

ST ♦ MARK'S EPISCOPAL CHURCH



THE GREAT VIGIL OF EASTER

HOLY EUCHARIST, RITE II

MARCH 30, 2024 | 7:00 PM

W E L C O M E T O S T . M A R K ' S

Wherever you are on your faith journey, and whatever your faith background may be, you are always welcome here at St. Mark's. We take Christ's commandment to love our neighbor as ourselves very seriously; all are welcome to worship with us and to be a part of this community, regardless of religious background, race, sexual orientation, gender identity or ability.

H O L Y E U C H A R I S T

In the Episcopal Church, we find the sacraments of baptism and eucharist to be central to our identity. A service of Holy Eucharist, sometimes called a "Mass" based on our original catholic heritage, is the prime way we worship together every Sunday at both services. A Eucharist is a celebration of the Resurrection, and it is a service of thanksgiving. We distribute bread in the form of wafers (gluten-free are available upon request to the priest) and wine in multiple stations during Communion. The best practice is to drink directly from the chalice of wine, but we also have a third station specifically for intinction (the act of dipping the wafer into the wine and then consuming). You are also invited to receive a blessing instead of either, by crossing your arms over your chest. Whether you take just the wafer, or receive a blessing instead, we understand that to be full receipt of the Sacrament.

M U S I C

Hymn numbers refer to *The Hymnal 1982* (the blue book in the pews), *Wonder, Love, and Praise* (WLP, the green paperbound book in the pews). Other abbreviations in the bulletin may include: ANZBP, *A New Zealand Prayer Book*; VF, *Voices Found*; MHSO, *My Heart Sings Out*; LEVAS, *Lift Every Voice and Sing*. Music from these supplemental hymnals is printed in the bulletin. All music is reprinted with permission. All rights reserved. OneLicense.net license #A-715313.

✠ *This symbol in the liturgy signifies an appropriate time to mark the sign of the cross upon yourself, if it is your custom.*

Serving at the 7:00 PM Service

<i>Celebrant and Preacher</i>	The Rev. Gregory L. Millikin
<i>Deacon</i>	The Rev. Lee Gaede
<i>Director of Music & Cantor</i>	Westley Art Hodges
<i>Music</i>	St. Mark's Parish Choir
<i>Ushers</i>	Adrianna Dangremond, Allison Ashley
<i>Lectors</i>	Chris Schultze, Byron Scott, Andrew Howard, Hector Cortes, Aina Gutierrez
<i>Intercessor</i>	Allison Ashley
<i>Lay Eucharistic Ministers</i>	Byron Scott, Aina Gutierrez, Beth Johnson
<i>Acolytes</i>	Tim Heuer, Vince Pappas, Lydia Pappas
<i>Altar Guild</i>	Beth Johnson
<i>Flower Guild</i>	Dale Seifert
<i>Vestry Person of the Day</i>	Adrianna Dangremond

Cover Art:

The Empty Tomb, by Mikhail Nesterov, 1889, oil painting.

THE TRIDUUM

THE GREAT VIGIL OF EASTER

The Great Vigil of Easter is the most significant liturgy of the Christian year and is the culmination of the Triduum—the Sacred Three Days. The service begins in total darkness. The church is slowly illuminated by the candles of the faithful as we observe the Paschal Mystery—the passage from darkness into light, from death into life—told through ancient texts, scriptural readings, and sacred music, telling of God’s saving actions through history.

As part of this storytelling, we bear witness to the sacrament of Holy Baptism by reaffirming our own baptismal vows, and being sprinkled by this baptismal holy water during the Asperges. The great moment of this night is the celebration of the First Eucharist of the Resurrection, gloriously announced with Alleluias. The Paschal Candle burns as a sign of the presence of the resurrected Christ and will burn throughout the Easter season, known as the Great Fifty Days.

This is the night, as the magnificent chanted Exsultet says. This is the night when Jesus Christ broke the bonds of sin and death for all time—this is the moment, tonight, in this place, of Easter.



The Lighting of the Paschal Candle

We begin in darkness.

All are welcome to gather around outdoors, or remain in your pew until the procession approaches the altar and all candles are lit.

At the appropriate time, a fire is lit outside the entrance to the church.

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. **Amen.**

The Paschal Candle is then lighted from the newly kindled fire, and the Deacon, bearing the Candle, leads the procession to the chancel, pausing three times as the Cantor sings,

Cantor The light of Christ.
People **Thanks be to God.**

The candles are now lighted from the Paschal Candle at this time. Other candles and lamps in the church, except for those at the Altar, may also be lighted. The Paschal Candle is placed in its stand.

Then the Cantor, standing near the Candle, sings or says the Exsultet, as follows.

THE EXSULTET

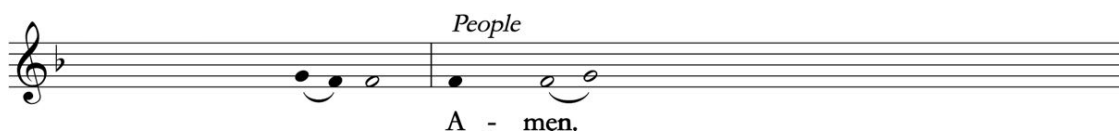
The Book of Common Prayer (BCP) p.286

Cantor

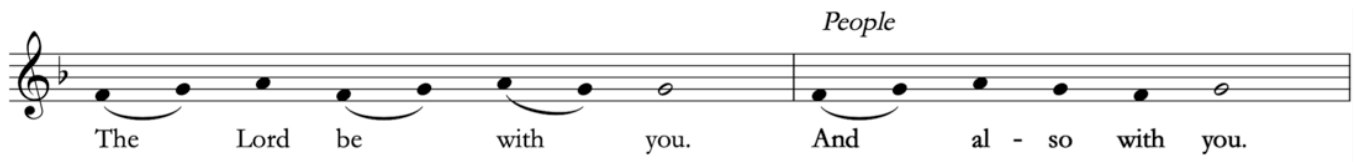
Rejoice now, heavenly hosts and choirs of angels, and let your trumpets shout Salvation for the victory of our mighty King. Rejoice and sing now, all the round earth, bright with a glorious splendor, for darkness has been vanquished by our eternal King.

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 ever and ever...

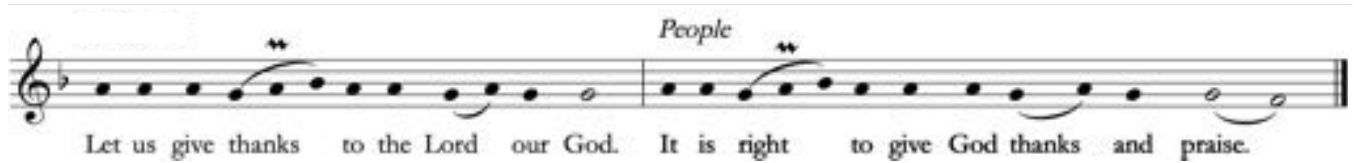


People



The Lord be with you. And al - so with you.

People



Let us give thanks to the Lord our God. 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.

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.

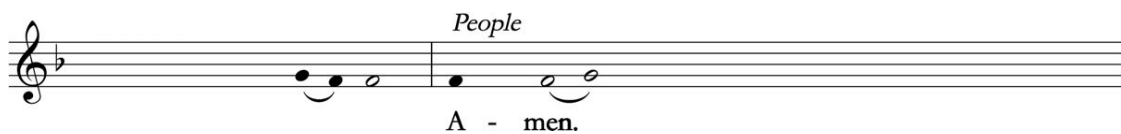
How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son.

How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord.

How blessed is this night, when earth and heaven are joined and man is reconciled to God.

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

People



A - men.

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

The Liturgy of the Word

Celebrant

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

All may be seated.

THE STORY OF CREATION.

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.

All stand or adopt a posture of praise, for the hymn.

1. Man - y and great, O God, are your works, Mak - er of earth and sky;
 2. Grant us, O God, com-mun - ion with you, though you tran-scend the stars;
 your hands have set the heav - ens with stars; your fin-gers spread the moun-tains and plains.
 Come close to us and stay by our side: with you are found the true, last - ing gifts.
 You mere-ly spoke and wa - ters were formed; deep seas o - bey your voice.
 Bless us with life which nev - er shall end, e - ter-nal life with you.

All remain standing or in a posture of prayer, for the following Collect.

THE COLLECT

BCP p.288

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. **Amen.**

All may be seated.

THE SECOND LESSON

Exodus 14:10 – 15:1

THE DELIVERANCE OF ISRAEL FROM THE RED SEA.

AS PHAROAH 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."

All stand or adopt a posture of praise to sing the next hymn.

HYMN | LEVAS #228

"Go Down Moses"

Words: Traditional; Music: Negro Spiritual arranged by Horace Clarence Boyer

1. When Is - rael was in E-gypt's lands, let my peo-ple go; op - pressed so hard they
 2. The Lord told Mo-ses what to do, let my peo-ple go; to lead the chil-dren of
 3. They jour-neyed on at his com- mand, let my peo-ple go; and came at length to
 4. Oh, let us all from bond-age flee, let my peo-ple go; and let us all in
 could not stand, let my peo-ple go. Go down, Mo- ses, way down in
 Is - rael through, let my peo-ple go.
 Ca-naan's land, let my peo-ple go.
 Christ be free, let my peo-ple go.
 E-gypt's land; tell old Pha-roah to let my peo-ple go.

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. **Amen.**

All may be seated.

THE THIRD LESSON

Isaiah 55:1-11

SALVATION OFFERED FREELY FOR ALL.

LO, 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.

CHORAL ANTHEM

“Come to the Water”
John Foley, S. J.
Arranged by Lynda Hasseler

O let all who thirst, let them come to the water. And let all who have nothing, let them come to the Lord: without money, without price. Why should you pay the price, except for the Lord?

And let all who seek, let them come to the water. And let all who have nothing, let them come to the Lord: without money, without strife. Why should you spend your life, except for the Lord?

And let all who toil, let them come to the water. And let all who are weary, let them come to the Lord: all who labor, without rest. How can your soul find rest, except for the Lord?

And let all the poor, let them come to the water. Bring the ones who are laden, bring them all to the Lord: bring the children without might. Easy the load and light, come to the Lord.

THE COLLECT

BCP p.290

Celebrant

Let us pray.

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 FOURTH LESSON

Zephaniah 3:14-20

THE GATHERING OF GOD'S PEOPLE.

SING ALOUD, O daughter Zion; shout, O Israel!
Rejoice and exult with all your heart, O daughter Jerusalem!
The LORD has taken away the judgments against you,
he has turned away your enemies.
The king of Israel, the LORD, is in your midst;
you shall fear disaster no more.
On that day it shall be said to Jerusalem:
Do not fear, O Zion; do not let your hands grow weak.
The LORD, your God, is in your midst,
a warrior who gives victory;
he will rejoice over you with gladness, he will renew you in his love;
he will exult over you with loud singing as on a day of festival.
I will remove disaster from you, so that you will not bear reproach for it.
I will deal with all your oppressors at that time.
And I will save the lame and gather the outcast,
and I will change their shame into praise and renown in all the earth.
At that time I will bring you home,
at the time when I gather you;
for I will make you renowned and praised
among all the peoples of the earth,
when I restore your fortunes before your eyes, says the LORD.

All stand or adopt a posture of praise to sing the next hymn.

HYMN | LEVAS #106

“Precious Lord, Take My Hand”
Words and Music by Thomas A. Dorsey
Music arranged by Horace Clarence Boyer

1. Pre - cious Lord, take my hand, lead me on, let me stand, I am tired, I am weak, I am
2. When my way grows drear, pre-cious Lord, lin-ger near, when my life is al - most
3. When the dark-ness ap-pears and the night draws near, and the day is past and

worn;
gone;
gone;

through the storm, through the night, lead me on to the
hear my cry, hear my call, hold my hand, lest I
at the riv - er I stand, guide my feet, hold my

light,
fall,
hand,

take my hand,
take my hand,
take my hand,

pre - cious Lord,
pre - cious Lord,
pre - cious Lord,

lead me on.
lead me on.
lead me on.

THE COLLECT

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Celebrant
Let us pray.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord. **Amen.**

All may be seated.

THE FIFTH LESSON

Ezekiel 37:1-14

THE VALLEY OF THE DRY BONES.

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.

CHORAL ANTHEM

“Dry Bones”

Arranged by Eric Budzynski

*Dry bones gonna gather in the morning, come together and rise and shine;
dry bones gonna gather in the valley, and some of them bones is mine.*

*Spirit told Zekul call the four winds forth and breathe on the bones all slain.
Behold he hear a noise, every bone to his bone come together and lived again.*

*The graves all opened and the bones took breath, and the skin covered over again.
They stood on their feet like the army of the Lord. Oh, the bones were living men.*

*Some of them bones are my mother’s bones, come together for to rise and shine.
Some of them bones are my father’s bones and some of them bones is mine.*

*Some of them bones gonna make me laugh, come together for to rise and shine.
Some of them bones gonna make me weep, cause some of them bones is mine.*

THE COLLECT

BCP p.291

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. **Amen.**

THE HOMILY

The Rev. Gregory L. Millikin

We observe a moment of silent reflection following the sermon. Please stand as you are able or adopt a posture of praise for the next hymn.

PROCESSION TO THE FONT

“Behold, Behold, I Make All Things New”

Words and Music by John Bell

Be- hold, be- hold, I make all things new, be - gin-ning with you and start-ing from to - day. Be-
hold, be- hold, I make all things new, my prom-ise is true, for I am Christ the way.

The Renewal of Baptismal Vows

THE BAPTISMAL COVENANT

BCP p.292

At the baptismal font, the Celebrant then says

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.

Celebrant Do you believe in God the Father?

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

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

People **I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit,
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

Celebrant Do you believe in God the Holy Spirit?

People **I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

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

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

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

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

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

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

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

Celebrant Will you strive for justice and peace among all people, and respect the dignity of every human being?

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

Celebrant

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

The Celebrant then sprinkles the congregation with an aspergillum, a symbol and reminder of our own baptisms.

The congregation remains standing, as the Choir offers the following anthem during the Asperges.

CHORAL ANTHEM AT THE ASPERGES

“Remember Your Servants, Lord”

Words: Russian Orthodox liturgy; Matthew 5:3-12

Music: Russian Orthodox hymn; arranged by Richard Proulx
BEATTITUDES

Remember your servants, Lord, when you come in your kingly power.
Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn; for they shall be comforted.
Blessed are the meek; for they shall inherit the earth.
Blessed are those who hunger and thirst after righteousness; for they shall be satisfied.
Blessed are the merciful; for they shall obtain mercy.
Blessed are the pure in heart; for they shall see God.
Blessed are the peacemakers; for they shall be called the children of God.
Blessed are those who are persecuted for righteousness sake; for theirs is the kingdom of heaven.
Blessed are you when the world reviles you and persecutes you;
and utters all manner of evil against you falsely for my sake:
Rejoice and be exceeding glad; for great is your reward in heaven.
Remember your servants, Lord, when you come in your kingly power.

As soon as the Celebrant announces the Resurrection, the sanctuary lights turn on, and all individual candles may be extinguished.

The candles on the high altar are now lit.



The Acclamation of Easter

EASTER ACCLAMATION

BCP p.294

Celebrant Alleluia! Christ is Risen!
People The Lord is Risen indeed. Alleluia!

HYMN OF PRAISE | *Hymnal* #S-278

“Glory to God, in the Highest”
Setting by William Mathias

Glo-ry to God in the high-est, and peace to God's peo-ple on
earth. Lord God, heav- en - ly King, al - might - y God, and Fa - ther, we
wor - ship you, we give you thanks, we praise you for your glo - ry.
Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,
Lamb of God, you take a - way the sin of the world: have mer - cy
on us; you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer.
For you a-lone are the Ho - ly One, you a-lone are the Lord,
you a-lone are the Most High, Je - sus Christ, with the Ho - ly
Spi - rit, in the glo - ry of God the
Fa - ther. A - - - men.

THE COLLECT OF THE DAY

The Great Vigil of Easter, BCP p.295

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. **Amen.**

SEQUENCE HYMN | MHSO #18

"Halle, Halle, Halle"
Words and Melody: Traditional Caribbean
Arranged by Mark Sedio

Hal-le, hal-le hal - le - lu - jah! Hal-le, hal-le, hal - le - lu - jah!
Hal-le, hal-le, hal - le - lu - jah! Hal-le - lu-jah! Hal - le - lu - jah!

THE GOSPEL

Mark 16:1-8

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark.
People **Glory to you, Lord Christ.**

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

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

THE PEACE

BCP p.360

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

The people greet one another in the name of the Lord.

WELCOME & ANNOUNCEMENTS

The Holy Communion

OFFERTORY ANTHEM

On the Third Day
Benjamin Harlan

When the choir gets to "Crown Him with Many Crowns" the congregation stands and joins in singing to the end.

*On the third day at the rising of the sun,
there came those who loved Him,
seeking Him who died, Christ the crucified,
on the third day, on the third day.*

*On the third day they found the stone was rolled away,
and they entered the tomb to see Him,
seeking Him who died, Christ the crucified,
on the Third day, on the third day.*

*And an angel said unto them,
an angel said unto them:
Do not be afraid, do not be afraid.
He is not here for he is risen!
He is not here, for He is risen!
Jesus Christ, the crucified,
Jesus is alive!*

The congregation continues with "Crown Him with Many Crowns."

1. Crown Him with man - y crowns, the Lamb up - on His throne; Hark! how the heav'n - ly
2. Crown Him the Lord of love; be - hold His hands and side, those wounds, yet vis - i -

an - them drowns all mu - sic but its own: A - wake my soul, and sing of
ble a - bove, in beau - ty glo - ri - fied: All hail, Re-deem - er, hail! For

Him who died for thee, and hail Him as thy match-less King through all e - ter - ni - ty.
Thou has died for me: Thy praise and glo - ry shall not fail through - out e - ter - ni - ty.

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

The people continue to stand, or may kneel at this time, or be seated in a posture of prayer.

The Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father,

Celebrant and People

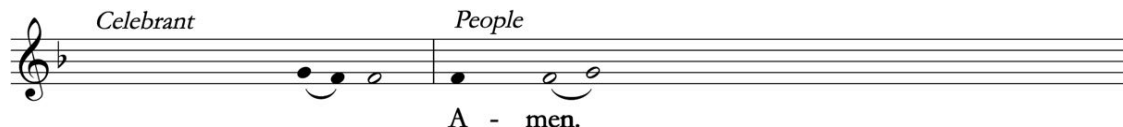
**We remember his death,
 We proclaim his resurrection,
 We await his coming in glory;**

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, ✠ being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mark and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever.



THE LORD'S PRAYER

BCP p.364

You are invited to pray the words of this prayer in the language that speaks to your heart.

Celebrant

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

Traditional:

**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.**

Contemporary:

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

THE BREAKING OF THE BREAD

BCP p.364

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

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Christ our
Pass - ov - er is sac - ri - ficed for us; there - fore let us keep the
feast. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

The image shows a musical score for three staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). The melody consists of quarter and eighth notes. The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Christ our' are written below the notes. The second staff continues the melody with a 4/4 time signature. The lyrics 'Pass - ov - er is sac - ri - ficed for us; there - fore let us keep the' are written below. The third staff concludes the piece with a double bar line. The lyrics 'feast. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.' are written below.

The Celebrant then says The Gifts of God for the People of God.

And may add

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The people may be seated. An usher will cue each pew to approach the altar to receive the sacrament.

All are welcome to receive the sacrament of communion in this household of God. Gluten-free wafers are provided upon request (simply whisper this to the priest). You may also receive a blessing instead if you prefer: simply cross your arms across your chest and the priest will know to bless you. The wine is received by either drinking directly from the cup (please let the eucharistic minister help guide you), or by dipping the wafer into the wider chalice, found at the designated intinction station on the right transept.

1. I am the bread of life; they who come to me shall not
 2. The Bread that I will give is my Flesh for the life of the
 3. Unless you eat of the Flesh of the Son of
 4. I am the re-sur-rec-tion, that I am the
 5. Yes, Lord we be-lieve that you are the
 hun-ger; they who be-lieve in me shall not thirst. No one can come to
 world, and they who eat of this bread, they shall live for
 Man and drink of his Blood, you shall not have life with-
 life. They who be-lieve in me, e-ven if they has
 Christ, the Son of God who has
 me ev-er, un-less they shall the Fa-ther draw them.
 in you, you shall not have life with-in you.
 die, they shall live for-ev-er.
 come in-to the world.
 And I will raise them up, and I will raise them up, and I will
 raise them up on the last day. day.

POST-COMMUNION PRAYER

Celebrant and People

Loving God,
 we give you thanks
 for restoring us in your image
 and nourishing us with spiritual food
 in the Sacrament of Christ’s Body and Blood.
 Now send us forth
 a people, forgiven, healed, renewed;
 that we may proclaim your love to the world
 and continue in the risen life of Christ our Savior. Amen.

AN EASTER BLESSING

Celebrant

May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. And the blessing of God Almighty: the Father, the Son and the Holy Spirit, be upon you this evening, and remain with you for ever. **Amen.**

HYMN | *Hymnal* #208

“The Strife is O’er, the Battle Done”

VICTORY

Words: Latin, tr. Francis Pott

Music by Giovanni Pierluigi da Palestrina

Antiphon (sung at the beginning and after verse 4)



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



1. The strife is o'er, the bat - tle done, the vic - to - ry of life is
2. The powers of death have done their worst, but Christ their le - gions hath dis -
3. He closed the yawn - ing gates of hell, the bars from heaven's high por - tals
4. Lord! by the stripes which wound - ed thee, from death's dread sting thy serv - ants



won; the song of tri - umph has be - gun. Al - le - lu - ia!
persed: let shout of ho - ly joy out - burst. Al - le - lu - ia!
fell; let hymns of praise his tri - umphs tell! Al - le - lu - ia!
free, that we may live and sing to thee. Al - le - lu - ia! [Ant.]

THE DISMISSAL

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

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

POSTLUDE

Celebration

David Lasky



*A light dessert reception follows in the Parlor.
All are welcome!*



**THE EASTER FLOWERS ARE GIVEN TO THE GLORY OF GOD
IN LOVING MEMORY OF**

Carolyn Kay Brooks
by Richard Brooks

Gerrit Dangremond
by Adrianna Dangremond

Lillemor
by Pelle Deinoff

Robert Easton, Charles Witmer,
Janet Gurniak and David Gurniak
by Rachel Easton

Daniel James Hull,
and Marilyn & Frank Goede
by Lori Goede

Virginia & Joseph Seaton,
Evelyn Seaton, and Bruce & Joyce Seaton
by Joanna Greene

Kay, Don & Bill Hart
by Kathy Hart

Raymond & Lucile Hutchinson
by Lola & Dave Himrod

Lambros & Clara Augustinos,
Sharon & Demetrie Augustinos,
and Bernie & Lorraine Johnson
by Mike & Tacia Johnson

John T. Lucadamo
by Nancy Kirk

Judy Lyons, sister-in-law of
Phyllis Lyons & Manel Valdes-Cruz
by Phyllis Lyons

Patricia Gosling, Irma & Joseph Molumby,
and Ellen & James Taylor
by Edie & Bob Molumby

Joan Barr Smith
by Debbie Nee

Bill Russell and Lucy & Lonnie Davis
by Evelyn Russell

Dave & Elaine Coolidge
by Christine Schultze

IN THANKSGIVING FOR

My Grandchildren:
Robbie, Jimmy, Edison and Grace
by Adrianna Dangremond

Sarah Francis
by Desmond Francis

Dan Whitmore
by Lori Goede

Grace, Constance and Vannia
by Tim Heuer

Kirk, Melissa & John S. Lucadamo
and Eleanor & Andrew Smiles
by Nancy Kirk

Kate, Patrick & Reagan McCarthy
and Nina, Mike,
Karston & Emmett Sturyt
by Edie & Bob Molumby

Kornelius Klassen,
Olga Klassen, Peter Klassen,
Korky Klassen and Victor Klassen
by Natasha Oussenko

Logan Oakpark
by Donna & Ted Richardson

Our children and grandchildren
by Dorothy and Casmir Szczepaniak

IN HONOR AND APPRECIATION OF

All Wednesday Lunch Volunteers
by Nancy Kirk

Maryallen Estes and the Estes Family
by Cheyl Estes

The Rev. Greg Millikin & Westley Art Hodges *by Edie and Bob Molumby*

PARISH PRAYER LIST
March 30, 2024

For Healing in Body, Mind or Spirit

Priscilla Andreiev, *cousin of Chris Schultze*
Delores Holmes, *friend of Hardy & Lynette Murphy*
Keith Cooper, *friend of Hardy & Lynette Murphy*

For Those Who Have Died

Judy Lyons, *sister-in-law of Phyllis Lyons & Manel Valdes-Cruz*
Justin Lewis, *former parishioner and friend of many*

St. Mark's Community Prayers

In thanksgiving for the St. Mark's Parish Choir, our Director of Music Ministries, the Altar Guild, the Flower Guild, the Acolytes, Ushers, Lectors and Lay Eucharistic Ministers.

Anglican Communion Cycle of Prayer

The Church in the Province of the West Indies

Diocese of Chicago Cycle of Prayer

Intercessions are offered for the entire Episcopal Diocese of Chicago, and for our Bishop, The Rt. Rev. Paula Clark, and for Bishop Julio Martin of the Diocese of SE Mexico and Archbishop Joseph Atem of the Diocese of Renk

For Expectant Parents

Whitney & Eddie Rodriguez, *sister and brother-in-law of Greg Millikin*

Long-Term Prayer List

(Parishioners)

Bob & Trish Barr • Marshall Bohlin • Mary Pat & Bob Buckley • Lynn Carver • Sherri Crawford • Lynn Erickson • John Fitts • Judy Kopp • Bob Molumby • Anne Myers • Janice & Jeri Offutt

(Friends, Family)

Rick Artwick • Angelo Augustinos • Rosemary Bolas • Ronda & Inis Carol, *friends of Janice Offutt* • Michael Collins • David & Donnie Cresap • Michael Curry, *Presiding Bishop of the Episcopal Church* • Alana Dickey, *granddaughter of Chris & Andy Schultze* • Karen Fite, *friend of Andy & Sandra Howard* • Marty Fork, *father of Debbie Nee* • Elizabeth Harris, *friend of Donna Richardson* • Micki Heidtke, *friend of Nancy Kirk* • Jane & Rich Herman, *friends of Tricia & Bob Barr* • Gabriel Howard, *son of Andy & Sandra Howard* • Teresa Johnson • Jay Johnson, *brother-in-law of Tacia Johnson* • Judy Justus • Delaney Kirchner, *niece of Matt Kirchner* • Charlie Lettner, *daughter of Martha Lettner* • Grace Lettner, *daughter of Martha Lettner* • Kathleen Lettner, *daughter of Martha Lettner* • Lynn Parsons • Lisa Polk • Jenny Ruckley, *former parishioner* • Jim Ryan, *friend of Tacia & Mike Johnson* • Mary Ellen Seamonds • Gail Seinberg, *friend of Joanna Greene* • Dick & Stephanie Solar, *friends of Chris Schultze* • Madison White • Jordyn White • Diane Yost

If you have a name to add to the prayer list, please send it to prayers@stmarksevanston.org

ANNOUNCEMENTS
March 31, 2024

First Friday Dinner at Mount Everest, Evanston – Friday, April 5th at 6:30pm

Please join us for dinner at **Mount Everest** restaurant at 6:30pm on April 5th. The restaurant is located at 630 Church Street and parking is usually easy to find in the library lot. They serve a mix of Indian, Pakistani and Nepalese food. You can preview their menu at www.mteverestrestaurant.com. We'd love to have a good crowd to consider sharing dishes, conversation and community. Also, please think about bringing your own "to go box" for leftovers. Let me know if you will be joining us so I can confirm numbers. RSVP to Rachel Easton at 224-234-9380 or reaston2@comcast.net

St. Mark's Day (Apr. 28) - Consider Giving to our Trust

This year St. Mark's will be celebrating St. Mark's Day on April 28th. Our tradition since the creation of St. Mark's 1970 Trust Fund, our "rainy day" fund, has been to deposit our open collections on that day, along with any specially designated contributions, into the 1970 Trust. Over the years, this Fund has provided much-needed money for various extraordinary purposes, including both unanticipated operating and capital expenditures. So, please keep this important goal in mind as St. Mark's Day approaches, and give generously to ensure our future financial stability.

**ST. MARK'S
EPISCOPAL CHURCH**
presents
Spring Concert Series


**AMETHYST
WINDS**

Saturday, April 6, 7pm

Admission is free and open to all.
A free-will offering will be collected.
Champagne, sparkling cider, and a dessert reception will follow the concert.
St. Mark's Episcopal Church, 1509 Ridge Ave., Evanston IL



ST. MARK'S EPISCOPAL CHURCH

1509 Ridge Avenue
Evanston, Illinois 60201
stmarksevanston.org
(847) 864-4806

CLERGY & STAFF

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ext. 114 rector@stmarksevanston.org

Director of Music Ministries Westley Art Hodges (he/they)
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Interim Parish Administrator Andrew Schaeffer (he/him)
ext. 102 office@stmarksevanston.org

Sexton Rudy Burke (he/him)
sexton@stmarksevanston.org

Bishop of Chicago The Rt. Rev. Paula E. Clark (she/her)
bishop@episcopalchicago.org

WARDENS & VESTRY

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Nancye Kirk, *Junior Warden*
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Gretchen Constantine, Adrianna Dangremond, Julia Ferguson, Aina Gutierrez,
Kathy Hart, Deane Johnson, Hardy Murphy, Chris Schultze, Dan Whitmore
vestry@stmarksevanston.org

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