



CRIDUM

Maundy Thursday • Good Friday • Easter Vigil

March 28, 29, and 30

2024



**CHRIST
CHURCH**
WINNETKA

The Triduum

Maundy Thursday, Good Friday, and The Great Vigil of Easter

(page 2)

(page 14)

(page 18)

Over the course of the next three days, known in the church as *The Triduum*, we will commemorate and celebrate the last days of Jesus' earthly ministry recalling his passion, death, burial and resurrection. Each service, therefore, has a unique feel and emphasis.

Maundy Thursday

We re-gather for worship tonight that commemorates Jesus' institution of Holy Eucharist and his last day with his disciples before his death on Good Friday and resurrection on Easter Day. The gospel reading assigned for Maundy Thursday focuses on Jesus' institution of Holy Eucharist which has become commonly known as *The Last Supper*. Another traditional feature of this service is a time for foot washing as we practice the action of Jesus as he washed his disciples' feet.

Tonight, we welcome back Leslie Hunter as our guest preacher. Leslie serves as the Chaplain and AIL Instructor at Holy Family Ministries in Chicago. Christ Church and Holy Family Ministries have a long and close relationship, and we give thanks to Leslie for being with us tonight.

Our worship also includes the Stripping of the Altar where we remove all of the ornamentation of the sanctuary and vestments of our altar in preparation for the solemnity of our worship on Good Friday. This service continues through the night with an Overnight Vigil which carries our worship through to Good Friday. **The signup for the Overnight Vigil is in the Prevost Cloister. See where you are needed to stay awake with Christ one hour tonight and tomorrow morning.**

**Make time every day to worship with us during Holy Week
and your life will be transformed.**

The remainder of our worship schedule for Holy Week services is as follows:

<u>Day</u>	<u>Service</u>	<u>Location</u>	<u>Time</u>
Good Friday	Overnight Vigil	Sanctuary	Finishes at 12:00 p.m.
	Proper Liturgy	Sanctuary	12:00 p.m.
	Proper Liturgy	Sanctuary	7:00 p.m.
Holy Saturday	Proper Liturgy	Sanctuary	10:00 a.m.
Great Vigil of Easter	First Eucharist of Easter	Sanctuary	7:00 p.m.
	With St. Augustine's and St. James the Less Churches		
	Reception	McClain Room	9:00 p.m.
Easter Day	Holy Eucharist, Rite II	Sanctuary	9:00 a.m.
	Easter Egg Hunt	Churchyard	After 9:00 a.m. service
	Holy Eucharist, Rite II	Sanctuary	11:00 a.m.

If we are intentional about our faith and our full participation in these Holy Week worship services, we will find our faith in God strengthened and that Easter Day will bring us all a clearer and deeper understanding and belief in the abiding love of God for us all.

I look forward to walking this path with each of you during the Triduum.



The Proper Liturgy for Maundy Thursday with foot washing and stripping of the altar – 7:00 p.m.

Our services are taken from the Book of Common Prayer (BCP) and The Hymnal 1982 (H). We invite you to participate fully in our worship of God, both with your joyful singing and with your spoken responses which appear in bold italics.

This service is being livestreamed.

THE WORD OF GOD

Please join in singing as you enter the church.

Sacred Song: *Bless the Lord, My Soul*

Taizé chant

The musical notation is a Taizé chant for the hymn 'Bless the Lord, My Soul'. It consists of two systems of music, each with a treble and bass staff joined by a brace. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The lyrics are written below the notes. The first system covers the first line of the hymn: 'Bless the Lord, my soul, and bless God's ho - ly name.' The second system covers the second line: 'Bless the Lord, my soul, who leads me in - to life.' The notation includes various musical symbols such as notes, rests, and bar lines.

Maundy Thursday commemorates the Last Supper, footwashing and betrayal of Jesus. The word "Maundy" is derived from the Latin word for "command," referring to Jesus' command to his disciples to "Love one another as I have loved you."

Opening Acclamation

Bless the Lord who forgives all our sins.
God's mercy endures for ever.

The Collect of the Day "collects" our individual thoughts into unified prayer that we might respond to the lessons we are about to hear.

Collect for Purity

BCP 355

Trisagion

Sung three times by all.

H S 102

Collect of the Day

BCP 219

A Reading from the Book of Exodus

12:1-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood

The Passover is at the center of our worship tonight, with the focus on this communal meal and the institution of this day of remembrance and festival for the Israelites by the Lord.

and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

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

Hear what the Spirit is saying to God's people. *Thanks be to God.*

Psalm 116:1, 10-13

St. Helena Psalter

Sung by the choir and then repeated by all:



Please join in singing the following verses (congregation and choir together):



I love you, O God, because you have heard the voice of my supplication, *
because you have inclined your ear to me whenever I called upon you.

How shall I repay God *
for all the good things done for me?

Repeat antiphon

I will fulfill my vows to God *
in the presence of all people.

Precious in your sight, O God, *
is the death of your servants.

Repeat antiphon

Verses © Order of Saint Helena. Used by permission. Antiphon © Robert Hawthorne. Chant © Jerome Webster Meachen.

A Reading from Paul's First Letter to the Corinthians

11:23-26

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new

covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Hear what the Spirit is saying to God’s people. *Thanks be to God.*

Please stand as you are able and sing.

Sequence Hymn: *You Laid Aside Your Rightful Reputation*

1. You laid a - side your right - ful rep - u - ta - tion
 2. You touched the lep - er, ate with those re - ject - ed,
 3. Help us to fol - low, Je - sus, where you lead us
 4. Draw us to you and with your love trans - form us:

and gave no heed to what the world might say;
 re - ceived the wor - ship of a wo - man's tears:
 to love, to serve, our own lives lay - ing down;
 the love we've seen, the love we've touched and known;

served as a slave and laid a - side your gar - ments
 You shed the pride that keeps us from the free - dom
 to walk your way of hum - ble, cost - ly ser - vice,
 en - large our hearts and with com - pas - sion fill us

to wash the feet of those who walked your way.
 to love our neigh - bor, lay - ing down our fears.
 a cross its end, a ring of thorns its crown.
 to love, to serve, to fol - low you a - lone.

Our Sequence Hymn tonight comes from one of our approved Episcopal Church hymnals, "Wonder, Love, and Praise."

The Gospel procession into the congregation reminds us that Jesus came among us.

All turn to face the Gospel.

The Holy Gospel

John 13:1-17, 31b-35

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

Glory to you, Lord Christ.

Before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

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

Sermon

Leslie Hunter
Chaplain, Holy Family Ministries

One minute of silence.

Bidding Prayer

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, “Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done. *Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.*

I give you a new commandment: Love one another as I have loved you. *Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.*

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

The Washing of Feet

On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. Tonight, we remember his example and follow his command to “wash one another’s feet” (John 13:14).

All are invited to come sit in the chairs provided to have your feet washed and to wash another person’s feet, while the congregation joins in singing the sacred chant of Taizé.

Sacred Song: Let All Who Are Thirsty, Come

Taizé chant

Let all who are thirst - y, come. Let all who wish, re - ceive the

wa - ter of life free - ly. A - men, come, Lord

Je - sus. A - men, come, Lord Je - sus.

Taizé chants are short musical prayers sung in four-part harmony. They originated in an ecumenical French community called Taizé. These chants are intended to be sung repeatedly, with the aim of quieting the mind and focusing the heart on God.

Sacred Song: *My Peace I Leave You*

Taizé chant

My peace I leave you, my peace I give you:
trou - ble not your hearts. My peace I leave you, my
peace I give you: Be not a - fraid.

The musical score is written for two staves, Treble and Bass clef, in 2/4 time. The melody is simple and repetitive, using whole and half notes. The lyrics are written below the notes. The piece ends with a double bar line.

Sacred Song: *Jesus, Remember Me*

Taizé chant

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

The musical score is written for two staves, Treble and Bass clef, in 3/4 time. The melody is simple and repetitive, using whole and half notes. The lyrics are written below the notes. The piece ends with a double bar line.

Sacred Song: *In the Lord is My Joy*

Taizé chant

The musical score is written for a Taizé chant in 4/4 time, featuring a treble and bass staff with a key signature of two flats (B-flat and E-flat). The lyrics are: "In the Lord is my joy and sal - va - tion, who gives light and love to cre - a - tion. In the Lord is my joy and sal - va - tion, who gives peace and true con - so - la - tion." The melody is a simple, repetitive pattern of eighth and quarter notes, with the bass line providing a steady accompaniment of quarter notes.

Prayers of the People: Form IV

BCP 388

Confession and Absolution

BCP 360

The Peace

BCP 360

The ministers and assembly greet one another in the peace of Christ.

Announcements and Giving

Thank you for your generous giving to the mission and ministry of Christ Church in our world. You can leave a donation in the plate, or if you are set up with Venmo on your phone, you simply can scan this QR code which will bring you to @CCWgiving.



The Prayers of the People remind us that in our worship we are connected to a larger fellowship – the Church – the Body of Christ, on whose heart lies the cares and concerns of the world.

The Presentation reminds us that the gifts we give to God this evening are given in joyful thanksgiving for all the many blessings with which God has showered us in our lives.

While standing is the historical posture of prayer, dating back to our Jewish heritage of worship, kneeling during penitential seasons such as Lent is also appropriate from the beginning of the Eucharistic Prayer.

The Sanctus, which begins "Holy, holy, holy," is a hymn of remembrance, consecration, and praise where our voices echo the voices of the angels who eternally praise God with these words. Our worship also includes the Benedictus, "Blessed is the one," a Christological acclamation of the coming of Christ into the world, taken from Matthew's gospel.

THE HOLY COMMUNION

Offertory Anthem

Ubi caritas et amor,
Deus ibi est.
Congregavit nos
in unum Christi amor.

Exsultemus et in ipso jucundemur.
Timeamus et amemus
Deum vivum.
Et ex corde diligamus
nos sincero.

Ubi Caritas

Where there is charity and love,
God is there.
The love of Christ
has gathered us together.

Let us rejoice and be glad in it.
Let us revere
and love the living God.
And from a sincere heart
let us love one another.

Maurice Duruflé

Please stand as you are able.

Words of Presentation

All things come of thee, O Lord, *and of thine own have we given thee.*

The Great Thanksgiving, Eucharistic Prayer A

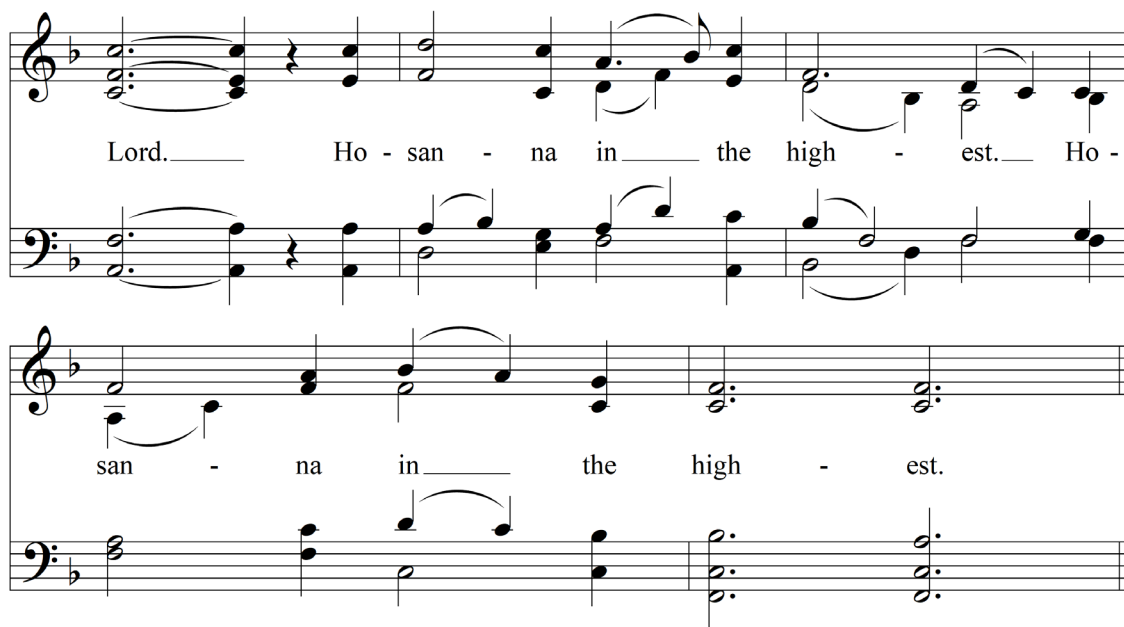
BCP 361

Sanctus & Benedictus

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, —

heav'n and earth — are full of your glo - ry. Ho - san - na in — the

high - est. Bless - ed is — the one who comes in the name of the



The Lord's Prayer

BCP 364

Fraction

H S 161

Invitation

Distribution of Holy Communion

ALL are welcome to receive Holy Communion at Christ Church.

*Should you wish, instead, to receive a blessing simply cross your arms over your chest.
Please wait until both the host and wine have been offered before departing the altar rail.*

*A gluten-free host is available from the standing station
on the far right of the communion rail.*

*If you are unable to come forward for any reason, but would like to receive
Holy Communion, please inform an usher so our clergy can bring Communion to you.*

Communion Hymn: *Let Us Break Bread*

H 325

Communion Hymn: *Humbly I Adore Thee*

H 314

Post-Communion Prayer

BCP 366

Stripping of the Altar

*During the singing of the following psalm,
the ministers remove their Eucharistic vestments,
the Communion vessels, and the ornaments of the Altar and Sanctuary.*

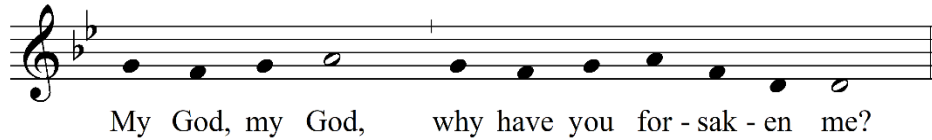
The congregation may be seated.

*The Fraction
or breaking of
the bread
symbolizes the
Body of Christ
broken on
the cross.
This ultimate
sacrifice of
Christ is for
us, a moment
of both
solemnity and
joy.*

*The Altar is
stripped bare
in preparation
for the Good
Friday liturgy.
Stripping of
the Altar
should not be
confused in
any way with
the stripping
of Christ at his
crucifixion.
"This arbitrary
and artificial
symbolism had
a pernicious
effect on the
liturgy in the
Middle Ages
and should be
avoided."
Stuhlman,
Prayer Book
Rubrics
Expanded,
p. 90.*

Psalm 22

Antiphon (*Sung first by a cantor and then by all. Repeated by all as indicated.*)



Verses (*sung by cantor*)

My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.

Repeat antiphon

Yet you are the Holy One, *
enthroned upon the praises of Israel.

Our forebears put their trust in you; *
they trusted, and you delivered them.

Repeat antiphon

They cried out to you and were delivered; *
they trusted in you and were not put to shame.
But as for me, I am a worm, and less than human, *
scorned by all and despised by the people.

Repeat antiphon

All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
“You trusted in God for deliverance; *
let God rescue you, if God delights in you.”

Repeat antiphon

Yet you, O God, are the one who took me out of the womb, *
and kept me safe upon my mother’s breast.
I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.

Repeat antiphon

Be not far from me, for trouble is near, *
and there is none to help.
Many young bulls encircle me; *
strong bulls of Bashan surround me.

Repeat antiphon

They open wide their jaws at me, *
like a ravening and a roaring lion.
I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.

Repeat antiphon

My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.

Repeat antiphon

They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.

Be not far away, O God; *
you are my strength; hasten to help me.

Repeat antiphon

Save me from the sword, *
my life from the power of the dog.
Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.

Repeat antiphon

I will declare your Name to my people; *
in the midst of the congregation I will praise you.
May all who fear you, O God, give praise; *
may the offspring of Israel stand in awe;
and all of Jacob's line, give glory.

Repeat antiphon

For you do not despise nor abhor the poor in their poverty;
neither do you hide your face from them; *
but when they cry to you, you hear them.

My praise is of you in the great assembly; *
I will perform my vows in the presence of those who worship you.

Repeat antiphon

The poor shall eat and be satisfied,
and those who seek you shall praise you: *
"May your heart live for ever!"

All the ends of the earth shall remember and turn to you, *
and all the families of the nations shall bow before you.

Repeat antiphon

For yours is the royal power, O God; *
you rule over the nations.

To you alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before you.

Repeat antiphon

My soul shall live for you;
my descendants shall serve you; *
they shall be known as yours for ever.

They shall come and make known to a people yet unborn *
the saving deeds that you have done.

Repeat antiphon

The congregation departs in silence. Our worship continues with the overnight vigil.

The Triduum

Good Friday

The second day of the Triduum is Good Friday which is a continuation of our worship and Overnight Vigil of prayer from Maundy Thursday. This solemn day is marked with the reading of the Passion Gospel and is echoed in both the starkness of our worship space and the dress of the clergy as we recount Jesus' death on the cross. You will note that during our service we will confess our sins and NOT be absolved. This is the only instance in our common worship where this happens. We are left acknowledging our sins.

For many, Good Friday is also a day of fasting and quiet prayer or contemplation. I urge you to take a portion of your day today—even if only 30 minutes—to find a quiet place and pray, or simply open yourself up to God and listen for God's voice.

**Make time every day to worship with us during Holy Week
and your life will be transformed.**

The remainder of our worship schedule for Holy Week services is as follows:

<u>Day</u>	<u>Service</u>	<u>Location</u>	<u>Time</u>
Holy Saturday	Proper Liturgy	Sanctuary	10:00 a.m.
Great Vigil of Easter	First Eucharist of Easter With St. Augustine's and St. James the Less Churches	Sanctuary	7:00 p.m.
	Reception	McClain Room	9:00 p.m.
Easter Day	Holy Eucharist, Rite II	Sanctuary	9:00 a.m.
	Easter Egg Hunt	Churchyard	After 9:00 a.m. service
	Holy Eucharist, Rite II	Sanctuary	11:00 a.m.

If we are intentional about our faith and our full participation in these Holy Week worship services, we will find our faith in God strengthened and that Easter Day will bring us all a clearer and deeper understanding and belief in the abiding love of God for us all.

In Christ Jesus,

A handwritten signature in blue ink, appearing to read "Matthew", followed by a small cross symbol.

The Proper Liturgy for Good Friday – 12:00 noon and 7:00 p.m.

Our services are taken from the Book of Common Prayer (BCP) and The Hymnal 1982 (H). We invite you to participate fully in our worship of God, both with your joyful singing and with your spoken responses which appear in bold italics.

The service at 12:00 noon is being livestreamed.

THE WORD OF GOD

Please stand as you are able as the Ministers enter in silence.

*At the conclusion of the procession,
all kneel with the Celebrant for a time of silent prayer.*

Following the silent prayer, all stand together with the Celebrant.

Opening Acclamation

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

Collect

Let us pray. Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

A Reading from the Book of Isaiah

52:13–53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him--so marred was his appearance, beyond human semblance, and his form beyond that of mortals--so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his

Good Friday's austerity in our worship today derives not only from the character of Good Friday, but from the fact that as a "solemn season" it preserves the original simplicity of the Roman Rite practiced by the earliest Christians.

The Solemn Bidding and Collects are the most ancient Western form of the Prayers of the People dating to as early as the 2nd century AD. They are divided into five sections that address the five major areas of life for which intercessory prayer is intended: prayers seeking God's aid for the church, for all the nations of the world, for those sick and in need, for any not yet reached by the love of Christ, and for those who are praying.

The Reproaches, or Improperia, is a dialogue depicting Jesus' sadness at his people's betrayal despite God's many previous saving acts. It traditionally is sung in some Episcopal churches as a wooden cross is brought forward and placed in the sight of the people.

mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Hear what the Spirit is saying to God's people. *Thanks be to God.*

Psalm 22

Praying responsively by whole verse.

BCP 610

A Reading from the Paul's Letter to the Hebrews

4:14-16, 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Hear what the Spirit is saying to God's people. *Thanks be to God.*

Please stand as you are able and sing.

Sequence Hymn: O Sacred Head

H 168

The Passion of our Lord Jesus Christ according to John

see insert

The congregation is seated for the first part of the Passion, then stands at the verse at which Jesus arrives at Golgotha.

Sermon

The Reverend Matthew Hanisian

One minute of silence.

The Solemn Collects

Kneeling as you are able.

BCP 277

The Reproaches

Please be seated.

T. L. de Victoria

Tina Pappademos, soloist

O my people, what have I done unto thee?

Or wherein have I wearied thee? Testify against me.

Because I brought thee forth from the land of Egypt:
thou hast prepared a Cross for thy Savior.

Agios o Theos; Holy God. Agios, ischyros; Holy, mighty.

Agios, athanatos, eleison imas; Holy and immortal, have mercy upon us.

Because I led thee through the desert forty years and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Savior. Agios . . .

What more could I have done for thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall, thou gavest me when thirsty: and hast pierced with a spear the side of thy Savior. Agios . . .

I led thee forth out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me up unto the chief priests. O my people . . .

I did open the sea before thee: and thou hast opened my side with a spear. O my people . . .

I did go before thee in the pillar of cloud: and thou hast led me unto the judgment hall of Pilate. O my people . . .

I did give thee to drink the water of life from the rock: and thou hast given me to drink but gall and vinegar. O my people . . .

Please stand as you are able and sing.

Hymn: Sing, My Tongue, the Glorious Battle, verses 1-3

H 166

Confession

BCP 360

The Lord's Prayer

BCP 364

Communion from the Reserved Sacrament

ALL are welcome to receive Holy Communion at Christ Church.

*Should you wish, instead, to receive a blessing simply cross your arms over your chest.
Please wait until both the host and wine have been offered before departing the altar rail.*

*A gluten-free host is available from the standing station
on the far right of the communion rail.*

*If you are unable to come forward for any reason, but would like to receive
Holy Communion, please inform an usher so our clergy can bring Communion to you.*

Communion Anthem

Adoramus te, Christe

Quirino Gasparini

Adoramus te, Christe,
et benedicimus tibi:
quia per sanctam crucem
redemisti mundum.

We adore you, O Christ,
and we bless you.
For by your holy cross
you have redeemed the world.

Closing Hymn: Were You There When They Crucified My Lord?

H 172

Concluding Prayer

BCP 282

The Ministers and congregation depart in silence.

*The Good Friday offering goes to the Episcopal Church in Jerusalem.
Dedicated offering envelopes are in the pews.*

*You may leave your offering envelope either at the back of the church
or at the front near the large glass doors.*

*The reserved
Sacrament
left from
any previous
celebrations of
Holy Eucharist
are consumed
in total so that
none remains.
Priests are
prohibited
from
consecrating
any
Eucharistic
bread or wine
on Good
Friday.*

*Good Friday
is the only
service of the
church year
where a final
blessing or
dismissal are
prohibited.
The focus of
our worship is
the cross, as
instrument of
death and as
symbol of
Jesus's grace,
love and life
everlasting.*

The Triduum

The Great Vigil of Easter

The Great Vigil of Easter starts, weather permitting, outside in the Churchyard as we, “kindle a fire in the darkness,” signifying the holy light that is returning to the darkened world in the risen Christ. The Paschal Candle is lighted from this fire, and we process into the darkened church. Our worship begins in candlelight. The readings remind us of God’s never-failing love and covenant relationship, as exemplified clearly through our being joined to Christ in both his death and resurrection.

Tonight, we will celebrate the first Eucharist of Easter. **A wonderful and ancient tradition that marks the risen Christ is the return of the word, “Alleluia.” We will join our siblings in Christ in the Orthodox church and ring bells each time that special word is spoken throughout our worship.** If you haven’t brought bells with you, some are available from the ushers, or you can simply ring a set of car keys to join in this outpouring of joy at our eternal salvation.

Finally, we welcome the members of the choirs and congregation from both St. Augustine’s in Wilmette and St. James the Less in Northfield. We are delighted to share this holy and joyful evening with our siblings in Christ and are hopeful this can be the start of an annual tradition within our deanery. All are invited for a simple reception in the McClain Room following the conclusion of our worship tonight.

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

All are invited to our joyful celebration of the risen Christ tomorrow morning. Our services will feature choir, organ and brass with the annual Easter Egg Hunt in between the two services. Come and celebrate with us.

<u>Day</u>	<u>Service</u>	<u>Location</u>	<u>Time</u>
Easter Day	Holy Eucharist, Rite II	Sanctuary	9:00 a.m.
	Easter Egg Hunt	Churchyard	After 9:00 a.m. service
	Holy Eucharist, Rite II	Sanctuary	11:00 a.m.

I hope that your walk with Jesus this Holy Week has given you a greater sense of your faith, and the love that God shares with us so bountifully. May our worship this evening kindle in you a renewed spirit of hope, joy and love that you take with you this night and share with all those you meet in the wider world.

In the Name of the Risen Christ,



The Great Vigil of Easter – 7:00 p.m.

Our services are taken from the Book of Common Prayer (BCP) and The Hymnal 1982 (H). We invite you to participate fully in our worship of God, both with your joyful singing and with your spoken responses which appear in bold italics.

This service is being livestreamed.

THE LIGHTING OF THE PASCHAL CANDLE

The People obtain candles and assemble outside, weather permitting, Otherwise, they gather inside the church.

If the service begins indoors, the People stand they are as able and turn to face the rear of the church as the procession enters.

In the darkness, fire is kindled.

Invitation

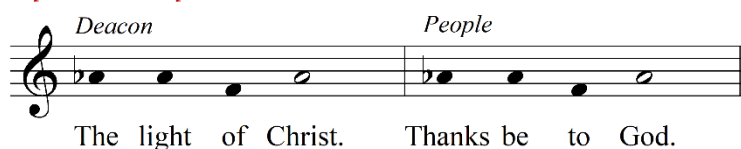
Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we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

Collect for New Fire

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 lighted from the new fire and is carried in procession to the front of the church.

The procession pauses three times as the Lumen Christi is sung:



The Exsultet

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

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

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

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

We welcome St. Augustine's, Wilmette and St. James the Less, Northfield as our three churches come together to celebrate the Great Vigil of Easter. We are delighted to be together this holy night.

Bells are available from the ushers in the back of the church to be rung later in the service when the word "Alleluia" is spoken. This is an ancient tradition in the church and one that helps bring sound and joy to tonight's service.

The Exsultet, or Easter Proclamation, is a song of thanksgiving after the lighting of the Paschal Candle. It begins with three "Rejoice" sentences, calling us to pray together in gratitude for Christ's resurrection. Later, we are reminded, again in groups of three, of the historical significance ("This is the night") and transformational blessing ("How...") of Easter.

Cantor *People*

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

Cantor

The Lord be with you.

People

And al - so with you.

Cantor

Let us give thanks to the Lord our God.

People

It is right to give God 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

Cantor *People*

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

THE LITURGY OF THE WORD

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

First Reading

The story of Creation

Genesis 1:1—2:4a

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.

The Reading from Genesis reminds us this night of God's work to make the creation. This is the first of two creation stories in Genesis and focuses on the daily activities of God as God constructs creation.

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.

Hear what the Spirit is saying to God's people. *Thanks be to God.*

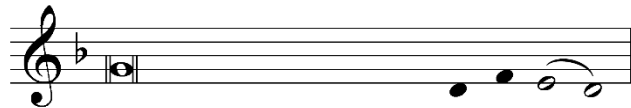
Psalm 136:1–9, 23–26

St. Helena Psalter

Verse (*sung by cantor*)

Give thanks to the Holy One who is good,

Antiphon (*Sung by all. Repeated after each verse.*)



For God's mercy endures for ev-er.

Verses (*sung by cantor*)

Give thanks to the God of gods,

Repeat antiphon after each line

Give thanks to the Mighty One,

Who only does great wonders,

Who by wisdom made the heavens,

Who spread out the earth upon the waters,

Who created great lights,

The sun to rule the day,

The moon and the stars to govern the night,

Who remembered us in our low estate,

And delivered us from our enemies,
Who gives food to all creatures,
Give thanks to the God of heaven,

Collect

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.*

Second Reading

Israel's deliverance at the Red Sea

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."

The Reading from Exodus recalls God's presence with the Israelites as they are pursued by Pharaoh and the Egyptian army. God's steadfast love prevails and is a cause for great celebration.

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."

Hear what the Spirit is saying to God's people. *Thanks be to God.*

Canticle 8 (The Song of Moses)

Antiphon (*sung by cantor and then by all*)



Verses (*sung by cantors*)

I will sing to you, O God, for you are lofty and uplifted; the horse and its rider
have you hurled into the sea.

God is my strength and my refuge; God has become my Savior.

You are my God and I will praise you, the God of my people and I will exalt
you.

You O Sovereign One are a mighty warrior; Yahweh is your Name.

The chariots of Pharaoh and his army have you hurled into the sea; the finest of
those who bear armor have been drowned in the Red Sea.

The fathomless deep has overwhelmed them; they sank into the depths like a
stone.

Your right hand, O God, is glorious in might; your right hand has overthrown
the enemy.

Who can be compared with you, O Sovereign One, among the gods? who is like
you, glorious in holiness, awesome in renown, and worker of wonders?

You stretched forth your right hand; the earth swallowed them up.
 With your constant love you led the people you redeemed; with your might you
 brought them in safety to your holy dwelling.
 You will bring them in and plant them on the mount of your possession,
 The resting-place you have made for yourself, O Sovereign One, the sanctuary
 that your hand has established.
 God shall reign for ever and for ever.

Antiphon (*sung by all*)



Collect

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.*

Third Reading

The valley of dry bones

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.

The prophet Ezekiel tells of God's incredible power and love to give what appears to be dead new life; to restore the hope of God's people through God's holy breath of life.

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.

Hear what the Spirit is saying to God's people. *Thanks be to God.*

Psalm 30:1-6, 12-13

St. Helena Psalter



Cantor I will exalt you, O God, because you have lifted me up
and have not let my enemies triumph over me.
O my God, I cried out to you,
and you restored me to health.

All You brought me up, O God, from the dead;
you restored my life as I was going down to the grave.
May all your servants sing to you, O God,
and give thanks for the remembrance of your holiness.

All For your wrath endures but the twinkling of an eye,
your favor for a lifetime.
Weeping may spend the night,
but joy comes in the morning.

All You have turned my wailing into dancing;
you have put off my sack-cloth and clothed me with joy.
Therefore my heart sings to you without ceasing;
O my God, I will give you thanks for ever.

Collect

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.*

Please stand as you are able.

Renewal of Baptismal Vows

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 God's holy catholic Church.

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ? *I do.*

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

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

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

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

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

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

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

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

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, through Jesus Christ our Lord. **Amen.**

Asperging the congregation is a reminder of the water of new life from our own Baptism. This is especially joyful as the water of Holy Baptism reminds us that we are bound to the risen Christ by baptism in our eternal life in God.

The Collect of the Day "collects" our individual thoughts into unified prayer that we might respond to the lessons we are about to hear.

The Gospel procession into the congregation reminds us that Jesus came among us.

All turn to face the Gospel.

THE FIRST EUCHARIST OF EASTER

The altar candles are lighted from the Paschal Candle, and the lights in church are illuminated.

The People's candles are extinguished.

Easter Acclamation

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

Hymn: Alleluia! The Strife is O'er

H 208

Collect of the Day

BCP 295

A Reading from Paul's Letter to the Romans

6:3-11

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

Hear what the Spirit is saying to God's people. *Thanks be to God.*

Please stand as you are able and sing.

Gospel Acclamation

Zimbabwe

Descant

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

Melody

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

The Holy Gospel

Mark 16:1-8

The Holy Gospel of our Lord Jesus Christ according to Mark.

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.

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

Sermon

The Reverend Nadia Stefkó

One minute of silence.

Prayers of the People

In the power of the Resurrection, trusting in the new life given to all people, let us pray to the Lord, saying in response, "Christ is risen indeed."

God of grace, in gratitude and love we praise you for the gift of Christ's resurrection. On this day give us hope for the transformation and the recreation of all things, for Christ is risen: *Christ is risen indeed.*

On this night which brings joy to all who believe, we pray for those who serve in harm's way at home and abroad, and for the leaders of the nations. May we commit ourselves to the healing of our Church and of our world, that all people might work together in unity and love, for Christ is risen: *Christ is risen indeed.*

Honoring the gift of the empty tomb, may we rise to serve all those who feel surrounded by darkness and fear, especially those who are hungry and broken by poverty, and those who are unemployed, for Christ is risen: *Christ is risen indeed.*

For all those who have need of the gift of Easter, especially those who journey from illness to health, from despair to hope, from grief to consolation, from loneliness to love, that death may no more have power over us, for Christ is risen: *Christ is risen indeed.*

The Prayers of the People remind us that in our worship we are connected to a larger fellowship – the Church – the Body of Christ, on whose heart lies the cares and concerns of the world.

For all who suffer and all who mourn, that tonight the Lord God will wipe away every tear from our eyes, for Christ is risen: *Christ is risen indeed.*

For our parish family, that we may have the courage of Mary's faith and the surprise of the disciples, to be and to bring signs of life to our world, for Christ is risen: *Christ is risen indeed.*

For the departed, especially those memorialized in flowers and music gifts given to the Glory of God, that they may go from strength to strength in the love of Christ, for Christ is risen: *Christ is risen indeed.*

For all our newest sisters and brothers of the faith who have been washed in the waters of Baptism; for Christ is risen: *Christ is risen indeed.*

Your own prayers and thanksgivings are invited for those on our parish prayer list, and for those we remember now, silently or out loud.

Pause.

For Christ is risen: *Christ is risen indeed.*

The Celebrant adds a concluding Collect.

The Peace

BCP 360

The ministers and assembly greet one another in the peace of Christ.

Announcements and Giving

The Offering collected from tonight's worship will be divided equally between our three churches so that our generosity this night may be shared by all and to God's glory.

THE HOLY COMMUNION

Offertory Anthem

from *Messiah*

G. F. Handel

(congregation sitting)

Hallelujah: for the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever, KING OF KINGS, AND LORD OF LORDS. Hallelujah!

Revelation 19:6; 11:15; 19:16

Please stand as you are able and sing.

Hymn at the Presentation

Praise God, from whom all blessing flow;
Praise God, all creatures here below;
Alleluia, alleluia.
Praise God above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.
Alleluia, alleluia, alleluia, alleluia, alleluia.

*The
Presentation
reminds us
that the gifts
we give to
God this
morning are
given in joyful
thanksgiving
for all the
many blessings
with which
God has
showered us in
our lives.*

BCP 367

H S 125

The Sanctus, which begins “Holy, holy, holy,” is a hymn of remembrance, consecration, and praise where our voices echo the voices of the angels who eternally praise God with these words. Our worship also includes the Benedictus, “Blessed is the one,” a Christological acclamation of the coming of Christ into the world, taken from Matthew’s gospel.

BCP 364

Sung twice by all:

Standing is the historical posture of prayer, as is reinforced in the words of our Eucharistic Prayer, "...and made us worthy to stand before you."

Distribution of Holy Communion

Should you wish, instead, to receive a blessing simply cross your arms over your chest. Please wait until both the host and wine have been offered before departing the altar rail.

If you are unable to come forward for any reason, but would like to receive Holy Communion, please inform an usher so our clergy can bring Communion to you.

H 199

Post-Communion Prayer

Please stand as you are able.

BCP 365

Easter Blessing

May Almighty God, who has redeemed us and adopted us through the resurrection of Jesus our Lord, bestow upon you the riches of blessing. *Amen.*

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

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

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

Closing Hymn: Good Christians All, Rejoice and Sing!

H 205

Dismissal

BCP 366

Voluntary

Toccata in D major

Marcel Lanquetuit
(1894-1985)

Please come forward to listen to the organ voluntary.

*If you need to leave the sanctuary before the conclusion of the voluntary,
please do so quietly so that all may enjoy our musical gift to God.*

*You are invited to join us for refreshments and fellowship in the
McClain Room following worship this evening.*

*The Dismissal
asserts the
relationship
between
worship and
living. It is
a call to
mission, a call
to live the
baptismal and
Eucharistic life
in the world.*



SERVING IN OUR WORSHIP

Maundy Thursday

Dave Fullerton, Jim Jaworski, Lisa Snabes, *Ushers*
Nat Samuel, Kurt Anstaett, *Lectors*
Carrie Healy, *Intercessor*
Gary Martin, *Verger*
Lucas Christopoulos, *Crucifer*
Regan Christopoulos, *Chalice Bearer*
Jane Whitesides, Barbara Jones, Betsy Balyeat, Judy Devlin, Anne Taft, *Altar Guild*
Maddie Generes, Bob O’Kane-Trombley, *Videographers*

Good Friday

12:00 noon

Dave Fullerton, Jeri Gordon, Gary Martin, *Ushers*
David Webster, Mary Jo McMillin, *Lectors*
Mary Lou Bracken, *Intercessor*
Jim Henderson, *Verger*
Kristin Koepfgen, *Chalice Bearer*
Barbara Jones, *Altar Guild*
Maddie Generes, Bob O’Kane-Trombley, *Videographers*

7:00 p.m.

Lois Ware, Gris Ware, Dave Fullerton, *Ushers*
Chris Cahill, Jim Walsh, *Lectors*
Todd Trubey, *Verger*
Phil Adams, Duncan Healy, *Chalice Bearer*
Kathy Shanley, *Altar Guild*

Easter Vigil

St Augustine’s Episcopal Church

The Reverend Nadia Stefko, *Rector*
The Reverend Sue Nebel, *Deacon*
Martin Kehe, *Associate for Music*
Mary Senn and Peter Sandstrom, *Lectors*

The Episcopal Church of St. James the Less

The Reverend Megan Miller, *Rector*
Joshua Langhoff, *Director of Music Ministries*
Colleen Schipfer, *Lector*

Christ Church

The Reverend Matthew Hanisian, *Rector*
The Reverend Cynthia Rigali-Lund, *Curate*
Richard Clemmitt, *Organist and Choirmaster*
Todd Gresick, *Organ Associate*
Brad Peterson, Christine Peterson, Debbie Ross, Kurt Anstaett, Robin Anstaett, *Ushers*
Nat Samuel, Wendy Samuel, *Lectors*
Anna Mills, *Verger*
Andrew McQueen, *Acolyte*
Carrie Healy, Duncan Healy, Dan MacDonald, Jane Whitesides, Lawson Whitesides, *Lay Eucharistic Ministers*
Carolyn Potter, Anne Taft, *Altar Guild*
Maddie Generes, Bob O’Kane-Trombley, *Videographers*

The Combined Choirs of St. Augustine’s, St. James the Less, and Christ Church.

Gifts for the Easter Flowers are Given to the Glory of God:

In gratitude for and in loving memory of our parents Edwin and Allein Ward and James and Gretchen Flood from Julie and Brian Flood.

In thanksgiving for Rowan, Fisher, and Barrett Joy Lund from Joan G. Shapiro.

In memory of Stephen M. Shapiro and Michael C. Shapiro from Joan G. Shapiro.

In thanksgiving for Michael, Andrew, and Caroline Snabes from Lisa Snabes.

In thanksgiving for our children Charlie Healy and Caroline and Charlie McLendon from Carrie and Duncan Healy.

In memory of our parents Patti and Laurin Healy and Nancy and Chuck Nadler from Carrie and Duncan Healy.

In memory of Helen and Allen Smith and Virginia and Louis Ware from Lois and Gris Ware.

In thanksgiving for family, friends and the Christ Church community from Debbie and Jeff Ross.

In thanksgiving for my loving family, Linda, David, Jenna and Tara Maclachlan from Mary Lou Bracken.

In thanksgiving for our granddaughters Tilden, Cate, Mabel and Margaret and for all our family and friends from Sarah and Kevin McCool.

In thanksgiving for our families, especially our parents from Nick Bos and Katherine Kirkpatrick Bos.

In thanksgiving for our clergy, Reverend Matthew and Reverend Cynthia, from Samuel and Naghma Suleman.

In memory of Richard C. Culbertson from his family.

In thanksgiving for our grandchildren, Lawson IV, Ellie, Sammy, Sadie and Paul from Jane and Lawson Whitesides.

In thanksgiving for the choir from Aaron and Priscilla Barlow.

In loving memory of John T.A. Price from his family.

In loving memory of Bill and Jean and Chase and Do from Denny and Jeannie Scully.

Gifts for the Easter Music are Given to the Glory of God:

In gratitude for and in loving memory of our parents Edwin and Allein Ward and James and Gretchen Flood from Julie and Brian Flood.

In thanksgiving for Rowan, Fisher, and Barrett Joy Lund from Joan G. Shapiro.

In memory of Stephen M. Shapiro and Michael C. Shapiro from Joan G. Shapiro.

In thanksgiving for Michael, Andrew, and Caroline Snabes from Lisa Snabes.

In thanksgiving for our children Charlie Healy and Caroline and Charlie McLendon from Carrie and Duncan Healy.

In memory of our parents Patti and Laurin Healy and Nancy and Chuck Nadler from Carrie and Duncan Healy.

In thanksgiving for Richard and Elizabeth Clemmitt and their gift of music from Carrie and Duncan Healy.

In thanksgiving for the lives and ministries of former Rector, William Lea, and his wife Jean Emert Lea from Anne and John Tuohy.

In thanksgiving for Elizabeth Clemmitt and her ministry of spiritual direction from Anne Lea Tuohy.

In gratitude for the ministry of Richard Clemmitt from Debbie and Jeff Ross.

In thanksgiving for Richard and Elizabeth Clemmitt and our wonderful choir from Mary Lou Bracken.

In thanksgiving for the birth of Parker James Willis from Kurt and Robin Anstaett.

In memory of Walter and Frieda Zegers and Robert and Mary K. Dooley from Willie Dooley.

In memory of my parents, Carolyn and Eugene, and grandparents, Dorothy and Karl, from Barbara Jones.

In thanksgiving for our Christ Church Winnetka family from Samuel and Naghma Suleman.

In memory of Richard C. Culbertson from his family.

In thanksgiving for my Christ Church family from Carol Culbertson.

In thanksgiving for the joy of the Christ Church Choir from Jane and Lawson Whitesides.

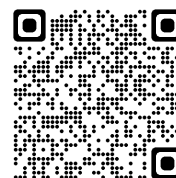
In memory of Bob Fox from the Christ Church Choir.

In loving memory of Daniel J. Marchuk from Rose, Jennifer, Megan and Stephanie.

In loving memory of John T.A. Price from his family.

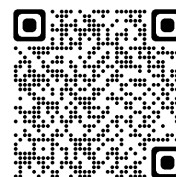


Please join St. Augustine's, Wilmette and other Episcopal churches in the 25th Annual Ricky Byrdsong Memorial Race Against Hate. On June 16, we will gather at Long Field in Evanston to run and walk in unity against racial hatred and violence. To join Episcopalians Unite Against Hate, please register using the QR code to the right. If you have questions, please contact Becky Wright at St. Augustine's in Wilmette at becky.wright@staschurch.org.



THE BEATLES MASS

The Episcopal Church of St. James the Less will celebrate our annual Beatles Mass on **Sunday, June 2, at 10 a.m.** Worship with music lovers of all ages at this service led by the St. James Fab Four, a professional cover band. Sing along to songs from "Help!" to "My Sweet Lord," and many more. After the service, stick around for brunch and a silent auction; all proceeds will benefit the church's outreach ministries. The Mass will be outdoors if weather permits.



Christ Church, Winnetka offers Taizé worship on the second Sunday of each month at 5:30 p.m. from September through May.

We invite you to enter a world of peace and beauty with us in our candle-filled worship space. You'll be surrounded in quiet succession by readings, prayers, silence, and lovely music.

Our next three Taizé Sundays will be April 14, May 12., and September 8. We'd love to have you with us. For more information, please contact Richard Clemmitt at rclemmitt@christchurchwinetka.org.





Christ Church Clergy and Staff

The Reverend Matthew Hanisian	Rector
The Reverend Cynthia Rigali-Lund	Curate
The Reverend Rod Quainton	Assisting Priest
Richard Clemmitt	Organist and Choirmaster
Todd Gresick	Organ Associate
Elizabeth Clemmitt	Primary Choir Director
Wendy Samuel	Director of Youth Ministries
Melissa Durbin	Director of Children's Ministries
Cindy Lyman	Financial Manager
Michelle Sweeney	Parish Administrator
Jim Caldwell	Facilities Manager
Karen Forsberg	Rummage Director
Mario Ruiz, Steve Tracy	Sextons
Gary Martin, Laura Sniader	Vestry Wardens



Visit us online at
www.christchurchwinnetka.org