEN FIRST JESUS	RISEN DAWN AFRAID	STONE HEAVEN DAY
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- 1. DYA _____
- 2. EEWK _____
- 3. IONMGNR _____
- 4. MBOT _____
- 5. OSNET _____
- 6. ELNAG _____
- 7. TEAHEUAKRQ _____
- 8. IENRS _____





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