March 31, 2018

Holy Eucharist, 7:30 pm

The Great Vigil of Easter

Jesus says, “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.” At Christ Episcopal Church, we nurture the minds and hearts of people living in Silicon Valley. Join us as we grow and bring Christ’s message of love and reconciliation to a busy, modern world.
The Kindling of the New Fire

In darkness, the Celebrant invites God’s people to gather in vigil and prayer.
The New Fire is kindled; after which the Celebrant addresses the people.

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

Let us pray.

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

The Lighting of the Paschal Candle

The Paschal Candle is lighted and then carried at the head of the procession to the chancel.

Three times the procession pauses to sing.

After the Paschal Candle has been placed in its stand, the Celebrant begins singing the Exsultet, an ancient Easter proclamation dating from the seventh century.

During the Exsultet, the following is sung:

The Exsultet continues

Cantor: … 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
The Liturgy of the Word

Celebrant

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

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 there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.”

So God created humankind in his image, in the image of God he created them; male and female he created them.

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

Reader  The Word of the Lord

People  Thanks be to God.

Antiphon  

All Shall Be Well

Text: Julian of Norwich (c. 1342-1416)

Music: Eric Tuan (b. 1990)

Sung three times by the choir and congregation.

Prayer  kneeling

Celebrant  Let us pray. (Silence)

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.

Israel’s Deliverance at the Red Sea  seated

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, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers.”

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh’s horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their
chariot wheels so that they turned with difficulty. The Egyptians said, “Let us flee from the Israelites, for the LORD is fighting for them against Egypt.”

Then the LORD said to Moses, “Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.” So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the LORD saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses.

Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them:

“Sing to the LORD, for he has triumphed gloriously; horse and rider he has thrown into the sea.

Reader The Word of the Lord
People Thanks be to God.

Antiphon All Shall Be Well Text: Julian of Norwich (c. 1342-1416)
Music: Eric Tuan (b. 1990)

Sung three times by the choir and congregation.

Prayer Let us pray. (Silence)

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

The Valley of 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.

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.

Reader The Word of the Lord
People Thanks be to God.

Antiphon All Shall Be Well Text: Julian of Norwich (c. 1342-1416)
Music: Eric Tuan (b. 1990)

Sung three times by the choir and congregation.

Prayer kneeling
Celebrant Let us pray. (Silence)

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

The Gathering of God’s People seated Zephaniah 3:14-20

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

Reader The Word of the Lord
People Thanks be to God.

Antiphon All Shall Be Well Text: Julian of Norwich (c. 1342-1416)
Music: Eric Tuan (b. 1990)

Sung three times by the choir and congregation.

All shall be well, and all shall be well, and all
manner of thing shall be well.

Prayer kneeling

Celebrant Let us pray. (Silence)

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

The Renewal of Baptismal Vows

All Standing

Celebrant Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, now that our Lenten
observance is ended, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy Catholic Church.

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

**People** I do.

**Celebrant** Do you believe in God the Father?

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

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

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

**Celebrant** Do you believe in God the Holy Spirit?

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

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

**People** I will, with God’s help.

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

**People** I will, with God’s help.

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

**People** I will, with God’s help.

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

**People** I will, with God’s help.

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

**People** I will, with God’s help.

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

**The Great Easter Acclamation**

**Celebrant** Alleluia! Christ is risen!

**People** The Lord is risen indeed. Alleluia!

*All the lights come up.*

*The candles at the altar are lit from the Paschal Candle and aspergions are offered throughout the church.*
A fanfare sounds and the congregation joins the choir in singing the Gloria.

1. Glory to God in the highest, and peace to his people on earth.
2. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.
3. 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;
4. You are seated at the right hand of the Father: receive our prayer.
5. For you alone are the Holy One, you alone are the Lord,
6. You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect

Celebrant The Lord be with you.
People And also with you.

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

Epistle

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.

Gospel Proclamation

This 17th-century liturgical drama narrates the scene at the tomb on Easter morning, drawing on language from the Gospel of John and the Song of Songs.

Narrator:
Mary Magdalen: Anna Boadwee
First Angel: Anke Delingat
Second Angel: Megan D’Andrea
Continuo: Eric Tuan

Translation: Robert L. Kendrick

Narrator:
Mary Magdalen stood at the tomb, mourning; as she wept, she turned to the tomb, and saw two angels in white sitting there, and said to them:

Mary Magdalen: Nun quem diligit anima mea vidistis?

Angels: Mulier, quid ploras? Quem quæritis?

Mary Magdalen: Tulerunt Doiminum meum et nescio ubi poserunt eum. Quæsivi per noctem et non inveni.

First Angel: Qualis est dilectus tuus ex dilecto, O pulcherrima mulierum?
Mary Magdalen:
Dilectus meus candidus et rubicundus, elctus ex millibus; totus amabilis, totus desiderabilis.

Second Angel:
Dic nobis, Maria, quis est dilectus tuus?

Mary Magdalen:
Dilectus meus, amor meus speciosus forma præ filii hominum. 
Crucifixus Iesus est.
O mea lux, ubi es?
O amor meus, ubi es?
O vita mea, ubi es?
Veni, diletce mi, veni, amore tuo langueo, veni, amore tuo morior.

Angels:
Quid quaeritis vivendum cum mortuis? Surrexit, non est hic; præcedet vos in Galileam; alleluia, Maria. Noli amplius plorare, gaude, lætare.

All:
Dicamus ergo, gaudentes, lætantes, psallentes, amantes, dicamus: alleluia. O dies serena, O lux fortunate, O dies amena, O dies beata, cæntemus, psallamus, amenus, canamus, alleluia.

Mary Magdalen:
My beloved is white and ruddy, chosen among thousands; completely loveable, completely desirable.

Second Angel:
Tell us, Mary, who is your beloved?

Mary Magdalen:
My beloved, my love is beautiful among the sons of men; 
He is the crucified Jesus. 
O my light, where are you?
O my love, where are you?
O my life, where are you?
Come, my beloved, come, for I languish for your love, come, for I am dying for your love.

Angels:
Why do you seek the living among the dead? He has risen, he is not here, He will go before you to Galilee, alleluia, Mary. Weep no more, but rejoice and be glad.

All:
Let us therefore say, jubilant, joyful, singing, loving, let us say: alleluia. 
O bright day, O fortunate dawn, O sweet day, O blessed day, let us sing songs and psalms, let us love, let us sing: alleluia.

Homily
The Rev. Claire Dietrich Ranna

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

Holy Communion

Music at the Offertory
Since By Man Came Death (from Messiah)  George Frideric Handel (1685-1759)

Text: I Corinthians 15:21-22

Since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, even so in Christ shall all be made alive.
Offertory Response

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 him thanks and praise.

The Celebrant continues

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

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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

The Great Thanksgiving - Eucharistic Prayer B

Celebrant

People

Celebrant

People

Celebrant

People

Sanctus

Hymn S129
The people stand or kneel.

The Celebrant continues

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

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father,

Celebrant and People

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

The Celebrant continues

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

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

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

Celebrant

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

People and Celebrant

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.
Breaking of the Bread
A period of silence is kept.

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

Fraction Anthem

Hymn S161

The Invitation
All are welcome to receive Holy Communion.

Music at the Communion  All Shall Be Well
Text: Julian of Norwich (c. 1342-1416)
Music: Eric Tuan (b. 1990)
Sung three times by the choir and congregation.

A Song of True Motherhood
Charles Rus (b. 1960)
Text: Julian of Norwich (c. 1342-1416)

God chose to be our mother in all things
and so made the foundation of his work,
most humbly and most pure, in the Virgin’s womb.

God, the perfect wisdom of all, arrayed himself in this humble place.
Christ came in our poor flesh to share a mother’s care.
Our mothers bear us for pain and for death;
our true mother, Jesus, bears us for joy and endless life.

Christ carried us within him in love and travail
until the full time of his passion,
And when all was completed and he had carried us so for joy,
still this could not satisfy the power of his wonderful love.
All that we owe is redeemed in truly loving God,
   for the love of Christ works in us;
    Christ is the one whom we love.
    God chose to be our mother...

All Stand.

**Celebrant** Let us pray.

**Celebrant and People**

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

**Blessing**

**Recessional Hymn**  
*Jesus Christ is risen today*  
Hymn 207

**Dismissal**

**Celebrant** Let us go forth in the name of Christ. Alleluia, Alleluia!
**People** Thanks be to God. Alleluia, Alleluia!

**Postlude**  
*Saraband (For the morning of Easter)*  
Herbert Howells  
(1892-1983)

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Dear Guest: We are pleased to have you here to celebrate with us. We wish you the Lord’s grace as you leave here today. If you are seeking a faith community, we invite you to return here any Sunday. You can visit us on the web at www.ccla.us to learn more about opportunities for spiritual growth and service to others. May God’s blessings continue to be with you.
Music Notes

At the beginning of this evening’s service, Rev. Claire chants the *Exsultet*, an Easter proclamation dating from the sixth century, before the paschal candle. This joyful and theologically rich text narrates the history of salvation from Adam’s fall to Christ’s resurrection, and the multi-layered symbolism of the paschal candle: the tower of fire that led the Israelites out of Egypt, as well as the radiant light of the risen Christ.

After each of the readings in the Liturgy of the Word, the choir sings a response by our music director, Eric Tuan. *All Shall be Well* sets a haunting text by the 14th-century English mystic Julian of Norwich. An anchoress from the East Anglian city of Norwich, Julian was also the first attested female author in the English language. Her book *Revelations of Divine Love* describes a series of sixteen visions of God, experienced during a serious illness, that gave her a deep sense of God’s all-encompassing presence and love. In perhaps her most famous words, Julian describes God as saying, “All shall be well, and all shall be well, and all manner of thing shall be well” – words she writes were said “most tenderly, showing no manner of blame to me nor to any who shall be saved.”

This evening, four singers from Convivium offer a liturgical drama for Easter by the 17th-century composer Chiara Margarita Cozzolani. A nun at the convent of Santa Radegonda in Milan, Cozzolani was part of a centuries-long tradition of cloistered women composing and performing polyphonic music, evidence for which dates back to the Las Huelgas Codex of the early 14th century. Despite ecclesiastical censure, the women of Santa Radegonda regularly performed elaborate polyphony with instruments; indeed, Cozzolani published four volumes of music for Vespers and the Mass during her lifetime. Her dramatic dialogue *Dialogo fra Maria Magdalena* narrates the scene at the tomb on Easter morning as described in the Gospel of John. When Mary Magdalen arrives at the tomb, the angels ask, “Why do you weep? For whom do you seek?” Mary replies in luxuriant, romantic language drawn from the Song of Songs, describing the crucified Jesus as “white and ruddy...completely loveable, completely desirable.” The angels announce, “He is risen, he is not here,” before all four characters join together in a joyful triple-time dance of joy.

At the offertory, the choir offers one of the most dramatic choruses from George Frideric Handel’s beloved oratorio *Messiah*. Originally from Germany, Handel represented a diverse and cosmopolitan blend of musical influences; the oratorio became a genre in which Handel was able to blend the drama of Italian opera with the grandeur of the Anglican choral tradition. His most famous contribution to the genre is undoubtedly *Messiah*, composed in 24 days in 1741 to a scriptural libretto compiled by Charles Jennens. The chorus *Since By Man Came Death* draws a sharp contrast between the old life of sin in Adam, represented by unaccompanied choral singing in the Renaissance style, and the new life of resurrection in Christ, which springs to life in a jaunty, thoroughly Baroque concertato style accompanied by instruments.

We return to the words of the 14th-century English mystic Julian of Norwich at the communion. One of the most vivid elements of her theology was her conceptualization of God as female; she famously wrote, “To motherhood as properties belong natural love, wisdom and knowledge - and this is God.” The contemporary musician and liturgist Charles Rus draws on this aspect of Julian’s writings in his *Song of True Motherhood*, which reminds that “Our mothers bear us for pain and for death; our true mother, Jesus, bears us for joy and endless life.”

We turn to the music of the 20th-century English composer Herbert Howells for the postlude, with the composer’s *Saraband (For the morning of Easter)* providing a joyful, yet reflective close to this evening’s service. Through his choral and organ works, Howells imbued the Anglican tradition with a newly mystical quality in which the hazy sonorities of the French impressionists met the sinuous lines of Tudor polyphony. Howells’s *Saraband* illustrates his fondness for Renaissance dances, with its stately triple meter and stress on the second beat of each bar being characteristic of the dance form. As the musicologist Diane Cooke observes, this elegant dance “communicates its Resurrection theme with various manifestations of genuine happiness: stately majesty at the opening, followed by poignant blissfulness in the central section, and then raucous ecstasy at the first theme’s recapitulation.”

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