



ST. BARTHOLOMEW'S EPISCOPAL CHURCH

THE HOLY TRIDUUM: MAUNDY THURSDAY OF THE LORD'S SUPPER GOOD FRIDAY OF THE LORD'S PASSION THE GREAT VIGIL OF EASTER APRIL 17-19, 2025



OUR MISSION:

We are called to be disciples of Christ,
revealing his life, love, and light to the world.

OUR VISION:

St. Bartholomew's Episcopal Church is a
welcoming, inclusive faith family; sharing and
teaching the love of Jesus Christ through our
worship, actions, and outreach: transforming
ourselves and the world.

NUESTRA INVITACIÓN:

Si está buscando una misa u otros sacramentos en español en La Iglesia de San Bartolomé,
comuníquese con nuestra Rectora, La Madre Nina Bacas a rector@stbartschurch.org o al 858-432-7107.

Maundy Thursday of the Lord's Supper.....	p. 2
Good Friday of the Lord's Passion.....	p.15
The Great Vigil of Easter.....	p.26

MAUNDY THURSDAY OF THE LORD'S SUPPER

THURSDAY, APRIL 17, 2025, 6:00 P.M.

THE SHARING OF A MEAL

Please silence mobile phones and other noise-making devices.

WORDS OF WELCOME

OPENING SENTENCES

Presider Light and peace in Jesus Christ our Lord.

People Thanks be to God.

God, you have made us in your own image, and redeemed us through Jesus your child: look with compassion on the whole human family; break down the walls that separate us; help us to see your image in one another; and unite us in bonds of love; that, in your good time, all people may know and serve you in harmony around your heavenly throne. **Amen.**

HYMN OF LIGHT

“Christ, Mighty Savior”

INNISFREE FARM, 11.11.11.5;
words, Mozarabic, 10th c.;
music, Richard Dirksen (1921-2003)

The candles are lit as the hymn is sung:



- 1 Christ, might - y Sa - vior, Light of all cre - a - tion, you make the
- 2 Now comes the day's end as the sun is set - ting: mir - ror of
- 3 There - fore we come now eve - ning rites to of - fer, joy - ful - ly
- 4 Give heed, we pray you, to our sup - pli - ca - tion: that you may
- 5 Though bo - dies slum - ber, hearts shall keep their vi - gil, for ev - er



- 1 day - time ra - dant with the sun - light and to the night give
- 2 day - break, pledge of re - sur - rec - tion; while in the hea - vens
- 3 chant - ing ho - ly hymns to praise you, with all cre - a - tion
- 4 grant us par - don for of - fens - es, strength for our weak hearts,
- 5 rest - ing in the peace of Je - sus, in light or dark - ness



- 1 glit - ter - ing a - dorn - ment, stars in the hea - vens.
- 2 choirs of stars ap - pear - ing hal - low the night - fall.
- 3 join - ing hearts and voic - es sing - ing your glo - ry.
- 4 rest for ach - ing bo - dies, sooth - ing the wear - y.
- 5 wor - ship - ing our Sa - vior now and for ev - er.

Presider We give thanks to you, our God, for the life and knowledge which you have made known to us through your child us.

People **Glory to you for ever and ever.**

Presider As this bread, broken and scattered over the hills, was gathered together and made one, so may your church, scattered to the ends of the earth, be gathered and made one in your holy kingdom.

People **All glory and power are yours through Jesus Christ, for ever and ever.**

Presider We give thanks to you, our God, for the holy vine of your child David, which you have made known to us through your child Jesus.

People **Glory to you for ever and ever.**

The meal then follows.

After an appointed period, the Eucharist service begins with the opening sentences, led by the Presider.

THE HOLY EUCHARIST

Please stand, as able.

THE OPENING SENTENCES

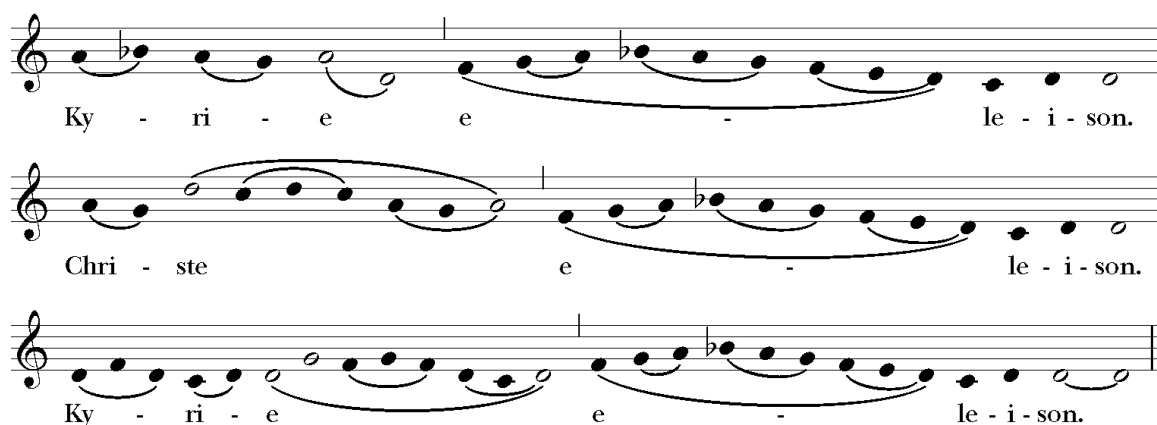
Presider Bless the Lord who forgives all our sins;

People **His mercy endures for ever.**

Presider 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 ELEISON

Each line sung first by cantor, then by all.



THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

ALMIGHTY Father, 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.**

Please be seated.

THE LITURGY OF THE WORD

THE FIRST LESSON

Exodus 12: 1-4, (5-10), 11-14, *The First Passover Instituted*

A reading from the Book of Exodus.

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

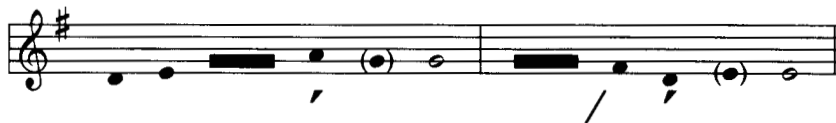
This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Reader The Word of the Lord.

People **Thanks be to God.**

THE PSALM APPOINTED

Psalm 116: 1, 10-17, *Dilexi, quoniam*;
music, Plainchant (Tone II.1)



The Psalm is sung responsively, by half verse, led by a cantor.

- 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 / upon 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,
- ¹⁷ In the courts of the / Lord's house, *
in the midst of you, O / Jerusalem.

THE SECOND LESSON

1 Corinthians 11: 23-26, *The Institution of the Lord's Supper*

A reading from the first letter to the Corinthians.

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.

Please stand, as able, for the Gospel.

THE GRADUAL

music, arr. Richard Proulx (1937-2010)



Praise to you, Lord Je-sus Christ, King of end-less glo - ry!

THE HOLY GOSPEL

John 13: 1-17, 31b-35: *Jesus Washes the Disciples' Feet*

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

People Glory to you, Lord Christ.

NOW 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.

"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."

Gospeller The Gospel of the Lord.

People Praise to you, Lord Christ.

Following the repetition of the Gradual, please be seated.

THE SERMON

THE WASHING OF FEET

Presider 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 Master, have done to you? I have given you an example, that you should do as I have done."

People **Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.**

Presider I give you a new commandment: Love one another as I have loved you.

People **Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.**

Presider By this shall the world know that you are my disciples: That you have love for one another.

FELLOW servants of our Lord 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 even miracle, but by such lowly service. We all need to remember his example, but none stand more in need of this reminder than those whom the Lord has called to the ordained ministry.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that I may recall whose servant I am by following the example of my Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

The foot-washing then commences at each table.

THE PRAYERS OF THE PEOPLE

Following the washing of feet, please stand as able, for the Prayers:

Intercessor The Lord be with you.

People **And also with you.**

Intercessor With all our heart and with all our mind, let us pray to the Lord, saying "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 the Lord. **Lord, have mercy.**

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

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord. **Lord, have mercy.**

For this city of Poway, for every city and community, and for those who live in them, let us pray to the Lord. **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 the Lord. **Lord, have mercy.**

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

For the poor and the oppressed, for those in recovery programs, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord. **Lord, have mercy.**

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

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord. **Lord, have mercy.**

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord. **Lord, have mercy.**

Presider Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. **Amen.**

THE PEACE

Presider The peace of the Lord be always with you.

People And also with you.

Following the peace, please be seated.

OFFERTORY SENTENCE

*Our work as the church continues by your generosity in all ways; thank you for your support.
For online giving, please visit www.stbartschurch.org, or scan this code:*



OFFERTORY HYMN

“Sister, Let me be your Servant”

THE SERVANT SONG, 8.7.8.7 D;

words and music, Richard Gillard (b. 1953);

1. Sis - ter, let me be your ser - vant, let me be as Christ to you;
2. We are pil - grims on a jour - ney, fel - low trav - ellers on the road;
3. I will hold the Christ-light for you in the night-time of your fear;
4. I will weep when you are weep - ing; when you laugh I'll laugh with you.
5. When we sing to God in hea - ven, we shall find such har - mo - ny,
6. Broth - er, let me be your ser - vant, let me be as Christ to you;

pray that I may have the grace to let you be my ser - vant too.
we are here to help each oth - er walk the mile and bear the load.
I will hold my hand out to you, speak the peace you long to hear.
I will share your joy and sor - row till we've seen this jour - ney through.
born of all we've known to - ge - ther of Christ's love and a - go - ny.
pray that I may have the grace to let you be my ser - vant too.

PRESENTATION HYMN

SONG 13, 7.7.7.7;

words, anon. 12th c.

music, Orlando Gibbons (1583-1625)

Please stand, as able.

God the Ho - ly Tri - ni - ty, grant the mer - cy we im - plore;
God the One, all praise to thee through the ag - es ev - er - more. A - men.

THE LITURGY OF THE TABLE

THE GREAT THANKSGIVING

Presider The Lord be with you.

People And also with you.

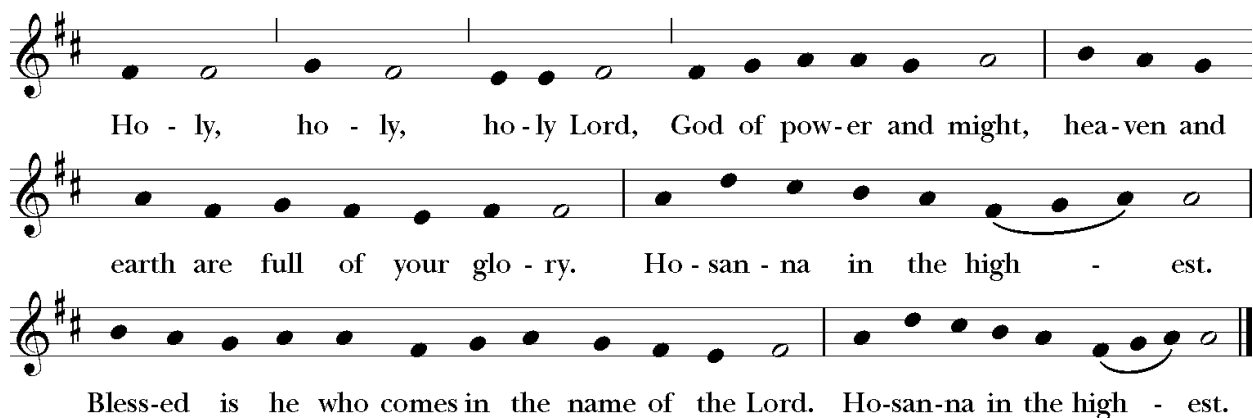
Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

IT is indeed right to give you thanks, Father most holy, through Jesus Christ our Lord. For on this night he girded himself with a towel and, taking the form of a servant, washed the feet of his disciples. He gave us a new commandment that we should love one another as he has loved us. Knowing that his hour had come, in his great love he gave this supper to his disciples to be a memorial for his passion, that we might proclaim his death until he comes again, and feast with him in his kingdom. Therefore earth unites with heaven to sing a new song of praise; we too join with angels and archangels as they proclaim your glory without end:



We praise and bless you, loving Father, through Jesus Christ our Lord; as we obey his command, send your Holy Spirit, that broken bread and wine outpoured may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends and, taking bread, he praised you. He broke the bread, gave it to them and said: "Take, eat; this is my body which is given for you; do this in remembrance of me." When supper was ended he took the cup of wine. Again he praised you, 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. Do this, as often as you drink it, in remembrance of me."

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made one for all upon the cross. Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

Presider Christ is the bread of life;

People When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.

Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth. Look with favor on your people, gather us in your loving arms and bring us with Mary, Peter, Paul, Bartholomew, and all the saints to feast at your table in heaven. Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory are yours, O loving Father, for ever and ever.



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

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

THE BREAKING OF THE BREAD

As the bread is broken:

Cantor



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

People



There - fore let us keep the feast.

Presider

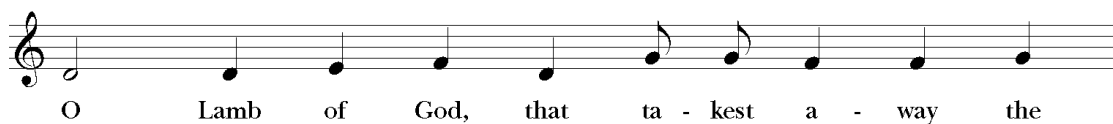
Behold what you are.

People

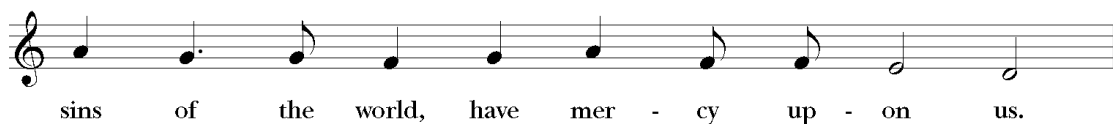
May we become what we receive.

Presider

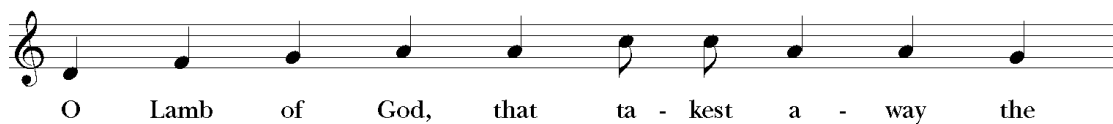
The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.



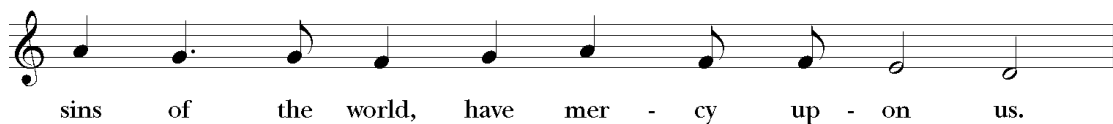
O Lamb of God, that ta - kest a - way the



sins of the world, have mer - cy up - on us.



O Lamb of God, that ta - kest a - way the



sins of the world, have mer - cy up - on us.



O Lamb of God, that ta - kest a - way the



sins of the world, grant us thy peace.

Please be seated, and come forward for Communion when guided so.

All are welcome to receive at St. Bartholomew's.

COMMUNION MUSIC

When Communion has concluded, the Stripping of the Altar begins.

THE STRIPPING OF THE ALTAR

During the stripping of the altar, Psalm 22 is chanted by a cantor:

- ¹ My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?
- 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 delivered them.
- ⁵ They cried out to you and were delivered; *
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 deliver 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 encircle me; *
strong bulls of Bashan surround 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 around 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 assembly; *
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 shall bow before 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 before 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 unborn *
the saving deeds that he has done.

The reserved sacrament is processed to the altar of repose, and all depart in silence.

GOOD FRIDAY OF THE LORD'S PASSION

FRIDAY, APRIL 18, 2025, 12:00 P.M., 7:00 P.M.

*The congregation gathers in silent prayer.
Please silence mobile phones and other noise-making devices.*

A single bell begins the liturgy.

WORDS OF WELCOME

THE COLLECT OF THE DAY

Please remain seated.

Presider Blessed be our God.
People For ever and ever. Amen.
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.**

THE FIRST LESSON

Isaiah 52:13 - 53:12, *The Suffering Servant*

A reading from the Book of Isaiah.

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 APPOINTED

Psalm 22, *Deus, Deus meus*;
music, Plainchant (Tone II.1)



The Psalm is chanted responsively, by half verse, led by a cantor.

- ¹ My God, my God, why have you for- / saken me? *
- and are so far from my cry and from the words of my / distress?
- 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 / delivered 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 / surround me.
- ¹³ They open wide their / jaws at me, *
- like a ravening and a roar- / ing lion.

- ¹⁴ I am poured out like water; all my bones are / out of joint; *
my heart within my breast is melt- / ing 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 shall bow / before 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 / before 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 LESSON

Hebrews 10: 16-25, *A Call to Persevere*

A reading from the letter to the Hebrews.

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

*Please remain seated for the beginning portion of the Passion Gospel.
The Passion will be read at 12:00 p.m., and sung by the choir at 7:00 p.m.*

The Passion of our Lord Jesus Christ according to John.

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." 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, "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, "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."

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, "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.

Please stand, as able.

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. 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.

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.

*Please be seated.
A period of silence is kept.*

THE HOMILY

THE SOLEMN COLLECTS

Deacon 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.

Intercessor 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 Susan, our Bishop, and all the people of this diocese;
For all Christians in this community;
That God will confirm his Church in faith, increase it in love, and preserve it in peace.

A period of silence is kept.

Presider 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.**

Intercessor Let us pray for all nations and peoples of the earth, and for those in authority among them;
For the President of the United States;
For the Governor of California;
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.

A period of silence is kept.

Presider 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.**

Intercessor 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 his 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.

A period of silence is kept.

Presider 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.**

Intercessor 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.

A period of silence is kept.

Presider 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.**

Intercessor 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.

A period of silence is kept.

Presider

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.**

The wooden cross is processed in.

THE VENERATION OF THE CROSS

*There are many forms of veneration. When you come before the cross,
you may bow, kneel, or prostrate yourself, and honor it with a touch or a kiss.*

MUSIC AT THE VENERATION (7:00 P.M.)

“Ave Verum Corpus”

music, William Byrd (ca. 1540-1623)

*Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine:
Cuius latus perforatum, Unda fluxit sanguine. Esto nobis praegustatum in mortis examine:
O Dulcis, O pie, O Jesu fili Mariae, miserere mei. Amen.*

*(Hail true body, born of the Virgin Mary. Truly suffering, was sacrificed on the cross for mankind,
From whose pierced side flowed blood, Be for us a foretaste in the final judgment.
O sweet, O merciful, O Jesus, Son of Mary, Have mercy on me. Amen.)*

HYMN AT THE VENERATION

“Jesus, Remember Me”

music, Taizé Community

Repeated several times:

Je-sus, re - mem-ber me when you come in - to your King - dom.

Je-sus, re - mem-ber me when you come in - to your King - dom.

Following the Veneration, please stand, as able, for the hymn.


HYMN

“Sing, My Tongue, the Glorious Battle”


PANGE LINGUA, 8.7.8.7.8.7;

words, Venantius Honorius Clementianus Fortunatus (ca. 540–600);


music, Gregorian Chant (ca. 8th c.)




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
*6 Praise and hon - or to the Fa - ther, praise and hon - or to the



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
6 Son, praise and hon - or to the Spi - rit, ev - er



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
6 Three and ev - er One: one in might and one in



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.
6 glo - ry while e - ter - nal a - ges run.

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.

CONCLUDING COLLECT

The Presider says:

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.**

All depart in silence.

After the 12:00 p.m. service, the congregation is invited to continue with Stations of the Cross.

A basket is available at the back of the church to support the Episcopal Diocese of Jerusalem.

THE GREAT VIGIL OF EASTER

SATURDAY, APRIL 19, 2025, 7:00 P.M.

*The congregation gathers in the sanctuary.
Please silence mobile phones and other noise-making devices.*

WORDS OF WELCOME

THE LIGHTING OF THE PASCHAL CANDLE

In the darkness, fire is kindled; after which the Presider says:

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.

Presider 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 then lighted from the newly kindled fire, and the appointed person, bearing the Candle, leads a procession through the chancel, pausing three times and singing or saying:



The light of Christ. Thanks be to God.

At the second and third pause, the Versicle and Response is sung successively a step higher.

*The congregation's candles are lighted from the Paschal Candle.
Then the person appointed sings the Exsultet:*

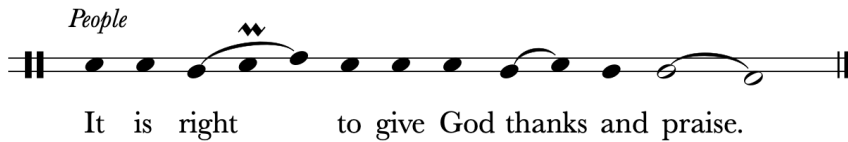
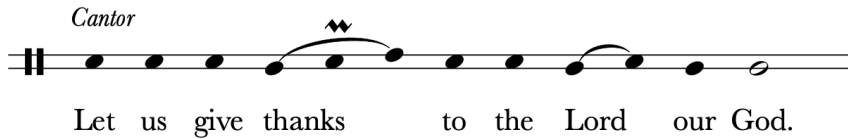
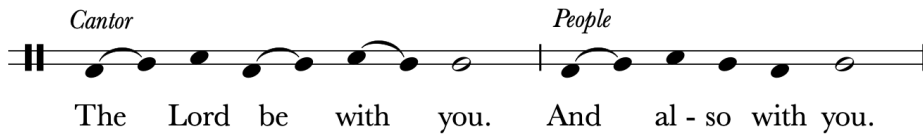
THE EXSULTET

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...



... for ev - er and ev - er. A - men.

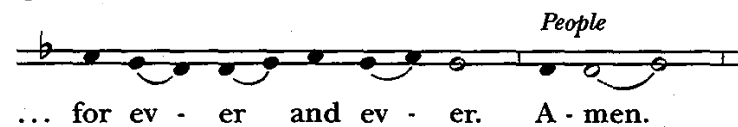


It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin,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

This is the night, when you brought our fathers, 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 your children. Behold what love he has bestowed upon us, who to redeem a servant, delivers up his only Son. O blessed iniquity, for whose redemption such a price was paid by such a Savior. 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.

Therefore, O holy Father, accept the evening sacrifice of this lighted candle, which your holy Church makes before you, and offers to you by the hands of your servants, the work of the bees, your creatures. May it shine continually to drive away all darkness, as we celebrate the glad solemnity of our redemption. May Christ, the Morning Star who knows no setting, find it ever burning—he who gives his light to all creation, who lives and reigns with you in the unity of the Holy Spirit, one God...



Presider 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.

Please be seated.

THE FIRST READING

Genesis 1:1 - 2:4a, *The Story of Creation*

A reading from the Book of Genesis.

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.

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

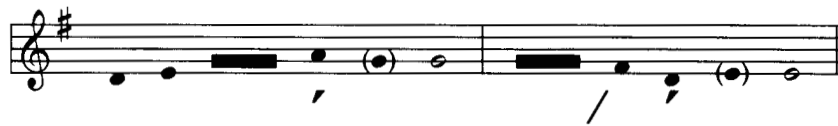
upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything 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. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

Here ends the reading.

THE PSALM APPOINTED

Psalm 136: 1-9, 23-26, *Confitemini*



The Psalm is sung responsively, by half verse, led by a cantor.

- ¹ Give thanks to the Lord, for he is / good, *
for his mercy endures / for ever.
- ² Give thanks to the God of / gods, *
for his mercy endures / for ever.
- ³ Give thanks to the Lord of / lords, *
for his mercy endures / for ever.
- ⁴ Who only does great / wonders, *
for his mercy endures / for ever.
- ⁵ Who by wisdom made the / heavens, *
for his mercy endures / for ever.
- ⁶ Who spread out the earth upon the / waters, *
for his mercy endures / for ever.
- ⁷ Who created great / lights, *
for his mercy endures / for ever.
- ⁸ The sun to rule the / day, *
for his mercy endures / for ever.
- ⁹ The moon and the stars to govern the / night, *
for his mercy endures / for ever.
- ²³ Who remembered us in our low es- / tate, *
for his mercy endures / for ever.
- ²⁴ And delivered us from our / enemies, *
for his mercy endures / for ever.
- ²⁵ Who gives food to all / creatures, *
for his mercy endures / for ever.
- ²⁶ Give thanks to the God of / heaven, *
for his mercy endures / for ever.

Presider Let us pray.

A brief silence is kept.

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.**

THE SECOND READING

Genesis 7:1-5, 11-18; 8:8-18; 9:8-13, *The Great Flood*

A reading from the Book of Genesis.

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

In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. The rain fell on the earth forty days and forty nights. On the very same day Noah with his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons entered the ark, they and every wild animal of every kind, and all domestic animals of every kind, and every creeping thing that creeps on the earth, and every bird of every kind—every bird, every winged creature. They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And those that entered, male and female of all flesh, went in as God had commanded him; and the Lord shut him in.

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

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

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

Then God said to Noah and to his sons with him, “As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth.

Here ends the reading.

THE PSALM APPOINTED

Psalm 46: *Deus noster refugium*



The Psalm is sung responsively, by half verse, led by a cantor.

- ¹ God is our refuge and / strength, *
a very present help in / trouble.
- ² Therefore we will not fear, though the earth be / moved, *
and though the mountains be toppled into the depths of / the sea;
- ³ Though its waters rage and / foam, *
and though the mountains tremble at / its tumult.
- ⁴ The Lord of hosts is / with us; *
the God of Jacob is / our stronghold.
- ⁵ There is a river whose streams make glad the city of / God, *
the holy habitation of the / Most High.
- ⁶ God is in the midst of her; she shall not be over- / thrown; *
God shall help her at the break / of day.
- ⁷ The nations make much ado, and the kingdoms are / shaken; *
God has spoken, and the earth shall melt / away.
- ⁸ The Lord of hosts is / with us; *
the God of Jacob is / our stronghold.
- ⁹ Come now and look upon the works of the / Lord, *
what awesome things he has done / on earth.
- ¹⁰ It is he who makes war to cease in all the / world; *
he breaks the bow, and shatters the spear, and burns the shields / with fire.
- ¹¹ "Be still, then, and know that I am / God; *
I will be exalted among the nations; I will be exalted in / the earth."
- ¹² The Lord of hosts is / with us; *
the God of Jacob is / our stronghold.

Presider Let us pray.

A brief silence is kept.

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

THE THIRD READING

Exodus 14:10 - 15:1, *Israel's deliverance at the Red Sea*

A reading from the Book of Exodus.

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."

Here ends the reading.

THE CANTICLE APPOINTED

Cantemus Domino (The Song of Moses), Exodus 15: 1-6, 11-13, 17-18



The Psalm is sung responsively, by half verse, led by a cantor.

- ¹ I will sing to the Lord, for he is lofty and up- / lifted; *
the horse and its rider has he hurled into / the sea.
- ² The Lord is my strength and my refuge; the Lord has become my / Savior. *
This is my God and I will praise him, the God of my people and I will / exalt him.
- ³ The Lord is a mighty / warrior; *
Yahweh is / his Name.
- ⁴ The chariots of Pharaoh and his army has he hurled into the / sea; *
the finest of those who bear armor have been drowned in the / Red Sea.
- ⁵ The fathomless deep has over- / whelmed them; *
they sank into the depths like / a stone.
- ⁶ Your right hand, O Lord, is glorious in / might; *
your right hand, O Lord, has overthrown / the enemy.
- ¹¹ Who can be compared with you, O Lord, among the / gods? *
who is like you, glorious in holiness, awesome in renown, and worker / of wonders?
- ¹² You stretched forth your / right hand; *
the earth swallowed / them up.
- ¹³ With your constant love you led the people you re- / deemed; *
with your might you brought them in safety to your ho- / ly dwelling.
- ¹⁷ You will bring them in and plant them on the mount of your pos- / session, *
The resting-place you have made for yourself, the sanctuary that your hand has / established.
- ¹⁸ The Lord shall / reign: *
for ever and / for ever.

Presider Let us pray.

A brief silence is kept.

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

THE FOURTH READING

Isaiah 55: 1-11, *Salvation offered freely to all*

A reading from the Book of Isaiah.

HO, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.

Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.

Here ends the reading.

THE CANTICLE APPOINTED

Canticle 9, *Ecce Deus* (The First Song of Isaiah), Isaiah 12: 2-6



The Psalm is sung responsively, by half verse, led by a cantor.

² Surely, it is God who / saves me; *

I will trust in him and not be / afraid.

For the Lord is my stronghold and my sure de- / fense, *

and he will be / my Savior.

³ Therefore you shall draw water with re- / joicing *

from the springs of / salvation.

⁴ And on that day you shall / say, *

Give thanks to the Lord and call upon / his Name;

Make his deeds known among the / peoples; *

see that they remember that his Name is / exalted.

⁵ Sing the praises of the Lord, for he has done great / things, *

and this is known in all / the world.

⁶ Cry aloud, inhabitants of Zion, ring out your / joy, *

for the great one in the midst of you is the Holy One / of Israel.

Presider Let us pray.

A brief silence is kept.

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

THE FIFTH READING

Ezekiel 37: 1-14, *The valley of dry bones*

A reading from the Book of Ezekiel.

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."

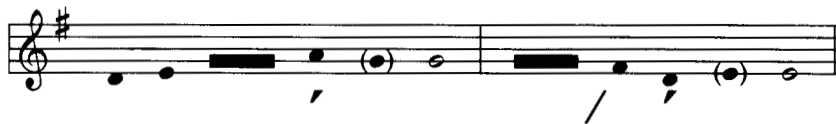
So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy 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."

Here ends the reading.

THE PSALM APPOINTED

Psalm 143, *Domine, exaudi*



The Psalm is sung responsively, by half verse, led by a cantor.

¹ Lord, hear my prayer, and in your faithfulness heed my supplications; *
answer me in / your righteousness.

² Enter not into judgment with your / servant, *
for in your sight shall no one living / be justified.

³ For my enemy has sought my life; he has crushed me to the / ground; *
he has made me live in dark places like those who are / long dead.

- ⁴ My spirit faints with- / in me; *
my heart within me / is desolate.
- ⁵ I remember the time past; I muse upon all your / deeds; *
I consider the works of / your hands.
- ⁶ I spread out my hands to / you; *
my soul gasps to you like / a thirsty land.
- ⁷ O Lord, make haste to answer me; my spirit / fails me; *
do not hide your face from me or I shall be like those who go down to / the Pit.
- ⁸ Let me hear of your loving-kindness in the morning, for I put my / trust in you; *
show me the road that I must walk, for I lift up my soul / to you.
- ⁹ Deliver me from my enemies, O / Lord, *
for I flee to you / for refuge.
- ¹⁰ Teach me to do what pleases you, for you are my / God; *
let your good Spirit lead me / on level ground.
- ¹¹ Revive me, O Lord, for your Name's / sake; *
for your righteousness' sake, bring me out / of trouble.
- ¹² Of your goodness, destroy my enemies and bring all my foes to / naught, *
for truly I am / your servant.

Presider Let us pray.

A brief silence is kept.

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 RENEWAL OF BAPTISMAL VOWS

Presider 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.

Please stand, as able.

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 the 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.**

EASTER ACCLAMATION AND COLLECT

Said three times:

Presider Alleluia. Christ is risen.

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

As the church lights are raised, please extinguish individual candles.

Bells are rung during the singing of the hymn, and the altar candles are lit from the Paschal Candle.

HYMN OF PRAISE *(see next page)*

"Jesus Christ is Risen Today"

EASTER HYMN, 7.7.7.7 with refrain;
words, Latin, 14th c.; music, anon. 18th c.

Descant



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

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

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

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

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

ALMIGHTY God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

THE EPISTLE

Romans 6: 3-11, *Dying and Rising with Christ*

A reading from the letter to the Romans.

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

Reader The Word of the Lord.

People **Thanks be to God.**

Please stand, as able, for the Gospel.

THE GRADUAL

Al - le - lu - ia, al - le - lu - ia,
Al - le - lu - ia, Al - le - lu - ia!

Choir Christ, our paschal lamb, has been / sacrificed,
let us then feast with joy in the / Lord. *(repeat Gradual)*

THE HOLY GOSPEL

Luke 24:1-12, *The Resurrection of Jesus*

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

People Glory to you, Lord Christ.

ON the first day of the week, at early dawn, the women who had come with Jesus from Galilee came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

Gospeller The Gospel of the Lord.
People Praise to you, Lord Christ.

Following the repetition of the Gradual, please be seated.

THE SERMON

Please stand, as able, for the Prayers.

THE PRAYERS OF THE PEOPLE

Intercessor The Lord be with you.

People And also with you.

Intercessor Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. Lord, in your mercy, **hear our prayer.**

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. Lord, in your mercy, **hear our prayer.**

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory. Lord, in your mercy, **hear our prayer.**

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. Lord, in your mercy, **hear our prayer.**

Comfort and heal all those who suffer in body, mind, or Spirit, especially _____; give them courage and hope in their troubles, and bring them the joy of your salvation. Lord, in your mercy, **hear our prayer.**

We commend to your mercy all who have died, that your will for them may be fulfilled, especially _____; and we pray that we may share with all your saints in your eternal kingdom. Lord, in your mercy, **hear our prayer.**

Presider Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you." Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. **Amen.**

THE PEACE

Presider Alleluia. The peace of the Lord be always with you.

People And also with you. Alleluia.

Following the peace, please be seated.

OFFERTORY SENTENCE

*Our work as the church continues by your generosity in all ways; thank you for your support.
For online giving, please visit www.stbartschurch.org, or scan this code:*



OFFERTORY ANTHEM
"The Strife is O'er"

words, anon. 18th c.
music, arr. Henry G. Ley (1887–1962)

The strife is o'er, the battle done; now is the victor's triumph won:
O let the song of praise be sung: Hallelujah.
Death mightiest powers have done their worst, and Jesus hath his foes dispersed;
Let shouts of praise and joy outburst: Hallelujah.
On the third morn he rose again, glorious in majesty to reign;
O let us swell the joyful strain: Hallelujah.
Lord by the stripes which wounded thee from death's dread sting thy servants free,
That we may live, and sing to thee: Hallelujah. Amen.

PRESENTATION HYMN

LASST UNS ERFREUEN, 8.8.4.4.8.8. with refrain;
words, St. Francis of Assisi (ca. 1181-1226); music, anon. 17th c.

Please stand, as able.

5. Let all things their Cre - a - tor bless, and wor - ship him in hum - ble -
ness, O praise him, Al - le - lu - ia! Praise, praise the Fa - ther, praise the
Son, and praise the Spir - it, Three in One, O praise him, O
praise him, Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!

THE LITURGY OF THE TABLE

THE GREAT THANKSGIVING

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 him thanks and praise.

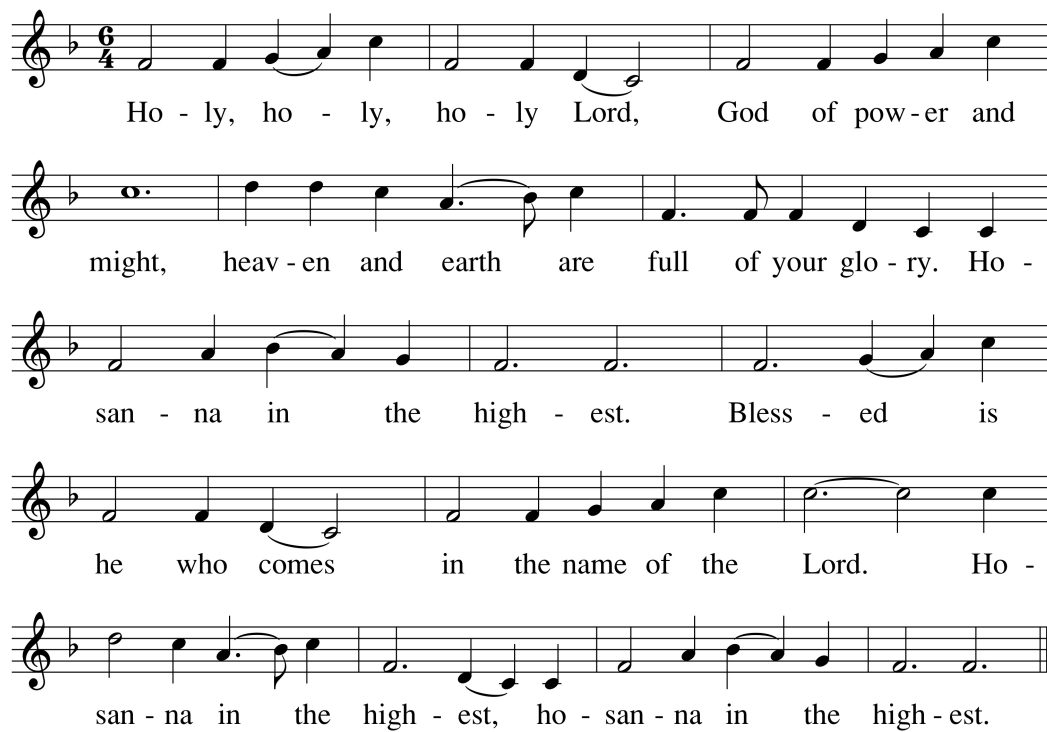
IT is fitting and just; it is right and just, that we should at all times and in all places give thanks to you, O Lord, Holy Father, Almighty Everlasting God, and to offer you oblations and declare your mercy; for you are great and do wondrous things.

You alone are God. By your understanding you made the heavens. You formed the earth above the waters. You made the great lights: the sun to rule the day, and the moon and stars to rule the night. It is you who made us and not we ourselves. Do not abandon the work of your hands. Yours is the day, yours also the night; for the day you have ordained your mercy; and in the night you have revealed to us how, in this vigil, we are to celebrate the gladness of this light.

For this is the night which knows the power of the sacraments of redemption; this is the night in which forgiveness of sins is at hand, in which you make old humanity new, and restore to youth those ripe with old age, whom you draw forth from the sacred font reborn as new creatures.

For this is that very night in which, by the great love with which he loved us, the Lord accomplished his work; the night in which hell has been broken open; the night in which Adam and Eve have been set free; the night in which the lost coin has been found; the night in which the lost sheep has been brought back by the arm of the Good Shepherd; the night in which the devil has lain down in the grave, and the sun of righteousness, Christ, has arisen. O truly blessed night, in which Christ rose again to the resurrection of eternal life.

Therefore, almighty God, the multitude of heavenly creatures and the innumerable chorus of angels acclaim you without ceasing, singing:



By your command, O Lord, all things were created in heaven and on earth, in the seas and in the great deep. To you patriarchs, prophets, apostles, martyrs, confessors, and all the saints give thanks. Together with them we make this sacrifice of praise and thanksgiving with pure lips, that you would be pleased to hear our prayers. We pray that you would sanctify this oblation and pour forth your Holy Spirit to fill it with your blessing that it may be for us an acceptable thank-offering.

Through Jesus Christ our Lord, who on the night he was handed over to suffering and death, 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."

Therefore we proclaim the mystery of faith:



Remembering now the passion of our Savior Jesus Christ and his glorious resurrection from the dead, we offer you these gifts, for the honor of your name, for the clergy, and for all your people gathered here together. We pray that all who partake of this sacrament may obtain the protection of salvation, the mind of Christ, confidence in hope, strengthening in faith, and eternal life through Jesus Christ our Lord, by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honor and glory are yours, Almighty Father, now and for ever.




As our Savior Christ has taught us, we now pray,

Our Fa-ther, in heav-en, hal-lowed be your Name, your king-dom come,
 your will be done, on earth as in heav - en. Give us to-day our
 dai - ly bread. For - give us our sins, as we for-give those who
 sin a-gainst us. Save us from the time of trial, and de - li-ver us from
 ev - il. For the king-dom, the pow - er, and the glo - ry are
 yours, now and for ev - er. A - men.

THE BREAKING OF THE BREAD


As the bread is broken:

Cantor



Al - le - lu - ia, Christ our Pass - o - ver is sac - ri - ficed for us;

People




There - fore let us keep the feast. Al - le - lu - ia.

Presider Behold what you are.

People May we become what we receive.

Presider The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Refrain



Be known to us, Lord Je - sus, in the break - ing of the bread;



Be known to us, Lord Je - sus, in the break - ing of the bread.

Verse



The bread which we break, Al - le - lu - ia,

to Refrain



Is the true com - mun - ion of the Bo - dy of Christ.

Please be seated, and come forward for Communion when guided so.

All are welcome to receive at St. Bartholomew's.

COMMUNION HYMN

"I am the Bread of Life"

words and music, Suzanne Toolan (b. 1927)

1. "I am the bread of life. You who come to me shall not
 2. "The bread that I will give is my flesh for the life of the
 3. "I am the res - ur - rec - tion, I am the
 4. Yes, Lord, I be - lieve that you are the

hun - ger, and who be - lieve in me shall not thirst.
 world, and if you eat of this bread,
 life. If you be - lieve in me,
 Christ, the Son of God,

No one can come to me un - less the Fa - ther beck - ons."
 you shall live for ev - er, you shall live for - ev - er."
 ev - en though you die, you shall live for - ev - er."
 who has come in - to the world.

"And I will raise you up, and I will raise you
 "And I will raise you up, and I will raise you
 up, and I will raise you up on the last day."
 up, and I will raise you up on the last day."

The musical score is written in G major (one sharp) and 4/4 time. It features a vocal melody and piano accompaniment. The piano part includes chords and bass lines. The lyrics are provided for four different vocal parts (1, 2, 3, 4) and are repeated in the piano accompaniment. The score is divided into several systems, each with a key signature change indicated by a sharp sign on the F line.

THE POST-COMMUNION PRAYER

Please stand, as able.

Presider Let us pray.

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.

THE BLESSING

CLOSING HYMN *(see next page)*

“Christ the Lord is Risen Today”

LLANFAIR, 7.7.7.7 with refrain;
words, Charles Wesley (1707-1788);
music, Robert Williams (1781-1821)

THE DISMISSAL

Deacon Go in peace to love and serve the Lord. Alleluia, Alleluia.

People Thanks be to God. Alleluia, Alleluia.

POSTLUDE

1 Christ the Lord is ris'n to - day;
 2 For the sheep the Lamb has bled, Al - le - lu - ia!
 3 Christ, the vic - tim un - de - filed,
 4 Christ, who once for sin - ners bled,

Chris-tians, has - ten on your way;
 sin - less in the sin - ners' stead. Al - le - lu - ia!
 God and sin - ners rec - on - ciled,
 now the first-born from the dead,

see the place where he was laid;
 "Christ is ris'n," to - day we cry; Al - le - lu - ia!
 while, in strange and awe - full strife,
 throned in end - less might and pow'r,

praise him for the ran - som paid. Al - le - lu - ia!
 now he lives, no more to die.
 met to - geth - er death and life.
 lives and reigns for - ev - er - more.

JOIN US FOR EASTER

Sunday, April 20:

- 6:00 a.m.: Easter Sunrise Service, at the Cross
- 8:00 a.m.: Holy Eucharist, in the Sanctuary
- 10:00 a.m.: Choral Festal Eucharist, in the Sanctuary

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ST. BARTHOLOMEW'S
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