



St George's Anglican Church, Malvern

**THE WORSHIP OF THE CHURCH
OVER THREE GREAT DAYS NOW CULMINATES IN:**

THE GREAT VIGIL OF EASTER

*(with The Blessing of the New Fire, The Vigil,
The Renewal of Baptismal Vows and the First Eucharist of Easter)*



'Trampling down death by death', Christ rises triumphant from the dead, bringing with him our first parents, Adam and Eve – representing all humanity.

THE GREAT VIGIL OF EASTER

From Maundy Thursday evening to Good Friday and the emptiness of Holy Saturday, Christians have, in public worship and private prayer, been on a pilgrimage of faith and imagination. Our gatherings have been without ending or blessing, as we have kept one liturgical action.

Our liturgy culminates tonight. Tonight's gathering is the greatest and most important in the Christian year: it is the Feast of Feasts, the Solemnity of Solemnities. From earliest times Christians have gathered through the night of Easter to recall the story of God's saving work, from creation through to the death and resurrection of our Lord Jesus Christ. The Easter Liturgy is not merely a presentation of God's work, however: it is a real experience of new life for all involved, a passing from darkness to light, which offers hope to all the faithful and, through us, to the whole world.

Thus, we begin in darkness, gathering outside to light the new fire, which 'scatters the darkness of the Night', and we light the Paschal Candle. 'Paschal' comes from the Greek word *Pasch* meaning Passover. Christ leads humanity through the waters of death to life, just as Moses once led God's people through the Red Sea from slavery into new life in the Promised Land. The Paschal or Easter Candle is marked with the cross, the symbol of life and death; Alpha and Omega, the first and last letters of the Greek alphabet, as a reminder that Christ is the beginning and end of all things; the numerals of the current year, a reminder that the Lord of all ages is present here and now; and five nails (containing incense) inserted into the wax to symbolise the wounds of Christ, but that those wounds are now transformed into the prayer Christ continually offers for us.

We hear the unfolding of God's saving work in the light of the Easter candle – and we all hold a light from that candle as we listen – because, for the Church, we can only understand what God has done and continues to do in the light of the Resurrection. Thus, the Candle will burn all day today, and in worship every day for the **Great Fifty Days of Easter**, until Pentecost. After that time, it will be lit for baptisms, confirmation and funerals. Today, too, we renew the vows made at our baptism, as Baptism and Easter are linked: if we have been baptised into a death like his, we will be raised into a resurrection like his.

The climax of our worship is the Eucharist in which, like the disciples on the Emmaus road, we recognise the Risen Lord in the breaking of the bread, and like the disciples in the upper room, and on the lakeside, we eat with the Risen Lord the new Passover meal of triumph over death.

THE SERVICE OF LIGHT

*The people gather near the entrance to the church in silence and darkness.
In the darkness, fire is kindled.*

The Celebrant greets the people and addresses them:

Beloved in Christ, on this most holy night,
when our Lord Jesus Christ passed from death to life,
the Church invites believers throughout the world
to come together in vigil and prayer.

This is the Passover of the Lamb, Jesus Christ.
We remember his death and celebrate resurrection,
confident that we shall share his victory
and live with him forever in God.

The Celebrant says the following prayer:

Lord of all creation, we thank you for the gift of fire,
in which you gave your Name to Moses from the burning bush.
By the † blessing of this new fire,
bring us to stand with awe on this holy ground,
our eyes alight with the glory we have seen in Christ,
and our hearts aflame with resurrection joy,
through the same Jesus Christ our Lord. **Amen.**

*The Paschal candle is brought to the President, who marks a cross and traces
Alpha and Omega and the numerals of the current year on it:*

Jesus Christ *yesterday and today
*the Beginning and the End
the *Alpha and the *Omega.
*All time *belongs to him *and all the *ages.
To him be glory and power,
through every age and for ever. **Amen.**

By his *holy and *glorious wounds,
*may Christ the Lord *guard us and *keep us. **Amen.**

The Paschal candle is lit from the new fire and the Celebrant says

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

The deacon takes the Paschal candle, lifts it high and sings

The light of Christ.

The people respond: **Thanks be to God.**

The Paschal candle, symbol of the Light of the Risen Christ coming into the world and dispelling all darkness, is carried into and through the church, and the people follow.

The procession pauses twice more: on each occasion the deacon announces:

The light of Christ.
Thanks be to God.

The Paschal candle is placed in its stand, and the people's candles are lit from it.

The ancient Easter Proclamation (the Exsultet) is then sung:

Rejoice, let them rejoice, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!
Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.
Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.

Therefore, dearest friends,
standing in the awesome glory of this holy light,
invoke with me, I ask you,
the mercy of God almighty,
that he, who has been pleased to number me,
though unworthy, among the Levites,
may pour into me his light unshadowed,
that I may sing this candle's perfect praises.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right and just, with ardent love of mind and heart
and with devoted service of our voice,

to acclaim our God invisible, the almighty Father,
and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father,
and, pouring out his own dear Blood,
wiped clean the record of our ancient sinfulness.

These, then, are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
whose Blood anoints the doorposts of believers.

This is the night,
when once you led our forebears, Israel's children,
from slavery in Egypt and made them pass dry-shod through the Red Sea.

This is the night,
that with a pillar of fire you banished the darkness of sin.

This is the night
that even now, throughout the world,
sets Christian believers apart from worldly vices
and from the gloom of sin, leading them to grace
and joining them to his holy ones.

This is the night,
when Christ broke the prison-bars of death
and rose victorious from the underworld.
Our birth would have been no gain, had we not been redeemed.

○ wonder of your humble care for us!

○ love, ○ charity beyond all telling,
to ransom a slave you gave away your Son!

○ truly necessary sin of Adam,
destroyed completely by the Death of Christ!

○ happy fault that earned so great, so glorious a Redeemer!

O truly blessed night, worthy alone to know the time and hour
when Christ rose from the underworld!

This is the night

of which it is written:

‘The night shall be as bright as day,
dazzling is the night for me, and full of gladness.’

The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners,
drives out hatred, fosters concord, and brings down the mighty.

On this, your night of grace, O holy Father,
accept this candle, a solemn offering,
the work of bees and of your servants’ hands,
an evening sacrifice of praise,
this gift from your most holy Church.

But now we know the praises of this pillar,
which glowing fire ignites for God’s honour,
a fire into many flames divided,
yet never dimmed by sharing of its light,
for it is fed by melting wax,
drawn out by mother bees to build a torch so precious.

O truly blessed night,
when things of heaven are wed to those of earth,
and divine to the human.

Therefore, O Lord,
we pray you that this candle,
hallowed to the honour of your name,
may persevere undimmed,
to overcome the darkness of this night.

Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.

May this flame be found still burning
by the Morning Star:

the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

Amen.

THE MINISTRY OF THE WORD

Before the readings begin, the Celebrant says:

Dear friends in Christ,
let us now listen attentively to the word of God,
recalling how God saved humanity throughout history and,
in the fullness of time,
sent Jesus Christ to be our redeemer.

All sit.

Four lessons from the Hebrew Scriptures are read, in which God's saving actions with the people of Israel are recalled, but read in the light of the Risen Christ – the Paschal Candle.

After each lesson, a brief silence for reflection is observed; we then 'respond' to the reading with either a psalm (sung by the choir), a canticle recited together, or a hymn and finally a collect is prayed.

Lesson 1: Genesis 1:1–2:4a

then the choir sings Psalm 136 (Chant by: S. H. Nicholson)

Silence

Collect:

Almighty and eternal God,
you created all things in wonderful beauty and order.
Help us now to perceive
how still more wonderful is the new creation,
by which in the fullness of time
you redeemed your people
through the sacrifice of Jesus Christ, our Paschal Lamb,
who lives and reigns for ever and ever. **Amen.**

Lesson 2: Exodus 14:10–31; 15:20–21

As a response, we say this canticle together, led by the reader:

I will sing to the LORD, for he has triumphed gloriously:
horse and rider he has thrown into the sea.

The LORD is my strength and my might,
and he has become my salvation;

this is my God and I will praise him,
my forebears' God, and I will exalt him.

Exodus 15:1b–13,17-18

Silence

Collect:

God of steadfast love,
by the power of your mighty arm
you once delivered your chosen people
through the waters of the Red Sea,
and gave us a sign of our salvation
through the waters of baptism.
Grant that all the peoples of the earth
may rejoice with Miriam and Moses in your saving work;
through, Jesus Christ, our Paschal Lamb,
who lives and reigns for ever and ever. **Amen.**

Lesson 3: Isaiah 54: 9–14

As a response all sing:



- I. I will praise you, Lord, you have rescued me,
and have not let my enemies rejoice over me.
O Lord, you have raised my soul from the dead,
Restored me to life from those who sink into the grave. **R.**

2. Sing psalms to the Lord, you who love him,
give thanks to his holy name.
His anger lasts but a moment; his favour all through life.
At night there are tears, but joy comes with the dawn. **R.**
3. The Lord listened and had pity.
The Lord came to my help.
For me you have changed my mourning into dancing,
O Lord my God, I will thank you for ever. **R.**

Silence

Collect:

Creator of the universe, Source of all light,
teach us to hold fast to the ways of wisdom,
that we may live for ever in the radiance of your glory;
through Jesus Christ, our Paschal Lamb,
who lives and reigns for ever and ever. **Amen.**

Lesson 4: Isaiah 55: 1–11

As a response, we say this canticle together, led by the reader:

Surely God is my salvation;

I will trust, and will not be afraid,
for the Lord God is my strength and my might;
he has become my salvation.

With joy you will draw water from the wells of salvation.

And you will say on that day:

Give thanks to the Lord,
call on his name;
make known his deeds among the nations;
proclaim that his name is exalted.

Isaiah 12: 2–4

Silence.

Collect:

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

Lesson 5: Ezekiel 36:24–28

then the choir sings Psalm 42 (chant by S. S. Wesley)

Silence

Collect:

Almighty and everlasting God,
in the paschal mystery you established the new covenant of reconciliation.
Give us a new heart and a new spirit,
that we may show forth in our lives what we profess by our faith;
through Jesus Christ, our Paschal Lamb,
who lives and reigns for ever and ever. **Amen.**

Celebrant: Alleluia! Alleluia! Christ is Risen! Alleluia!

All: He is risen indeed! Alleluia!!

The people now stand and extinguish their candles as we begin

THE FIRST EUCHARIST OF EASTER

*All the lights in the church come on. Bells are rung, and other joyful noises made.
Following a fanfare on the organ we sing:*

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

The Celebrant prays the Collect:

Eternal giver of life and light,
this holy night shines with the radiance of the risen Christ:
renew your Church with the Spirit given to us in baptism,
that we may worship you in sincerity and truth,
and shine as a light in the world;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

All sit

A reading from the letter of Paul to the Church in Rome:

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.

Romans 6:3–11

For the word of the Lord.

Thanks be to God.

The choir now leads the singing of the Hymn to the Risen Christ

Christ our Passover has been /sacrificed /for us:
so let us /cele/brate the /feast,

Not with the old leaven of cor/ruption and /wickedness:
but with the unleavened bread of sin/ceri/ty and /truth.

Christ once raised from the dead /dies no /more:
death has /no more do/minion /over him.

In dying he died to sin /once for /all:
in /living he /lives to /God.

See yourselves therefore as /dead to /sin:
and alive to God in /Jesus /Christ our /Lord.

Christ has been /raised . from the /dead:
the /first fruits of /those who /sleep.

For as by /one man came /death:
by another has come also resur/rection /of the /dead;
for as in /Adam all /die:
even so in Christ shall /all be /made a/live.

Chant: George Thalben-Ball (1896–1987)

All stand to hear the Easter Gospel

Colin Mawby (1936 – 2019)

Al - le - lu - ia! Al - le - lu - ia!
Al - le - lu - ia! Al - le - lu - ia!

Alleluia! Alleluia! Alleluia! Alleluia

I am the first and the last, says the Lord, and the living one;
I was dead, and behold, I am alive for evermore.

Alleluia! Alleluia! Alleluia! Alleluia

Deacon: The Lord be with you.

All: And also with you

Deacon: Hear the gospel of our Lord Jesus Christ, according to Matthew.

All: Glory to you Lord Jesus Christ.

After the sabbath, as the first day of the week was dawning,
Mary Magdalene and the other Mary went to see the tomb.

And suddenly there was a great earthquake;

for an angel of the Lord, descending from heaven,
came and rolled back the stone and sat on it.

His appearance was like lightning, and his clothing white as snow.

For fear of him the guards shook and became like dead men.

But the angel said to the women,

‘Do not be afraid;

I know that you are looking for Jesus who was crucified.

He is not here; for he has been raised, as he said.

Come, see the place where he lay. Then go quickly and tell his disciples,

“He has been raised from the dead, and indeed he is going ahead of you to
Galilee; there you will see him.” This is my message for you.’

So they left the tomb quickly with fear and great joy,
and ran to tell his disciples.

Suddenly Jesus met them and said, ‘Greetings!’

And they came to him, took hold of his feet, and worshipped him.

Then Jesus said to them,

‘Do not be afraid; go and tell my brothers to go to Galilee;
there they will see me.’

Matthew 28: 1–10

Deacon: For the gospel of the Lord.

All: Praise to you Lord Jesus Christ.

Recessional: Erstanden ist der Heil’ge Christ by J.S. Bach (1685-1750) BWV 628

The Sermon

After the Sermon, silence is kept.

THE BAPTISMAL LITURGY

(including the Blessing of the Water and the Renewal of Baptismal Vows)

All stand.

The Paschal candle is carried in procession to the font.

As it passes each pew, all candles are relit, and the people turn towards the font.

During the procession, we sing:

1. The day of resurrection!
Earth tell it out abroad;
the Passover of gladness,
the Passover of God:
from death to life eternal,
from earth up to the sky,
our Christ has brought us over
with hymns of victory.
2. Our hearts be pure from evil
that we may see aright
the Lord in rays eternal
of Resurrection light;
and listening to his greeting
may hear, so calm and strong,
his own 'All hail' and, hearing
may raise the victors' song.
3. Now let the heavens be joyful
and earth her song repeat,
the whole earth shout in triumph
her living Lord to greet;
let all things seen and unseen
their notes of gladness blend,
for Christ the Lord has risen,
our joy that has no end.

Words: St John of Damascus (c. 675–740)

tr John Mason Neale (1818–66) alt.

Music: Ellacombe, Melody from Mainz Gesangbuch, 1833

When the procession reaches the baptistry, and all are in place, water is poured into the font and the Celebrant begins this Thanksgiving:

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

We give you thanks that at the beginning of creation
your Holy Spirit moved upon the waters to bring forth light and life.
With water you cleanse and replenish the earth;
you nourish and sustain all living things.

Thanks be to God.

We give your thanks that through the waters of the Red Sea
you led your people out of slavery into freedom,
and brought them through the River Jordan
to new life in the land of promise.

Thanks be to God.

We give your thanks for your Son Jesus Christ:
for his baptism by John, for his anointing with the Holy Spirit.

Thanks be to God.

We give you thanks that through the deep waters of death,
Jesus delivered us from our sins and was raised to new life in triumph.

Thanks be to God.

We give you thanks for the grace of the Holy Spirit
who forms us in the likeness of Christ
and leads us to proclaim your kingdom.

Thanks be to God.

And now we give you thanks that we are made one with Christ in his death
and resurrection.

Pour out your Holy Spirit in blessing,
that this water may be a sign of our new birth in Baptism.
May we continue for ever in Jesus Christ our Lord,
in the unity of the Spirit, now and for ever. **Amen.**

[During this final prayer, the Paschal Candle is plunged into the baptismal water thrice, to represent the descent of Christ into hell to transform and hallow the waters of chaos, and bring new life to them through his resurrection.]

My brothers and sisters, now that our Lenten observance is ended, let us reaffirm the promises we made in baptism.

Do you turn to Christ?

I do.

Do you repent of your sins?

I do.

Do you renounce all that is evil?

I do.

I ask you now to reaffirm as yours the faith of the Church.

Do you believe in God the Father?

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

Do you believe in God the Son?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
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;
from there he will come 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. Amen.**

This is the faith of the Church.

This is our faith.

**We believe in one God:
Father, Son, and Holy Spirit. Amen.**

Will you each, by God's grace, strive to live as a disciple of Christ, loving God with your whole heart, and your neighbour as yourself, until your life's end?

I will with God's help.

God our Creator,
Rock of our salvation,
has given us new birth by water and the Spirit,
and forgiven our sins
through Jesus Christ our Lord.
May God keep us faithful to our calling
now and for ever. **Amen.**

Water is sprinkled over the people.

THE GREETING OF PEACE

Christ is risen. Alleluia! Alleluia!

He is risen indeed. Alleluia! Alleluia!

The peace of the risen Lord be always with you.

And also with you.

Tonight, and throughout the Easter season, we exchange the greeting:

Christ is risen, alleluia! He is risen indeed, alleluia!

The following hymn is sung, during which the Paschal Candle leads the ministers back to the sanctuary. The gifts of the people are brought to the altar, which is then prepared for the Eucharist.

1. Ye choirs of new Jerusalem,
 your sweetest notes employ,
the Paschal victory to hymn
 in strains of holy joy.
2. How Judah's lion burst his chains,
 and crushed the serpent's head;
and brought with him from death's domains
 the long-imprisoned dead.
3. From hell's devouring jaws the prey
 alone our Leader bore;
his ransomed hosts pursue their way
 where he hath gone before.
4. Triumphant in his glory now
 his sceptre ruleth all,
earth, heaven and hell before him bow
 and at his footstool fall.
5. While joyful thus his praise we sing,
 his mercy we implore,
into his palace bright to bring
 and keep us ever more.
6. All glory to the Father be,
 All glory to the Son,
All glory, Holy Ghost, to thee,
 while endless ages run. Alleluya! Amen.

*Words: St Fulbert of Chartres (d. 1028),
Tr. Robert Campbell (1814–68)
Music: 'St Fulbert', H. J Gauntlett (1805 – 76)*

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The Celebrant continues with a prayer appropriate to the season, recalling God's saving acts and culminating with:

Therefore with angels and archangels
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

**Holy, holy, holy Lord,
God of power and might.
Heaven and earth are full of your glory,
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The prayer continues, recalling the Supper our Lord shared with his disciples, until:

Let us proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

The prayer continues until it concludes with a triumphant song of praise:

**Blessing and honour and glory and power are yours
for ever and ever. Amen.**

Silence is kept

As our Saviour Christ has taught us, we are confident to pray:

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

THE BREAKING OF THE BREAD AND THE COMMUNION

The Celebrant breaks the bread, then says

As this broken bread was once many grains,
which have been gathered together and made one bread:
**so may your Church be gathered
from the ends of the earth into your kingdom.**

This invitation to Communion is given:

Alleluia! Christ our Passover is sacrificed for us.
Therefore, let us keep the feast. Alleluia!

The disciples knew the Lord Jesus in the breaking of the bread.
The disciples knew the Lord Jesus in the breaking of the bread.

The bread which we break, alleluia,
is the communion of the body of Christ.
The disciples knew the Lord Jesus in the breaking of the bread.

We are one body, alleluia, for though many we share one bread.
The disciples knew the Lord Jesus in the breaking of the bread.

Draw near with faith, to feed on Christ in your hearts with thanksgiving.
Alleluia!

During Communion the choir will sing the following anthems:

Now the green blade riseth, from the buried grain,
Wheat that in dark earth many days has lain;
Love lives again, that with the dead has been:
Love is come again, like wheat that springeth green.

In the grave they laid him, Love whom men had slain,
Thinking that never he would wake again,
Laid in the earth like grain that sleeps unseen:
Love is come again, like wheat that springeth green.

Forth he came at Easter, like the risen grain,
He that for three days in the grave had lain;
Quick from the dead my risen Lord is seen:
Love is come again, like wheat that springeth green.

When our hearts are wintry, grieving, or in pain,
Thy touch can call us back to life again,
Fields of our hearts that dead and bare have been:
Love is come again, like wheat that springeth green.

Words J. M. C. Crum (1872–1958)
Music: 'Noël Nouvelet', French traditional carol
Arr. Simon Lindley (b. 1948)

When all have received communion, silence is kept.

THE SENDING OUT OF GOD'S PEOPLE

President: Most glorious Lord of life,
we thank you that you nourish us in these Easter mysteries.
Fill us with the Spirit of love
and unite us in faith,
that we may witness to the resurrection
and show your glories to all the world.
Living God,
make us apostles of the risen Christ.
Give us joyful hearts, words of hope,
and grace to recognize the Lord Jesus when he meets
us, wherever we are on the road.

The Blessing

The Bishop pronounces the following:

The blessing of the Living God,
who brings light out of darkness,
be upon you now and forever. **Amen.**

The blessing of the risen Christ,
who sends you as apostles into all the world,
be upon you now and for ever. **Amen.**

The blessing of the Holy Spirit,
who fills the church with joy and praise,
be upon you now and forever. **Amen.**

The blessing of our God, the most holy and glorious Trinity,
Father, Son, and Holy Spirit,
be upon you and remain with you now, and forever. **Amen.**

Go in peace to love and serve the Lord. Alleluia! Alleluia!
In the name of Christ. Amen. Alleluia! Alleluia!

HYMN

1. The strife is o'er the battle done;
now is the Victor's triumph won;
O let the song of praise be sung.

Alleluya!

2. Death's mightiest powers have done their worst
And Jesus has his foes dispersed;
Let shouts of praise and joy outburst.

Alleluya!

3. On the third morn he rose again,
glorious in majesty to reign;
O let us swell the joyful strain.

Alleluya!

4. Lord by the stripes which wounded thee
From death's dread sting thy people free,
That we may live, and sing to thee.

Alleluya!

Words: Latin, 17th century
Tr. Francis Pott (1832–1909)
Music: 'Vulpius' (Gelob't Sei Gott),
melody from Vulpius's *Gesangbuch* (Jena, 1609)
Harmony by Henry Ley (1887–1962)

Postlude

Christ lag in todesbanden (Christ lay in death's bonds), BWV 625
J.S. Bach (1685–1750)

CHRIST IS RISEN, ALLELUIA!
HE IS RISEN INDEED, ALLELUIA!

A joyous and blessed Easter to you all.