



THE EASTER TRIDUUM: GREAT VIGIL OF EASTER



The Easter Triduum (*TRIH-djoo-um*), **the Great Three Days, begins on Maundy Thursday.** Lent has ended. We begin the celebration of the Passover of the Lord from death to life. During these Three Days Christians still reckon time according to the customs of the Jewish people. **On Maundy Thursday**, a number of ancient rites are observed during the Celebration of the Lord's Supper. **On Good Friday**, we celebrate the second of the great liturgies of the Easter Triduum, the Celebration of the Passion of the Lord. **The Great Vigil of Easter, celebrated on Saturday night**, is the final part of a service which began on Maundy Thursday. It begins in an Upper Room. It ends at a tomb wherein Christ rises from the dead. In the dark we await the light that proclaims the resurrection. Then we share that light. The ceremonies of this night are about death and life, about an old Adam and a new Adam, about an apple, about bees, and about the smell of blood, both at death and at birth. The central Christian belief is that Jesus was crucified and he rose from the dead. In the liturgical tradition of the Church this is not a past or an abstract reality. The death and resurrection of Jesus Christ is remembered and made present in our

worship and in our common life. "Jesus Christ, yesterday and today, the Beginning and End, Alpha and Omega. His are all times and ages. To him be glory and dominion through all eternity." The service is from the red *Book of Common Prayer 1979*. All hymns are taken from the blue *Hymnal 1982*. All hymns are reprinted with permission under OneLicense.net A713125.

WELCOME TO CHRIST CHURCH

The Parish of Christ the Redeemer (known as Christ Church) is the Episcopal Church in Pelham, New York. The Episcopal Church is part of the Anglican Communion which is made up of 85 million people in over 165 countries and is the third largest Christian denomination in the world. Christ Church was founded in 1843 and is the first house of worship in Pelham. This building was consecrated on September 15, 1843, the original church building was expanded in 1910, and the sanctuary was reconstructed in 1968 to allow for the current, more intimate worship space. Our congregation draws primarily from Pelham, New Rochelle, Mount Vernon, and the Bronx, and includes people from diverse denominational and cultural backgrounds. Whether you are new to Christ Church or a long time member, you are invited to pray in our sacred spaces, join in our services of worship, and take an active role in the life and leadership of the parish. We give thanks and praise to God for your presence with us this morning!

The Episcopal Church teaches that all baptized persons, including children and Christians from any denomination, are full members of the Body of Christ and are invited to participate in every aspect of the service and receive Holy Communion. Persons who do not wish to receive Holy Communion are also invited to come forward with everyone else to receive a blessing.

If you believe God may be calling you to a new relationship with him through Jesus Christ we want to be of help. Whether you want to receive the Sacrament of Holy Baptism, receive the laying on of hands by the bishop in the sacramental rite of Confirmation, or transfer your membership from another church or denomination, joining Christ Church is easy, just speak to Father Matthew Mead, Deacon Chisara Alimole, our Administrator, Ms. Marie Main, or our Director of Children's Ministries, Evan Felicetti.

THE LIGHTING OF THE PASCHAL CANDLE

The congregation gathers outside the church. In darkness a fire is kindled. Then the Celebrant blesses the New Fire.

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

Let us pray.

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

People **Amen.**

The Paschal Candle is now prepared by the Celebrant. While tracing Celebrant says

✠ Christ yesterday and today, the Beginning and the End.

ΑΩ Alpha and Omega.

2024 His are all times and ages.

To him be glory and dominion through all eternity.

The Celebrant then inserts five grains of incense in the form of the Cross, saying

✠ Through his holy and glorious wounds may Christ the Lord guard and preserve us.

A taper is lighted from the New Fire and the Celebrant lights the Paschal Candle, saying

May the light of Christ, rising in glory, dispel the darkness of our hearts and minds.

The Deacon, bearing the Candle, leads the procession into the Church.

***The Congregation follows the Paschal Candle into the church,
and then the people move to their places while remaining standing.***

FIRST STATION: AT THE DOORS OF THE CHURCH

All remain standing. When the congregation has entered the church, the Deacon, bears the Candle to the inner entrance doors of the church, and then a Cantor sings.



The light of Christ. Thanks be to God.

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

SECOND STATION: IN THE MIDST OF THE CHURCH

All remain standing. The Deacon bears the Candle to the midst of the church, and then a Minister sings.

Cantor The light of Christ.

People Thanks be to God.

Hand candles are lit off the Paschal Candle.

THIRD STATION: AT THE ALTAR

All remain standing. The Deacon bears the Candle to the Paschal Candle Stand, then a Minister sings.

Cantor The light of Christ.

People Thanks be to God.

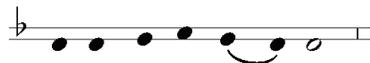
Incense is offered at the Paschal Candle and acolytes light the pew candles.

All remain standing with lit candles for the Exsultet.

THE PASCHAL PROCLAMATION: EXSULTET

All remain standing with lighted candles as a Minister sings the Paschal Proclamation.

Cantor 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.

People



A - men.

Cantor



The Lord be with you.

People



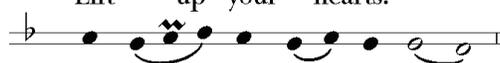
And al - so with you.

Cantor



Lift up your hearts.

People



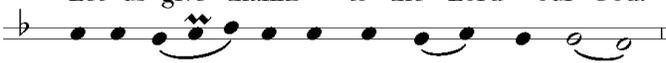
We lift them to the Lord.

Cantor



Let us give thanks to the Lord our God.

People

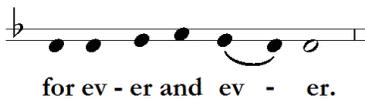


It is right to give God thanks and praise.

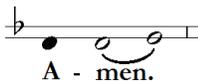
Cantor

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. Now, therefore, we sacrifice our Passover, in which for us the very Lamb of God is slain, by whose Blood his faithful people are made holy. 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, delivered 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,

Cantor



People



INTRODUCTION TO THE PROPHECIES

Celebrant

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

The congregation is seated. Hand Candles remain lit until the Easter Acclamation.

THE STORY OF CREATION

The congregation is seated. Genesis 1:1-2:4a is now read.

Reader

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; male and female he created them. God blessed them, and God said to

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

The Word of the Lord.

People **Thanks be to God.**

The congregation remains seated.

The congregation remains seated. The Choir sings Psalm 136:1-9, 23-26 to plainsong, Mode 2.

Antiphon

Mode 2 

God's mer - cy en - dures for ev - er.

from *Gradual Psalms for the RCL*, ed. Bruce E. Ford, Church Publishing Incorporated

Give thanks to the LORD, for he is good,*
for his mercy endures for ever.
Give thanks to the God of gods,*
for his mercy endures for ever.
Give thanks to the Lord of lords,*
for his mercy endures for ever. ***Ant.***

Who only does great wonders,*
for his mercy endures for ever;
Who by wisdom made the heavens,*
for his mercy endures for ever;
Who spread out the earth upon the waters,*
for his mercy endures for ever; ***Ant.***

Who created great lights,*
for his mercy endures for ever;
The sun to rule the day,*
for his mercy endures for ever;
The moon and the stars to govern the night,*
for his mercy endures for ever. ***Ant.***

Who remembered us in our low estate,*
for his mercy endures for ever;
And delivered us from our enemies,*
for his mercy endures for ever;
Who gives food to all creatures,*
for his mercy endures for ever.
Give thanks to the God of heaven,*
for his mercy endures for ever. ***Ant.***

All stand.

Celebrant

Let us pray.

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

People

Amen.

The congregation is seated.

THE FLOOD

The congregation is seated. Genesis 7:1-5, 11-18, 8:6-18, 9:8-13 is now read.

Reader

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. At the end of forty days Noah opened the window of the ark that he had made and sent out the raven; and it went to and fro until the waters were dried up from the earth. 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, 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.”
The Word of the Lord.

People **Thanks be to God.**

All stand.

All stand and sing the hymn #688 (a metrical version of Psalm 46).

1 A might - y for - tress is our God, a bul - wark nev - er
 2 Did we in our own strength con - fide, our striv - ing would be
 3 And though this world, with dev - ils filled, should threat - en to un -
 4 That word a - bove all earth - ly powers, no thanks to them, a -

fail - ing; our help - er he a - mid the flood
 los - ing; were not the right man on our side,
 do us; we will not fear, for God hath willed
 bid - eth; the Spi - rit and the gifts are ours

of mor - tal ills pre - vail - ing: for still our an - cient foe
the man of God's own choos - ing: dost ask who that may be?
his truth to tri - umph through us; the prince of dark - ness grim,
through him who with us sid - eth: let goods and kin - dred go,

doth seek to work us woe; his craft and power are great,
Christ Je - sus, it is he; Lord Sa - ba - oth his Name,
we trem - ble not for him; his rage we can en - dure,
this mor - tal life al - so; the bo - dy they may kill:

and, armed with cru - el hate, on earth is not his e - qual.
from age to age the same, and he must win the bat - tle.
for lo! his doom is sure, one lit - tle word shall fell him.
God's truth a - bid - eth still, his king - dom is for ev - er.

Words: Martin Luther (1483-1546); tr. Frederic Henry Hedge (1805-1890); based on Psalm 46
Music: *Ein feste Burg*, melody Martin Luther (1483-1546); harm. Johann Sebastian Bach (1685-1750)

All remain standing.

Celebrant

Let us pray.

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

People

Amen.

The congregation is seated.

ISRAEL'S DELIVERANCE AT THE RED SEA

The congregation is seated. Exodus 14:10-31; 15:20-21 is now read.

Reader

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."

The Word of the Lord.

People

Thanks be to God.

All stand and sing the hymn (#648).

1 When Is - rael was in E - gypt's land, let my peo-ple go;
 2 The Lord told Mo - ses what to do, let my peo-ple go;
 3 They jour - neyed on at his com - mand, let my peo-ple go;
 4 Oh, let us all from bond - age flee, let my peo-ple go;

op - pressed so hard they could not stand, let my peo-ple go.
 to lead the chil - dren of Is - rael through, let my peo-ple go.
 and came at length to Ca - naan's land, let my peo-ple go.
 and let us all in Christ be free, let my peo-ple go.

Refrain
 Go down, Mo - ses, way down in E - gypt's land;
 tell old Pha - raoh to let my peo-ple go.

Words: Afro-American spiritual

Music: *Go Down, Moses*, Afro-American spiritual; arr. Horace Clarence Boyer (1935-2009)

All remain standing.

Celebrant

Let us pray.

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

All

Amen.

The congregation is seated.

THE VALLEY OF THE DRY BONES

The congregation is seated. Ezekiel 37:1-14 is now read.

Reader

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, "Prophesy to these bones, and say to them: O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act," says the LORD.

The Word of the Lord.

People

Thanks be to God.

The congregation remains seated.

The congregations remain seated. The Choir sings Psalm 143 to an Anglican Chant setting by Gerald Knight (1908-1979).

LORD, hear my prayer,
and in your faithfulness heed my supplications; *
 answer me in your righteousness.
Enter not into judgment with your servant, *
 for in your sight shall no one living be justified.
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.
My spirit faints within me; *
 my heart within me is desolate.
I remember the time past;
I muse upon all your deeds; *
 I consider the works of your hands.
I spread out my hands to you; *
 my soul gasps to you like a thirsty land.
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.
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.
Deliver me from my enemies, O LORD, *
 for I flee to you for refuge.
Teach me to do what pleases you, for you are my God; *
 let your good Spirit lead me on level ground.
Revive me, O LORD, for your Name's sake; *
 for your righteousness' sake, bring me out of trouble.
Of your goodness, destroy my enemies
and bring all my foes to naught, *
 for truly I am your servant.

All stand.

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

All **Amen.**

THE GREAT NOISE, EASTER ACCLAMATION & EASTER HYMN

All remain standing for the Great Noise. Bells are rung and the people join in ringing their own bells, and the candles and lamps throughout the Church are lighted. During the Great Noise the Celebrant and People proclaim the Easter Acclamation.

Celebrant ✠ Alleluia! Christ is risen!
People **The Lord is risen indeed! Alleluia!**

(Even more loudly!)

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

(Loudest!)

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

Bells continue ringing as the Easter Hymn is sung, and the Choir processes from the Bell Tower to the Sanctuary.

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

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

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

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

Words: Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt. St. 4, Charles Wesley (1707-1788)

Music: *Easter Hymn*, from *Lyra Davidica*, 1708; adapt. *The Compleat Psalmodist*, 1749, alt., desc. *Hymns Ancient and Modern*, Revised, 1950, arr. and with descants by Jeffrey Hoffman (b. 1970)

THE COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

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

People **Amen.**

THE EPISTLE: ROMANS 6:3-11

The congregation is seated. The Epistle is now read.

Reader A reading from the Letter of Paul to the Romans.

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the

Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Word of the Lord.

People **Thanks be to God.**

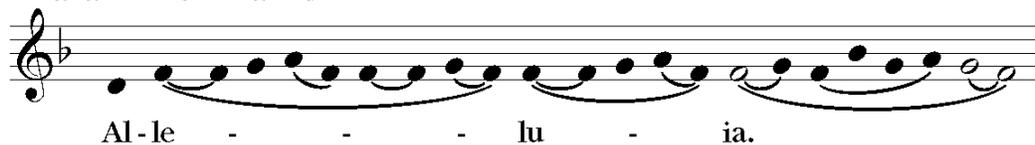
PSALM 114

All stand. The Choir sings Psalm 114 to an Anglican Chant setting by Edward C. Bairstow (1874-1946) as the Gospel Procession moves to the center of the Church.

When Israel came out of Egypt:
and the house of Jacob from among the strange people,
Judah was his sanctuary *
and Israel his dominion.
The sea saw that and fled: *
Jordan was driven back.
The mountains skipped like rams, *
and the little hills like young sheep.
What thee O sea that thou fleddest: *
and thou Jordan that thou wast driven back?
Ye mountains that you skipped like rams: *
and ye little hills, like young sheep?
Tremble thou earth at the presence of the Lord: *
at the presence of the God of Jacob;
Who turned the hard rock into a standing water: *
and the flintstone into a springing well.
Glory be to the Father,*
and to the Son, and to the Holy Ghost.
As it was in the beginning:
is now and ever shall be, world without end. Amen.

THE GREAT ALLELUIA

All remain standing. The Alleluia is sung three times by a Cantor at successively higher pitches, the Congregation repeating it after each time.



THE HOLY GOSPEL: LUKE 24:1-12

All remain standing for the Gospel.

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

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

Deacon 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.

The Gospel of the Lord.

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

THE SERMON

The congregation is seated for the sermon by the Rector, Father Matthew Hoxsie Mead.

THE RENEWAL OF BAPTISMAL VOWS

All stand. The Celebrant introduces the Renewal of Baptismal vows and Examination of the Candidate.

Celebrant 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.

All remain standing. Then the Celebrant asks the following questions of the Congregation, saying

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

People **I do.**

Celebrant Do you believe in God the Father?

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

Celebrant
People

Do you believe in Jesus Christ, the Son of God?
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

Celebrant
People

Do you believe in God the Holy Spirit?
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Celebrant
People

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

Celebrant
People

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

Celebrant
People

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

Celebrant
People

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

Celebrant
People

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

PROCESSION TO THE FONT

All remain standing as the Ministers and Candidate process to the font. The professional choristers sing the motet Vidi aquam by Tomás Luís de Victoria (c. 1548-1611).

Vidi aquam egredientem de templo, a latere dextro, alleluia: et omnes, ad quos pervenit aqua ista, salvi facti sunt, et dicent, alleluia, alleluia.	<i>I saw water flowing down from the temple, on the right side, alleluia; and all those to whom this water came obtained salvation and exclaimed, "Alleluia, alleluia."</i>
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– Gregorian antiphon for the asperges, text from Ezekiel 47 and Psalm 118

THE THANKSGIVING OVER THE WATER

All remain standing. The Celebrant blesses the water, first singing

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Celebrant We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit. Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory,

Celebrant now and for ev - er.

People A - men.

CONCLUSION OF THE RENEWAL OF VOWS

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

All **Amen.**

PROCESSION FROM THE FONT: SPRINKLING WITH HOLY WATER

As a reminder of Baptism all are sprinkled with holy water. All remain standing as the Ministers process to the font. The choir sings the motet Sicut cervus by Giovanni Pierluigi da Palestrina (c. 1525-1594).

Sicut cervus desiderat ad fontes aquarum, *As a hart longs for the flowing streams,*
 ita desiderat anima mea ad te, Deus. *so longs my soul for thee, O God.*

– Gregorian tract for the Blessing of the Water at the Easter Vigil, text from Psalm 42

THE PEACE

All remain standing for the Peace.

Celebrant The Peace of the Lord be always with you.

People **And also with you.**

Then the ministers and people greet one another in the name of the Lord.



WELCOME & OFFERTORY SENTENCE

All are seated for a brief welcome and announcements from Father Matthew Mead. The announcements conclude with the following or some other offertory sentence. I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship.



OFFERTORY ANTHEM

All remain seated as the choir sings the Easter Anthems: Christ our Passover in an Anglican chant setting by Will C. MacFarlane (1870-1945). During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken. The soloists are Jeanmarie Lally, soprano, Jann Degnan, mezzo-soprano, John Burke, tenor, and Simon Cram, bass-baritone.

Christ our Passover is sacrificed for us:
therefore let us keep the feast;
Not with the old leaven, neither with the leaven of malice and wickedness:
but with the unleavened bread of sincerity and truth.
Christ being raised from the dead dieth no more:
death hath no more dominion over Him.
For in that He died, He died unto sin once:
but in that He liveth, he liveth unto God.
Likewise reckon ye also yourselves to be dead indeed unto sin:
but alive unto God through Jesus Christ our Lord.
Christ is risen from the dead:
and become the first fruits of them that slept.
For since by man came death:
by man came also the resurrection of the dead.
For as in Adam all die:
even so in Christ all be made alive.

Glory be to the Father, and to the Son:
and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be:
world without end, Amen.

— *Pascha nostrum*, translated in the *Book of Common Prayer* (1662)
(I Corinthians 5:7–8; Romans 6:9–11; & I Corinthians 15:20–22)

OFFERTORY HYMN #187

All stand and sing the hymn as the offering is brought to the altar.



1 Through the Red Sea brought at last, Al - le - lu - ia!
2 Like the cloud that o - ver - head, Al - le - lu - ia!
3 In that cloud and in that sea, Al - le - lu - ia!



E - gypt's chains be - hind we cast, Al - le - lu - ia! Deep and wide
through the bil - lows Is - rael led, Al - le - lu - ia! by his tomb
bur - ied and bap - tized were we, Al - le - lu - ia! Earth - ly night



flows the tide sev - ering us from bond - age past, Al - le - lu - ia!
Christ makes room, souls re - stor - ing from the dead, Al - le - lu - ia!
brought us light which is ours e - ter - nal - ly, Al - le - lu - ia!

Words: Ronald A. Knox (1888-1957)

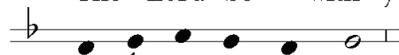
Music: *Straf mich nicht*, melody from *Hundert Arien*, 1694; harm. Alastair Cassels-Brown (b. 1927)

THE GREAT THANKSGIVING

All remain standing.



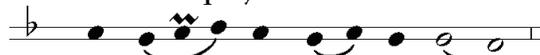
Celebrant The Lord be with you.



People And al - so with you.



Celebrant Lift up your hearts.



People We lift them to the Lord.



Celebrant Let us give thanks to the Lord our God.



People It is right to give God thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; through Jesus Christ our Lord; But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was

sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All remain standing and sing "Holy, holy, holy".

The musical score is written on five staves of a single melodic line. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might, heaven and earth are full of your glo - ry. Ho-san-na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho-san-na in the high-est." The music features a mix of quarter, eighth, and sixteenth notes, with some rests and a final double bar line.

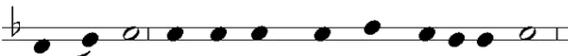
Music: William Mathias (1934-1992) Copyright: © 1976, Oxford University Press, Inc.

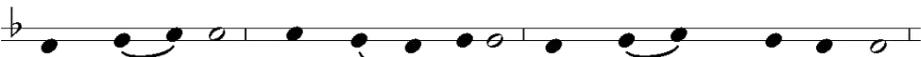
The people stand or kneel.

Celebrant

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

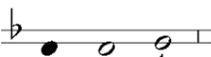
On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of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

Celebrant 
There-fore we proclaim the myst-er-y of faith:

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

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify ✠ us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By ✠ him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father,

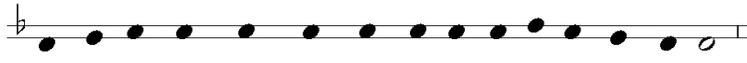
Celebrant 
now and for ev - er.

People 
A - men.

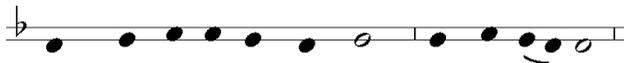
Celebrant And now, as our Savior Christ hath taught us, we are bold to say,
All **Our Father, who art in heaven,**
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against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

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread. A period of silence is observed.

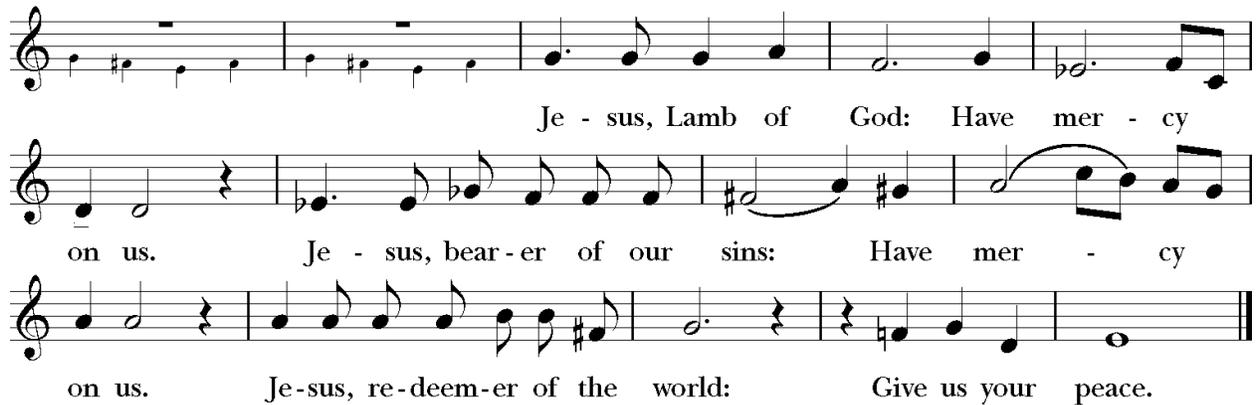


Celebrant Al - le - lu - ia. Christ our Pass-ov-er is sac-ti-ficed for us;



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

All sing "O Lamb of God"



Je - sus, Lamb of God: Have mer - cy
on us. Je - sus, bear - er of our sins: Have mer - cy
on us. Je - sus, re - deem - er of the world: Give us your peace.

Music: William Mathias (1934-1992)
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INVITATION TO HOLY COMMUNION

The Celebrant invites the people to receive the Holy Communion saying the following or some other invitation.

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

All baptized persons, including children, are full members of the Body of Christ and are invited to participate in every aspect of the service and receive the Holy Communion. Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ. Persons who do not wish to receive Holy Communion are also invited to come forward with everyone else to receive a blessing (cross your arms over your chest to indicate that you want a blessing and not Holy Communion).

ANTHEM DURING COMMUNION

During the ministration of Holy Communion, the choir sings the anthem Ye choirs of new Jerusalem by Charles Villiers Stanford (1852-1924)

Ye choirs of new Jerusalem,
Your sweetest notes employ,
The Paschal victory to hymn
In strains of holy joy.

For Judah's Lion bursts His chains,
Crushing the serpent's head;
And cries aloud through death's domains
To wake th'imprison'd dead.

Devouring depths of hell
Their prey at His command restore;
His ransom'd hosts pursue their way
Where Jesus goes before.

Triumphant in His glory now.
To Him all power is given;
To Him in one communion bow
All saints in earth and heaven.

While we, His soldiers, praise our King,
His mercy we implore,
Within His palace bright to bring
And keep us evermore.

All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to Thee,
While endless ages run.
Alleluia! Amen.

– Fulbert of Chartres (952-1028), transl. Robert Campbell (1814-1866),
alt. in *Hymns ancient and Modern*

POSTCOMMUNION PRAYER

The people kneel, as able, for the Postcommunion Prayer.

Celebrant

Let us pray.

All

**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.**

EASTERTIDE BLESSING

The people remain kneeling, as able.

Celebrant The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People Amen.

PROCESSIONAL HYMN (#194)

All stand and sing the hymn as the ministers process to the back of the church.

1 Je - sus lives! thy ter - rors now can no long - er, death, ap -
2 Je - sus lives! for us he died; then, a - lone to Je - sus
3 Je - sus lives! our hearts know well nought from us his love shall
4 Je - sus lives! to him the throne o - ver all the world is

pall us; Je - sus lives! by this we know thou, O
liv - ing, pure in heart may we a - bide, glo - ry
sev - er; life, nor death, nor powers of hell tear us
giv - en: may we go where he has gone, rest and

grave, canst not en - thrall us. Al - le - lu - ia!
to our Sa - vior giv - ing. Al - le - lu - ia!
from his keep - ing ev - er. Al - le - lu - ia!
reign with him in hea - ven. Al - le - lu - ia!

Words: Christian Furchtegott Gellert (1715-1769); tr. Frances Elizabeth Cox (1812-1897), alt.

Music: *Mowsley*, Cyril Vincent Taylor (1907-1991), last verse harmonized by T. Tertius Noble (1867-1953), additional arr. by Jeffrey Hoffman (b. 1970)

DISMISSAL

All remain standing.

Deacon Let us go forth in the name of Christ. Alleluia, alleluia!

People Thanks be to God. Alleluia, alleluia!

INSTRUMENTAL VOLUNTARY

The instrumentalists play 5. Toccata from Symphony No. 5, Op. 42, No. 1 in F minor by Charles-Marie Widor (1844-1937), arranged for organ and horn quartet.

A note from the Rector regarding the Voluntary: This is the first organ voluntary since the Last Sunday after the Epiphany, on February 19. In general, and especially tonight, if you stay in the church (including if you are walking by the organ console) during the Voluntary, please refrain from chatting until the Voluntary is over.

*Stay for a Festive Reception in the Library!
Come back tomorrow for Easter Sunday at 9AM & 11:15AM.*

ABOUT THE MUSIC

Giovanni Pierluigi da Palestrina (c. 1525-1594) was the definitive composer of the Roman Catholic Counter-Reformation in the 16th century. Born in Palestrina, near Rome, he was trained as a boy chorister in the Basilica of Santa Maria Maggiore. Influenced by the Netherlandish composers Guillaume Dufay and Josquin des Prez whose mastery of the polyphonic style and papal service had defined the height of Renaissance motet and mass composition, Palestrina responded to the demands of the Counter-Reformation to eschew elaborate, melismatic polyphony, for a clearer and less florid style of writing where the sacred text retained the central focus. *Sicut cervus* (*Like the deer*) is one of his best-known and best-loved motets.

Following an ancient liturgical custom, **The Easter Anthems**, known in Latin as *Pascha nostrum* (Christ, our Passover), are prescribed as the Gregorian responsory for Communion on Easter Day in the *Liber usualis*, and have been incorporated into Anglican liturgy for Eastertide since the first *Book of Common Prayer* (1549). With a text taken from the fifth and fifteenth chapters of St. Paul's first letter to the Corinthians and the sixth chapter of his letter to the Romans, this canticle, which can also replace the *Venite* at Morning Prayer throughout Eastertide, reminds the Church of the purpose and effect of Christ's full and final sacrifice both to honor and also to transform the ancient Jewish Passover feast into the joyous celebration of His glorious Resurrection.

William Charles MacFarlane (1870-1945) was born in London but his family emigrated to New York in 1874. His musical education appears to have been through private instruction by his father and family friends. He made his public debut as an organist in 1886 on the Roosevelt concert organ at Chickering Hall, which stood on Fifth Avenue at 18th Street in Manhattan until it was razed in 1901:

a public venue that had hosted lectures by Oscar Wilde and Alexander Graham Bell and concerts by many of the leading organists of the late nineteenth century in its heyday. MacFarlane served several prominent New York City religious institutions as organist and choirmaster at the turn of the 19th century into the 20th, notably among them were St. Thomas Church, Fifth Avenue and Temple Emanu-El.

He was a concert organist of much distinction who left New York City for Portland, Maine in 1912, where he served as that town's municipal organist (many cities of the early twentieth century had such a civil service post, which is now obviously as rare as municipal buildings with pipe organs, which were ubiquitous at the time). MacFarlane's compositions are characterized by a late Romantic style, harmonious and grand. He composed and published much music for solo organ and even composed an operetta *Little Almond Eyes*. His setting of "*The Easter Anthems: Christ, our Passover*" is his most enduring choral work. It features the quartet of soloists who alternate with the full choir. Originally scored for organ with optional harp, it is most frequently performed with brass and organ (and sometimes harp).

Fulbert of Chartres (c. 952-c. 1028) was bishop of Chartres in the early 11th century. Some biographers believe he was born in Rome; more recent scholarship suggests his birthplace was the village of Laudun in the South of France. Whatever the place of his birth, the circumstances of his birth were undoubtedly humble. He was educated at the Cathedral School of Rheims, which had a reputation as one of the great learning centers in the late Middle Ages in France and where he studied under Gerbert d'Aurillac, later Pope Sylvester II, one of Rheims's most noteworthy scholars. Fulbert excelled academically and went on to found a similar school in 990 in Chartres. He was elevated to the office of Archbishop in 1007 primarily at the request of King Robert, who had been his fellow student at Rheims. As a scholar and bishop, Fulbert's writings include numerous epistles which detail the liturgy and church discipline of the 11th century, two important homilies, and twenty-seven hymns, of which "*Chorus nova Jerusalem*" ("*Ye Choirs of New Jerusalem*") remains the most widely known in English translation first published by an Edinburgh attorney named Robert Campbell in his 1850 hymnal *Hymns and Anthems* and altered for inclusion in *Hymns Ancient and Modern*.

Charles Villiers Stanford (1852-1924) was born in Dublin, educated at Cambridge University and the Leipzig Conservatory, and went on to become one of the most influential English composers and musicians of his generation. A founding professor of the Royal College of Music, his notable students there include Gustav Holst, Ralph Vaughan Williams, John Ireland, Frank Bridge, and Arthur Bliss. Stanford's 1910 setting of "*Ye choirs of new Jerusalem*" is a staple of the Anglican choral repertoire for Eastertide.

Special thanks to all who helped make our Holy Week and Easter observances possible, and to those who give of their time year-round.

ACOLYTE GUILD
Walter Roberts, *Verger*
Will Alexander
Angela Lore-Barone
Harris Bland
Vicki Brundage-Kish
Riley McGrory
Liam Mead

Nicholas Mead
Aeden Pearl
Sandra Rivera
Chris Ganpat
Luca Genovese
Alban Graham
Mary O'Shaughnessy

ALTAR GUILD
Jackie Kraft, *Co-Chair*
Paige Lavengood, *Co-Chair*
Angela Lore-Barone
Ellen Dierking
Vicki Brundage-Kish
Janet Kornfeld
Marilyn Leone

Sandra Rivera
Walter Roberts
Janet Salvatore
Lavinia Scroggins
Annette Wiggins

FLOWER GUILD

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 Angela Lore-Barone
 Allison Bodenmann
 Alice Dean
 Marie Dumas
 Charlette Finch
 Etta Gumbs
 Emily Kane
 Katherine Kenworthy
 Marie Main
 Colette Phipps
 Janet Salvatore
 Cherie Sigward

LECTORS &**EUCCHARISTIC MINISTERS**

Walter Roberts, *Vergers*
 Russell Avolio
 Angela Lore-Barone
 Allison Bodenmann
 Rosemarie Carver
 Curtis Chase
 Carla Carroll
 Patrice Fitzpatrick
 Alban Graham
 Cherrie Greenhalgh
 Carol Ipsen
 Erik Ipsen
 Melo Jones
 James Kenworthy
 Missy Kisob
 Jack Kraft
 Gavin Leckie
 Michael Micalizzi,
 Alex Perlov
 Alison Pearl
 Sandra Rivera
 Melissa Roddy
 Steve Swanson
 Jim Young
 Barbara Zambelli

USHERS

Jean Gruener, *Co-Chair*
 Tom Salvatore, *Co-Chair*
 Daniel Avolio
 Angela Lore-Barone
 Bob Boyer
 Gia Boyer
 Vicki Brundage-Kish
 Lorraine Collins
 Andy DesRault
 Justice Diakite
 Marcia Dolan
 Evan Felicetti
 Patrice Fitzpatrick
 John Fox
 Alban Gaham
 Joe Goonan
 Carol Ipsen
 Erik Ipsen
 James Kenworthy
 Jack Kraft
 Marilyn Leone
 Marie Main

MORNING PRAYER

Father Mead, *Rector*
 Kari Black
 Carol Ipsen

THE PARISH CHOIR

Jeffrey Hoffman, *Choirmaster & Organist*

Soprano Section

Mboti (Missy) Kisob
 Jeanmarie Lally*
 Carolyn Sadler
 Margaret Young

Alto Section

Denise Devonish-Liburd
 Allison Bodenmann
 Jann Degnan*
 Margo Hastings

Tenor Section

Jeff Bodenmann
 John Burke*
 Dennis Doran
 Jim Young

Bass Section

Simon Cram*
 Curtis Chase
 John Hastings

* *Denotes professional chorister
 section leader and soloist*

METROPOLITAN HORN AUTHORITY

Peter DelGrosso
 Blair Hamrick
 Matthew Jaimes
 Emma Reber



THE EASTER FLOWERS AND SPECIAL
MUSIC HAVE BEEN GIVEN TO THE GLORY
OF GOD AND IN LOVING MEMORY OF:

*Let us remember
before God all those
who rejoice with us,
but upon another
shore and in a
greater light, that
multitude which no
man can number,
whose hope was in
the word made
flesh.*

Jack Hennigan
The Weild Family Members
Jeanette Jones
J. Christopher Purvis
Robert Doughty Weeks, Jr.
John G. Main
Bob & Zeta Main
Julia Jean Hoffman
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Rufus Scroggins
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Ching Chieh Meng
Meng Chang Shu Wen
Walter & Regina Kenworthy
Andrew Shenkman
Joyce & Frederick Shenkman
Mary & Joseph Gattuso
Suzanne Cathryn Kaufmann

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Bodenmann
Lawrence & Louise Clarke
Josephine & Madeline
Devonish
Robert & Shirley Young
Sona, Lorna, James Taylor
Leotta Hall, Shirley Hall, &
Terrance Hall
The Rev. John R. McGrory
Richard J. Kress
Dr. James Borger
Marjorie Bullen

DONATIONS FOR MUSIC HAVE BEEN MADE IN HONOR OF &
IN THANKSGIVING FOR THE MUSIC MINISTRY OF
Jeffrey Hoffman

THE FLOWERS ARE IN THANKSGIVING FOR
Nala Knight, Leah & Nehru Knight, Kevin Pollard, Family & Friends, and Nehemia &
Genesis, Nicholas, Safia & Cora.

CHRIST CHURCH

Episcopal/Anglican

Clergy & Staff

The Reverend Matthew Hoxsie Mead, *Rector*
The Reverend Deacon Chisara Alimole
Mr. Jeffrey Hoffman, *Organist and Choirmaster*
Ms. Marie Main, *Parish Administrator*
Mr. Evan Felicetti, *Director of Children's Ministries*
Mr. Walter Roberts, *Verger and Sexton*
Mr. Ed Blue, *Sexton*

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Mr. Curtis Chase Mr. Jack Kraft
Mr. Andy DesRault Mr. Robert Landis
Ms. Barbara Zambelli

The Holy Eucharist is celebrated on Sundays at 8 and 10 a.m.
Morning Prayer is read on, Tuesdays at 10:30 a.m. on Zoom

† A Parish of the Diocese of New York †

Christ Church

The Parish of Christ the Redeemer
1415 Pelhamdale Avenue, Pelham, New York 10803
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914.712.0526, *fax*
www.christchurchpelham.org

Christ Church Pelham is a Christian community in the Episcopal tradition.
As members of the Body of Christ, we are dedicated to spiritual growth
and committed to serving God through worship and
service to our community and the world.