

SAINT MICHAEL AND ALL ANGELS EPISCOPAL CHURCH

THE GREAT VIGIL OF EASTER
MARCH 30, 2024

7 PM
CHURCH



WELCOME

GET CONNECTED!

Welcome! Follow these steps to find out what life is like at Saint Michael. Questions? Contact Rob Springer-Kyle at rspringer@saintmichael.org or 214-692-3008.



Fill Out the Welcome Card

We will follow up with you to help you get plugged into our church.

Sign Up for E-mails

Stay up to date with the latest activities happening in our parish.



Attend Saint Michael 101

In this class, you'll hear all about our many ministries, opportunities for involvement, and the exciting future of our parish.

CONSTRUCTION UPDATES



**CONSTRUCTION UPDATES
ARE LIVE ONLINE!**

saintmichael.org/construction-impact

Easter Plate Offering



OurCalling

OurCalling helps our unsheltered, homeless neighbors walk with Jesus and get off the streets. Offering more than a bed and a meal, we build custom exit strategies for each person to help them get out of homelessness for good.



Gateway of Grace

Gateway of Grace is a 501c3 helping refugees start over, many of them survivors of severe trauma, with donated furniture, pocket money, groceries, baby showers, job assistance, language lessons, and more. Most important, perhaps, Gateway trains volunteers and churches to adopt refugee families, the point where friendships form and integration begins.

saintmichael.org/easteroffering

OUR FOCUS: Build Christian Disciples for a Transformed Community



Rob Springer-Kyle leads our Welcome and Engagement ministries at Saint Michael and he would love the opportunity to connect and answer any questions you may have. Feel free to contact him at (903) 405-7447 or rspringer-kyle@saintmichael.org.

The cover reflects the color designated for the liturgical season, which is white during the season of Easter.



The Rev. Dr. Christopher D. Girata, Rector

Alleluia. Christ is Risen!

Today, we join with Christians around the world to celebrate the resurrection of Jesus Christ. You are one of thousands of Saint Michaelites who are becoming part of God's holy chorus, singing and praising the gift of Christ who loves us so completely that death itself does not have the final word. We join with old friends and welcome new friends to this joy-filled celebration.

Wherever you are on your spiritual journey, I encourage you to join us in our prayers and thanksgivings as we celebrate Jesus's resurrection once again. Here at Saint Michael, we celebrate resurrection with a renewed sense of hope for our future. Our world can often feel heavy and scary, but we move confidently into a future where we can make a difference. We are more aware of the needs in our world than ever before, and we are also more aware of our ability to help when we act with the faith of Christ. I hope that we come to God's table today with gratitude for our gifts and with passion about our discipleship. We have been called by God and now that sacred call as followers of Christ compels us to fulfill God's love now.

Easter is a gift to each of us, an invitation to renew our commitment to one another and to the world God loves. Today, I am even more grateful to travel the Way of Christ with you as part of our Saint Michael family. May this beautiful Easter celebration fill you with the power of the resurrection and uplift you this day and forever!

With great hope,

Chris +

A PRAYER FOR EASTER

You are our resurrection to new life, O God.

You are our hope, guide, counselor, and deliverer.

In the midst of fear and uncertainty in our world and in our lives and when the powerless and vulnerable of the world are overwhelmed by mighty forces recall us to our true source of help, restoration and reconciliation.

Awaken us again to your loving presence within us and beyond us.

Awaken us again to hope and the pure freedom of serving you and your children, through Jesus Christ, our Lord. Amen.

— **The Rev. Dr. Robert S. Dannals,**
Seventh Rector of Saint Michael and All Angels

Triduum Part 3

THE GREAT VIGIL OF EASTER

Fire and water, bread and wine: these are primal elements of our faith, the means by which we encounter God.

Before we arrive at the sacred stories, through which we retell our history as the People of God, we begin in darkness. The darkness of the chaos before the time in creation is the darkness we share with Jesus in his rest in the tomb. Just as God called forth light in the beginning by speaking the word, Jesus, the incarnate Word, is the light of the world for us, shining through the New Fire and spreading throughout our gathered family and into the world.

The waters in creation, the waters of the Red Sea: these remind us that this essential element of life also holds the potential for destruction, a power which we have seen unleashed time and again. Through baptism, we enter into all these parts of our story, leaving the old life behind, having been cleansed of our sinful lives and prepared to enter into the fellowship of the saints in all times and places.

Our Vigil tonight is a journey—a metaphorical one and a physical one, with stations along the way. We begin in the dark, and watch as the light of Christ burns anew. We draw close to the font, remembering our baptismal promises, and God's promise to us. And finally, having received the risen Christ in the sacramental elements of bread and wine—our food for the journey—we carry that same light within us as we return to the world, living as Easter people.

Each time we come together around God's Table, we come as the Body of Christ, bringing our broken selves, body and soul, to be made one. The last time we gathered at this table, we entered into the Last Supper, the final meal Jesus shared with his friends before his death. We come again in joy to be made one in the Risen Christ, the Bread of Life, in a foretaste of the heavenly banquet, rejoicing for ever in the risen life of our Savior.

THE GREAT VIGIL OF EASTER

The service begins on page 285 of The Book of Common Prayer



In the opening of the chorale prelude, the song's first four notes ring out as a joyful antiphonal conversation between voices. This motivic fragment is repeated as a bold and festive announcement. The full melody emerges gradually, like a puzzle image coming together. Listen to the way Bach embellishes the melody with exuberant running lines and adventurous harmonic turns. The prelude takes shape out of disparate parts, grows in intensity, and culminates in a celebratory flourish.

Prelude

In dir ist Freude, BWV 615

Johann Sebastian Bach

Welcome

The Lighting of the Paschal Candle (*standing*)

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 procession moves to the sanctuary, pausing three times and singing



The light of Christ. Thanks be to God.

Exsultet

Rejoice now, heavenly hosts and choirs of angels, and let your trumpets shout Salvation for the victory of our mighty King.

Rejoice and sing now, all the round earth, bright with a glorious splendor, for darkness has been vanquished by our eternal King.

Rejoice and be glad now, Mother Church, and let your holy courts, in radiant light, resound with the praises of your people.

All you who stand near this marvelous and holy flame, pray with me to God the Almighty for the grace to sing the worthy praise of this great light; through Jesus Christ his Son our Lord, who lives and reigns with him, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Deacon

The Lord be with you.

People

And al - so with you.

Deacon

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

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. **Amen.**

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.

Abraham's Sacrifice of Isaac (*seated*)

The First Reading *Genesis 22:1-18*

After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."

The angel of the LORD called to Abraham a second time from heaven, and said, “By myself I have sworn, says the LORD: Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice.”

The Psalm 16:5-6, 8-11 (*seated, chanted by the Choir*) Plainsong, mode VI

O LORD, you are my portion and my cup; *
it is you who uphold my lot.
My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage.
I have set the LORD always before me; *
because he is at my right hand I shall not fall.
My heart, therefore, is glad, and my spirit rejoices; *
my body also shall rest in hope.
For you will not abandon me to the grave, *
nor let your holy one see the Pit.
You will show me the path of life; *
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.

The Collect (*standing*)

Celebrant Let us pray.

God and Father of all believers, for the glory of your Name multiply, by the grace of the Paschal sacrament, the number of your children; that your Church may rejoice to see fulfilled your promise to our father Abraham; through Jesus Christ our Lord. **Amen.**

Israel's Deliverance at the Red Sea (*seated*)

The Second Reading *Exodus 14:10-31; 15:20-21*

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."

Congregational Hymn (*standing, sung by all*)

"When Isreal was in Egypt's land" *Go Down, Moses*

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.

The Collect (*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. **Amen.**

The Valley of the Dry Bones (*seated*)

The Third Reading *Ezekiel 37:1-14*

The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O LORD GOD, you know." Then he said to me, "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.

Anthem (*sung by the Saint Michael Choir*)

Sicut Cervus

Giovanni Pierluigi da Palestrina

Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.

As a deer longs for the flowing streams, so longs my soul for thee, O God.

— *Psalm 42:1*

The Collect (*standing*)

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 Gathering of God's People (*seated*)

The Fourth Reading *Zephaniah 3:14-20*

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



Many music historians view Palestrina as the defining composer of late Renaissance choral polyphony. Serving many years at St. Peter's Basilica in the Vatican, Palestrina's sacred choral music output is vast. Common for his style and that of his southern Italian counterparts is smoothness of melody and texture. Emphasis is given to words and phrases in ways that seem more subtle to modern ears. For example, listen for the sense of longing at "anima mea" ("my soul"). One reason this Psalm verse has often been used as a response to an Easter Vigil reading is that the Psalmist's deer has been understood as a metaphor for those receiving baptism at the Vigil.

Congregational Hymn (*standing, sung by all*)

“Surely it is God who saves me” *Thomas Merton*

Hymn 679

1 Sure - ly it is God — who saves me; trust - ing him, I shall not
2 Make his deeds — known to the peo - ples; tell out his ex - alt - ed
fear. For the Lord de - fends and shields me and his sav - ing
Name. Praise the Lord, who has done great things; all his works his
help is near. So re - joice as you draw wa - ter from sal -
might pro - claim. Zi - on, lift your voice in sing - ing; for with
va - tion's liv - ing spring; in the day of your de -
you has come to dwell, in your ve - ry midst, the
liv - erance thank the Lord, his mer - cies sing.
great and Ho - ly One of Is - ra - el.

The Collect (*standing*)

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 tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord. **Amen.**

THE RENEWAL OF BAPTISMAL VOWS

The Congregation stands

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.

Celebrant 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 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 the 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.

*The congregation is sprinkled
with the waters of baptism
as a reminder of their
new life in Christ.*



Michael McCarthy serves as Canon Director of Music at Washington National Cathedral. This piece was composed in 2006 for the Investiture of Katharine Jefferts Schori as Presiding Bishop at Washington Cathedral. McCarthy repeats the text frequently, especially “I saw water,” and creates an effect not unlike the rippling effect of water. A climax on the Psalm verse gives way to a brief repetition of the opening material of “I saw water.”

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.**

Sprinkling of the Congregation

Vidi aquam (*sung by the Saint Michael Choir*)

Michael McCarthy

*Vidi aquam egredientem de templo,
Vidi aquam a laterre dextro
Et omnes, ad quos pervenit aqua ista,
Et omnes salvi facti sunt.*

*Confitemini Domino, quonia bonus.
Alleluia.*

Vidi aquam egredientem de templo.

I saw water flowing forth from the temple.

I saw water flow forth from the right side,
and all those to whom this water flows,
all people thereby are made whole.

O give thanks to the Lord our God who is gracious,
Alleluia.

— *Easter seasonal Rite of Sprinkling*

THE HOLY EUCHARIST

Easter Acclamation (*standing, the Easter Acclamation is said three times*)

Celebrant Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

Song of Praise (*standing, sung by all*)

“Jesus Christ is risen today, Alleluia” *Easter Hymn* Hymn 207, v. 1, 2 & 4



1. Je - sus Christ is risen to - day, Al - le - lu - ia!
2. Hymns of praise then let us sing, 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!
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!
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!
Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

The Collect of the Day (*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. **Amen.**

The altar is censed during the singing of the Song of Praise.

The Lesson *Romans 6:3-11* (seated)

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.

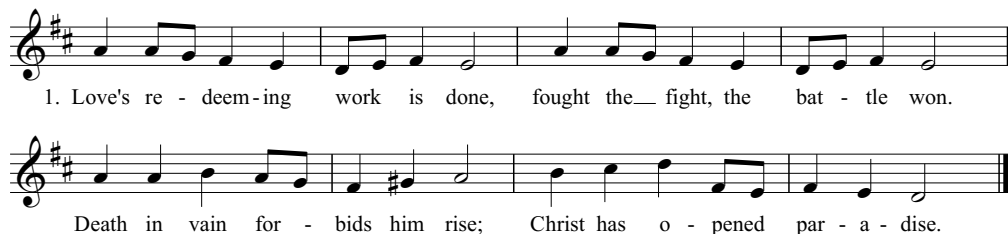
Lector The Word of the Lord.

People Thanks be to God.

The Sequence Hymn (standing, sung by all)

“Love’s redeeming work is done” *Savannah*

Hymn 188, v. 1



1. Love's re - deem-ing work is done, fought the_ fight, the bat - tle won.
Death in vain for - bids him rise; Christ has o - pened par - a - dise.

The Holy Gospel *Mark 16:1-8* (standing)

Gospeler 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.

Gospeler The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon (*seated*)

The Reverend Kenneth H. Brannon

Prayers of the People: Form III (*standing*)

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

Lector Father, we pray for your holy Catholic Church;

People That we all may be one.

Lector Grant that every member of the Church may truly and humbly serve you;

People That your Name may be glorified by all people.

Lector We pray for all bishops, priests, and deacons;

People That they may be faithful ministers of your Word and Sacraments.

Lector We pray for all who govern and hold authority in the nations of the world;

People That there may be justice and peace on the earth.

Lector Give us grace to do your will in all that we undertake;

People That our works may find favor in your sight.

Lector Have compassion on those who suffer from any grief or trouble;

People That they may be delivered from their distress.

Lector Give to the departed eternal rest.

People Let light perpetual shine upon them.

Lector We praise you for your saints who have entered into joy;

People May we also come to share in your heavenly kingdom.

Parish Prayers of the People
as of March 16, 2024

John Aldridge
Abel Aluart
Rami Angir
Kathryn Anschutz
M'lou Bancroft
Barbara Hart Bell
Blair Bossee
Marla Briggle
Sherrill Brown
Pam Busbee
Scott Calhoun
Cosette "Coco" Cathey
Diane Chancellor
Suzanne Charriere
Sheldon Clements
Thomas Connolly
Carlos Cuellar
Richard DeKnock
Caleb Dulin
Flaxie Fletcher
Dick Frazar
Jody Guenther
Bill Henrich
Michael Hernandez
Josh Hight
Danny Landeros
Jack Levens
Paul McCown
Steve McCowen
Dimitri Margetis
David Martin
Dave Mills
John Morelock
Diego Moreno
Terri Moreno
Mia & Amanda Mundy
Edward Neiman

Keith Nix
 Ed Packee
 Bob Paddock
 Sallie Plummer
 Tassi Reppas
 Cameka Robertson
 Pamela Rundell
 Emerson Schorr
 Brad Smith
 Rene Somodevilla
 Byrd Teague
 Karen Tooley
 Amy Urban
 Valerie Guenther Unger
 Stanley Walker, Jr.

*During the season of Easter,
 we omit the Confession as a way
 of celebrating Christ's triumph
 over sin and the assurance of
 salvation and new life for all
 who are joined with him in his
 death and resurrection.*



William Harris was an English composer, organist, and choirmaster in the 20th century. He worked at Lichfield Cathedral, New College and Christ Church Oxford, and finally at St. George's Chapel in Windsor. Harris frequently set texts by Renaissance poets, a practice that was common among 20th century English composers. The poetry in this anthem was written by Edmund Spenser, who is most famous for his epic poem "The Faerie Queene."

Lector Let us pray for our own needs and those of others.

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

The Peace (*standing*)

Celebrant The peace of the Lord be always with you.

People **And also with you.**

Announcements (*please be seated*)

THE HOLY COMMUNION

Offertory Anthem (*sung by the Saint Michael Choir*)

Most Glorious Lord of Life

William H. Harris

Most glorious Lord of life, that on this day
 Didst make Thy triumph over death and sin,
 And having harrowed hell, didst bring away
 Captivity thence captive, us to win.

This joyous day, dear Lord, with joy begin,
 And grant that we for whom Thou didest die,
 Being with Thy dear blood clean washed from sin,
 May live for ever in felicity:

And that Thy love we weighing worthily,
 May likewise love Thee for the same again;
 And for Thy sake, that all like dear didst buy,
 With love may one another entertain.

So let us love, dear Love, like as we ought;
 Love is the lesson which the Lord us taught.

— *Edmund Spenser*

Presentation Hymn (*standing, sung by all*)

“Praise God, from whom all blessings flow”

Old 100th

Praise God, from whom all blessings flow; praise
him, all creatures here be - low; praise him a - bove, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

The Great Thanksgiving: Eucharistic Prayer B

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 him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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.

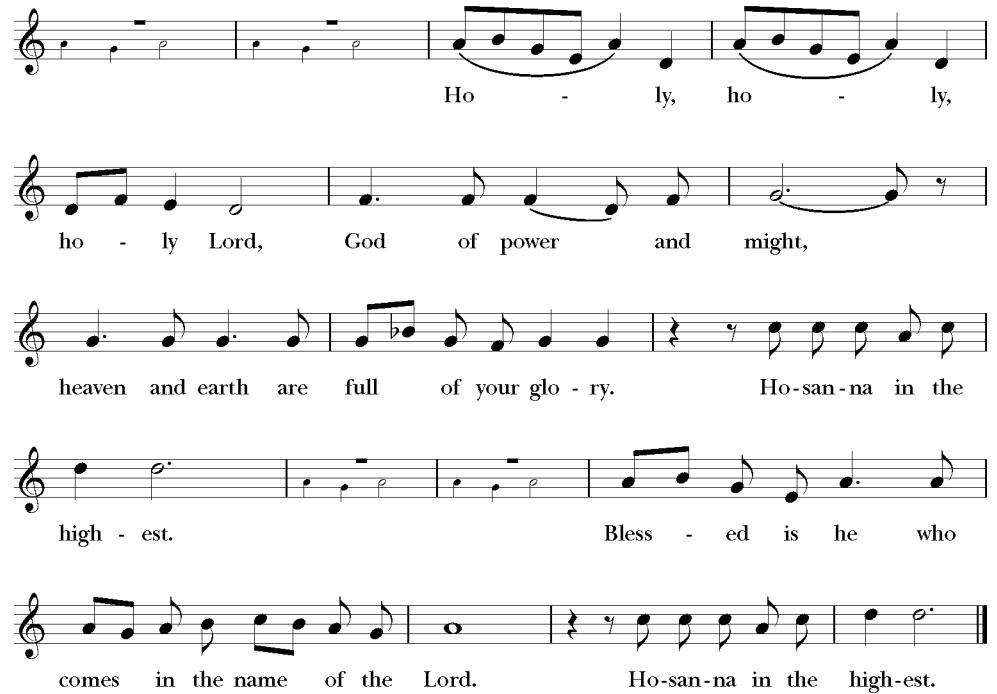
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All baptized persons of any age regardless of their denomination and tradition are welcome to share in the banquet of the Lord's Supper.

The *Sanctus* and *Benedictus* (standing, sung by all)

“Holy, holy, holy, Lord” William Mathias

Hymn S 128



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.

During the season of Easter, we return to the practice of the early church and stand during the Prayer of Consecration and the Post-Communion Prayer.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

Please remain standing as you are able.

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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father,

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

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 Saint Michael 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 for ever. *AMEN.*

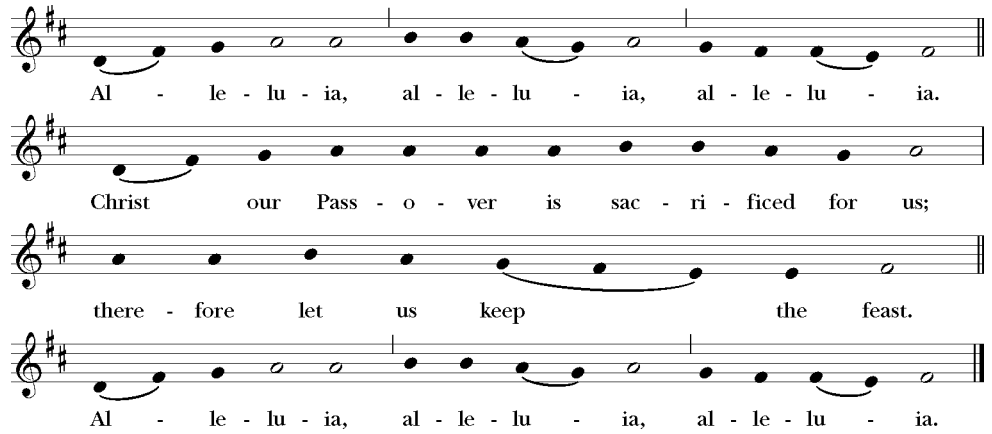
And now, as our Savior Christ has taught us, we are bold to say,

**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 *(sung by all)*

“Alleluia, alleluia, alleluia” David Hurd

Hymn S 154



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

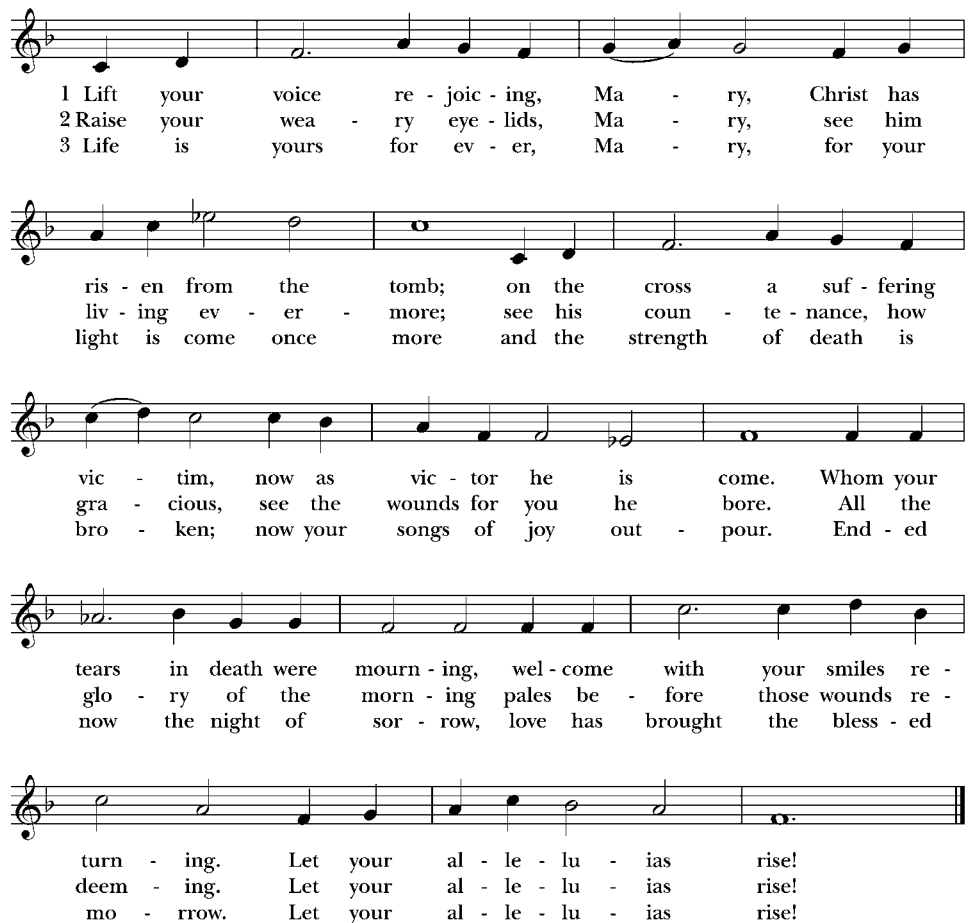
Celebrant The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymn *(sung by all)*

“Lift your voice rejoicing, Mary” *Fisk of Gloucester*

Hymn 190

All are invited to come forward to the Communion rail at the direction of our ushers. Stand or kneel at the rail as you are able, and receive the wafer in the palm of your outstretched hands. If you desire a gluten-free wafer, clasp your hands in front of you with your palms down. Receive the wine by drinking from the chalice as it is offered to you, or by retaining the wafer, to dip lightly into the chalice for yourself. If you are not receiving, you may cross your arms over your chest and receive a blessing. If you are unable to physically come to the rail, please indicate to an usher that you would like to receive Communion at your seat.



1 Lift your voice re - joic - ing, Ma - ry, Christ has
 2 Raise your wea - ry eye - lids, Ma - ry, see him
 3 Life is yours for ev - er, Ma - ry, for your
 ris - en from the tomb; on the cross a suf - fering
 liv - ing ev - er - more; see his coun - te - nance, how
 light is come once more and the strength of death is
 vic - tim, now as vic - tor he is come. Whom your
 gra - cious, see the wounds for you he bore. All the
 bro - ken; now your songs of joy out - pour. End - ed
 tears in death were mourn - ing, wel - come with your smiles re -
 glo - ry of the morn - ing pales be - fore those wounds re -
 now the night of sor - row, love has brought the bless - ed
 turn - ing. Let your al - le - lu - ias rise!
 deem - ing. Let your al - le - lu - ias rise!
 mo - rrow. Let your al - le - lu - ias rise!

Communion Anthem (*sung by the Saint Michael Choir*)

My Master from the Garden Rose

Eleanor Daley

My Master in a garden lay,
Perfumed with spices rare,
For tender hands had laid Him there
To rest amid the roses.

'Twas on a cross they laid Him bare,
And pierced His hands with nails,
That we poor men might live again
And be with Him in glory.

Alleluia

My Master from a garden rose
To go for us to heav'n,
And He will come and take us there,
To be with Him forever.

Alleluia, Amen.

—*Gordon Young*

The Post-Communion Prayer (*standing, spoken by 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.

The Blessing (*standing*)

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. **Amen.**

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

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



Eleanor Daley is a Canadian composer of choral and church music, a church choir director, choral clinician, and accompanist. Daley earned a bachelor's degree in organ performance from Queen's University in Kingston, Ontario, and attained diplomas in piano in organ, having studied in both Canada and England. "My Master From a Garden Rose" was commissioned by the Chancel Choir of Trinity United Church, Kitchener, Ontario and dedicated to John Ambrose.

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

The Dismissal (*standing*)

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

People Thanks be to God. Alleluia, alleluia!

Departing Procession (*standing, sung by all*)

“The day of resurrection!” *Ellacombe*

Hymn 210

1 The day of re - sur - rec - tion! Earth, tell it out a - broad;
2 Our hearts be pure from e - vil, that we may see a - right
3 Now let the heavens be joy - ful, let earth her song be - gin,
the Pass - o - ver of glad - ness, the Pass - o - ver of God.
the Lord in rays e - ter - nal of re - sur - rec - tion light;
the round world keep high tri - umph, and all that is there - in;
From death to life e - ter - nal, from earth un - to the sky,
and, lis - tening to his ac - cents, may hear so calm and plain
let all things seen and un - seen their notes to - geth - er blend,
our Christ hath brought us o - ver with hymns of vic - to - ry.
his own "All hail!" and, hear - ing, may raise the vic - tor strain.
for Christ the Lord is ris - en, our joy that hath no end.

Hymn permission used by Rite Song, a one-time use reprint license for congregational use.

The foregoing text of the worship service contained in this order of worship is taken from the Book of Common Prayer 1979. The Book of Common Prayer alone is of authority in the worship of the Episcopal Church. This program is provided for convenience of use on this occasion.

Widor wrote “Symphony V, Op. 42” in 1879; it has five movements, the last of which is the famous Toccata. Over the course of the piece, the harmonies change, but the rhythmic pattern doesn’t. In the coda, we hear a series of gorgeous harmonic suspensions, and then conclude with a triumphant F major chord.

Postlude

Toccata in F Major from Symphony V, Op. 42

Charles-Marie Widor

March 31, 2024

EASTER SUNDAY



6:30 a.m.
Sunrise Service
Garden Cloister

9:45–11 a.m.
Reception
Parlor

7:30 a.m.
Holy Eucharist Rite I
Saint Michael Chapel

11 a.m.
Contemporary
Church

9 a.m.
Holy Eucharist Rite II
Church

11 a.m.
Holy Eucharist Rite I
Saint Michael Chapel

9 a.m.
Joy: A Children's Service
Saint Michael Chapel

5:30 p.m.
Holy Eucharist Rite II
Church



For more details on our Easter services, please visit
SaintMichael.org/Easter24





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