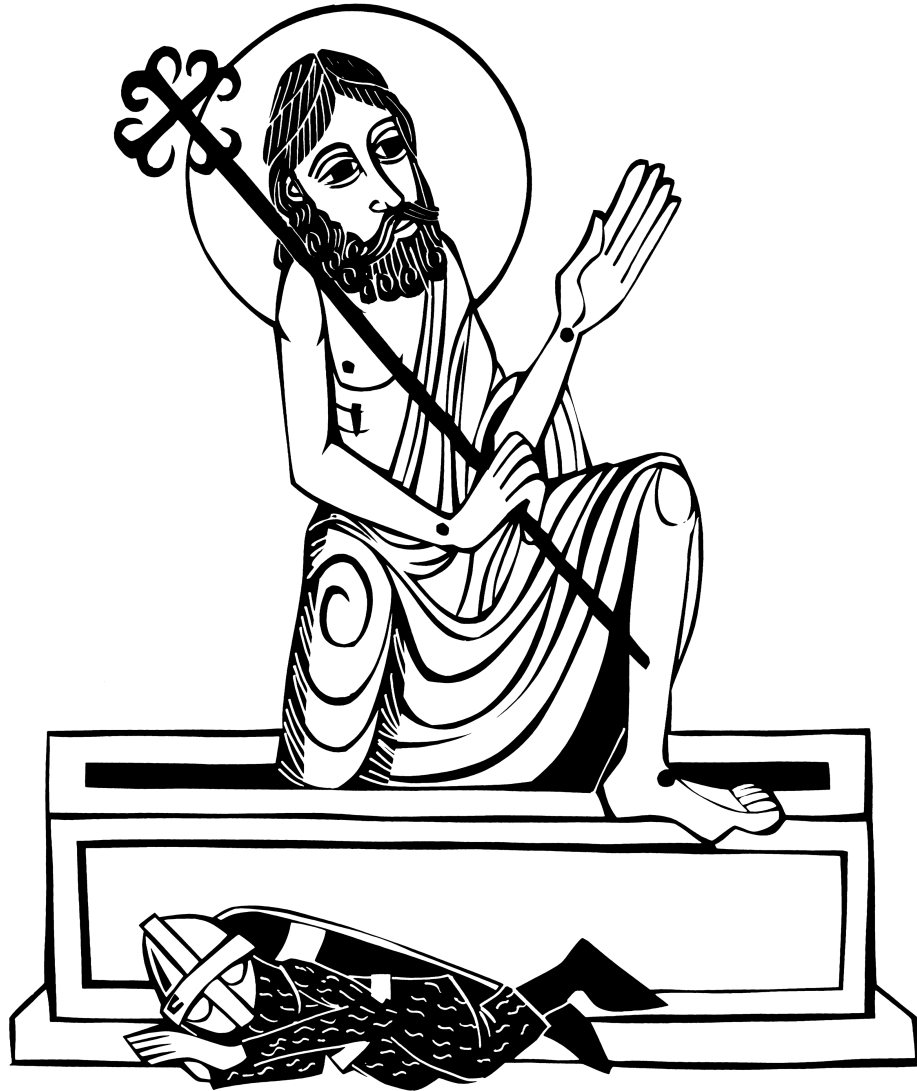


The Feast of the Resurrection



Jesus said to her, “Woman, why are you weeping?
Whom are you looking for?” ~ *John 20:15*

Easter Sunday, March 31 at 8AM & 10AM



ST. JOHN

EPISCOPAL CHURCH

Celebrating faith, sharing community



**Welcome to
St. John:
Happy
Easter!**

This service bulletin will guide your participation in our worship service. You may also follow along in the (red) Book of Common Prayer (BCP), p. 355.

We say together the text in **bold**.

Our liturgy welcomes people of all ages. For those who desire it, the **Nursery** is open and staffed by our professional team. An Usher can direct you.

Hearing devices are available at both entrances to the church. An usher is happy to assist you.

Easter is the center and climax of the Christian year. The coming seven weeks of Easter Season are a celebration and an exploration of God's sacrificial, loving victory over every form of death and destruction. Easter assures of God's never-failing love, affirms our identity as God's children, and enables us to embody God's love for the world.

Holy Eucharist, Rite II

Prelude

*Lift Up Your Heads
He is Risen, He is Risen!
Psalm XIX*

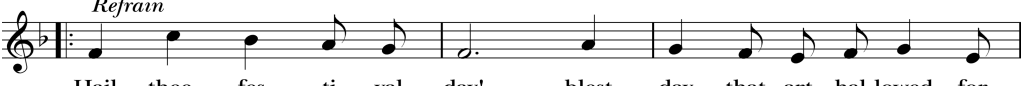
Handel/Schweizer
Cathy Moklebust
Marcello/Mays

Welcome and Announcements

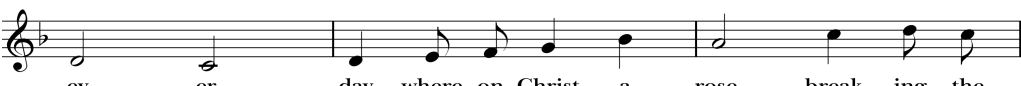
Processional *Hail thee, festival day*

Hymn 175

Refrain

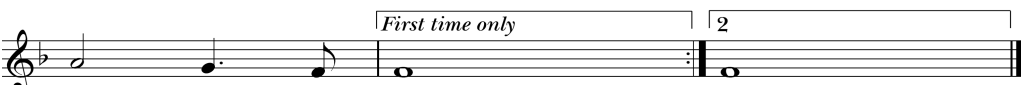


Hail thee, fes - ti - val day! blest day that art hal-lowed for -




ev - er, day where-on Christ a - rose, break - ing the

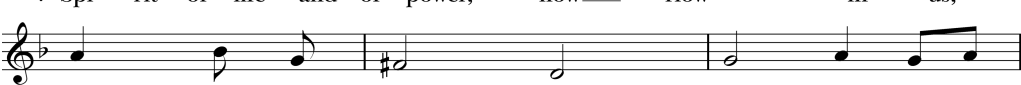
First time only 2



king - dom of death. death.




1 Lo, the fair beau - ty of earth, from the death of the
3 Dai - ly the love - li - ness grows, a - dorned with the
5 God the cre - a - tor, the Lord, who rul - est the
7 Spi - rit of life and of power, now flow in us,




win - ter a - ris - ing! Ev - ery good
glo - ry of blos - som; hea - ven her
earth and the hea - vens, guard us from
fount of our be - ing, light that dost


Repeat Refrain



gift of the year now with its Mas - ter re - turns:
gates un - bars, fling - ing her in - crease of light:
harm with - out, cleanse us from e - vil with - in:
light - en - all, life that in all dost a - bide:



2 He who was nailed to the cross is Lord and the
4 Rise from the grave now, O Lord, who art au - thor of
6 Je - sus the health of the world, en - light - en our
8 Praise to the Giv - er of good! Thou Love who art



ru - ler of na - ture; all things cre - a - ted on
life and cre - a - tion. Tread - ing the path - way of
minds, thou Re - deem - er, Son of the Fa - ther su -
au - thor of con - cord, pour out thy balm on our

Repeat Refrain



earth sing to the glo - ry of God:
 death, life thou be - stow - est on all:
 preme, on - ly - be - got - ten of God:
 souls, or - der our ways in thy peace:

The refrain may be sung once by choir alone and repeated by all. The stanzas may be sung by choir alone, alternately by contrasted groups, or by all.

Words: Venantius Honorius Fortunatus (540?-600?); tr. *The English Hymnal*, 1906, alt. By permission of Oxford University Press. Music: *Salve festa dies*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.


Celebrant Alleluia. Christ is risen.

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

Celebrant Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Hymn of Praise *This is the feast of victory* Hymn 417


Antiphon



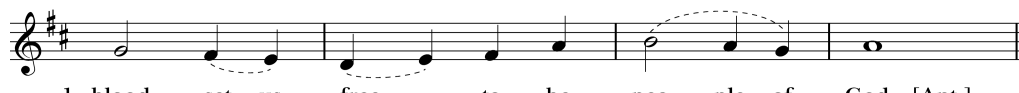
This is the feast of vic - to - ry for our God.



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



1 Wor - thy is Christ, the Lamb who was slain, — whose
 2 Pow - er, rich - es, wis - dom, and strength, — and
 3 Sing — with all the peo - ple of God, — and
 4 Bless - ing, hon - or, glo - ry, and might be to
 5 For — the Lamb — who was slain has be -



1 blood set us free — to be peo - ple of God. [Ant.]
 2 hon - or, — bless - ing, and glo - ry are his. [Ant.]
 3 join in the hymn of all cre - a - tion. [Ant.]
 4 God and the Lamb for ev - er. A - men. [Ant.]
 5 gun his — reign. — Al - le - lu - ia! [Ant.]

Final Antiphon



This is the feast of vic - to - ry for our God.



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

Words: Revelations 5:12-13; adapt. John W. Arthur (1922-1980). Reprinted from *Lutheran Book of Worship*. Copyright © 1978, by permission of Augsburg Fortress on behalf of the publishers and copyright holders. Music: *Festival Canticle*, Richard Hillert (b. 1923). Copyright © Richard Hillart.

Our weekly **liturgy** (i.e., form of worship) follows a pattern that Christians have enacted for centuries gathering in God's house, proclaiming God's deeds in scripture and song, communing with God in prayer, and eventually gathering at the altar/table to be nourished by Christ's Body & Blood. This pattern is how we remember God's love for us. It also allows us to remember ourselves as God's people for the world.

Every service of the **Eucharist, or Mass**, is divided into two sections: the Liturgy of the Word and the Liturgy of Holy Communion. The first section borrows from Jewish synagogue patterns of readings, teaching & prayer. The second section is a gathering – a literal a “re-remembering” – of the Body of Christ around the table of Christ as we celebrate the Last Supper. Jesus instructed us to, “do this in remembrance of me” (Lk 22:19).

The **Collect** is a short prayer that changes every week, yet its function remains the same. This opening petition is meant to *collect* our scattered thoughts and intentions as we communally direct our hearts and minds to God.

In today's **First Reading**, the prophet Isaiah is speaking to people who are suffering under the shroud of exile. They fear that God has abandoned them, however the prophet describes a future when God will remove every cloud of sorrow by preparing a feast; a rich banquet where tears will be wiped away from all faces and where death itself will be swallowed up forever. In light of the Resurrection of Jesus, Christians believe the Eucharist, or Holy Communion, is an embodiment and a foretaste of this heavenly banquet.

The Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray:

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated

First Reading

Isaiah 25:6-9

On this mountain the LORD of hosts will make for all

peoples

a feast of rich food, a feast of well-aged wines,
of rich food filled with marrow, of well-aged wines
strained clear.

And he will destroy on this mountain
the shroud that is cast over all peoples,
the sheet that is spread over all nations;
he will swallow up death forever.

Then the Lord GOD will wipe away the tears from all faces,
and the disgrace of his people he will take away from
all the earth,
for the LORD has spoken.

It will be said on that day, Lo, this is our God; we have
waited for him, so that he might save us.

This is the LORD for whom we have waited;
let us be glad and rejoice in his salvation.

The Word of the Lord.

Thanks be to God.

Psalm 118:1-2,14-24 *Sung by choir*

Give thanks to the LORD, for he is good; *
his mercy endures for ever.

Let Israel now proclaim, *
"His mercy endures for ever."

The LORD is my strength and my song, *
and he has become my salvation.

There is a sound of exultation and victory *
in the tents of the righteous:
"The right hand of the LORD has triumphed! *
the right hand of the LORD is exalted!
the right hand of the LORD has triumphed!"
I shall not die, but live, *
and declare the works of the LORD.
The LORD has punished me sorely, *
but he did not hand me over to death.
Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the LORD.
"This is the gate of the LORD; *
he who is righteous may enter."
I will give thanks to you, for you answered me *
and have become my salvation.
The same stone which the builders rejected *
has become the chief cornerstone.
This is the LORD's doing, *
and it is marvelous in our eyes.
On this day the LORD has acted; *
we will rejoice and be glad in it.

Second Reading

Acts 10:34-43

Peter began to speak to Cornelius and the other Gentiles: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ--he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to

Today's **Psalm** concludes a cycle of songs used during Passover, which celebrates Israel's deliverance from slavery. In the Psalm, salvation is depicted as a victory that expresses God's loving kindness, or mercy. The people's response includes songs of praise and thanksgiving in God's house, or Temple. The rejected stone is a way of describing the people themselves, who were considered weak and unworthy by stronger nations. God's mercy has now given them a place of supreme honor.

Today's **Second Reading** comes from Peter's missionary speech to the house of Cornelius, a Gentile centurion. According to Peter, Cornelius' conversion demonstrates that salvation in Christ is impartial and open to all. Peter's sermon also summarizes the basic preaching of the apostles. All who celebrate the Eucharist join the apostles as witnesses to Jesus' resurrection.

Thanks be to God.

The pattern of call & response after each Reading is both an invitation and a reminder to hear the ancient words of Scripture as God's living Word for us today – especially when these words are unfamiliar or challenging. The Liturgy becomes our tutor, helping us to hear God's voice.

preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

The Word of the Lord.

Thanks be to God.

Hymn *He is risen*

Please stand

Hymn 180

1 He is ris - en, he is ris - en! Tell it out with
2 Come, ye sad and fear - ful - heart - ed, with glad smile and
*3 Come, with high and ho - ly hymn - ing, hail our Lord's tri -
4 He is ris - en, he is ris - en! He hath o - pened
joy - ful voice: he has burst his three days' pris - on;
ra - diant brow! Death's long sha - dows have de - part - ed;
um - phant day; not one dark - some cloud is dim - ming
hea - ven's gate: we are free from sin's dark pris - on,
let the whole wide earth re - joice: death is con - quered,
Je - sus' woes are o - ver now, and the pas - sion
yon - der glo - rious morn - ing ray, break - ing o'er the
ris - en to a ho - lier state; and a bright - er
we are free, Christ has won the vic - to - ry.
that he bore— sin and pain can vex no more.
pur - ple east, sym - bol of our Eas - ter feast.
Eas - ter beam on our long - ing eyes shall stream.

Words: Cecil Frances Alexander (1818-1895), alt. Music: *Unser Herrscher*, Joachim Neander (1650-1680).

The Gospel Reading

John 20:1-8

Celebrant The Holy Gospel of our Lord Jesus Christ
according to John+

People **Glory to you, Lord Christ.**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my

Today's **Gospel** describes a discovery of the empty tomb and the responses of bewildered disciples alongside the appearance of Jesus to Mary Magdalene. Her first instinct is to tell Peter and the others.

Notably, the simple fact of an empty tomb does not produce faith. Only after their encounter with the Risen Jesus do they come to understand scripture about the resurrection of the dead. The beloved disciple, who is portrayed as a model Christian disciple, is the first one to see *and* believe. Mary, Peter, and the others come to believe after the appearance of Jesus or a report of his appearance.

This ancient confession of the universal Church unites us as one Body across time & space. **The Creed** provides an apostolic lens, or perspective, for understanding scripture. It also articulates foundational beliefs about the Triune God of Christian Faith. It is both a safeguard & inspiration, providing a shared foundation for our individual spiritual journeys.

God and your God’.” Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.

Celebrant The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

The Reverend Eric Hillegas

The Nicene Creed

Please stand

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit, he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.



O God, we pray for your holy Catholic Church;

That we all may be one.

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

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons; especially Michael, our Presiding Bishop; Audrey, our Bishop; Eric our Rector;

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

We pray for all who govern and hold authority in the nations of the world; especially Joseph our President, Josh our Governor, and all our local officials;

That there may be justice and peace on the earth.

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

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble, especially Ron, Janis, Bob, Ted, Bill, MaryEllen, Richard, Joel, Rich, Dan, Randy, Charlie, Vernon, Joanie, Evelyn, Erin, Bill, Richard, Ray, Victoria, Lance, Donna, Marilyn, Alvina, Gerald and family, Ron, Denise, and Carol;

That they may be delivered from their distress.

Give to the departed eternal rest; especially Anna, Granville, Jasper, Richard, Samuel, and Judith;

Let light perpetual shine upon them.

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

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others, either silently or aloud.

Pause for petitions from the People.

The Celebrant adds a concluding Collect.

The Peace *Please stand*

Celebrant The peace of the Lord be always with you.

People **And also with you.**

Each week we **pray** for the Church, the world, the suffering & the dead. We pray for those who are closest to us, as well as those who are furthest away, being reminded in prayer that our family in Christ includes strangers whom we may never meet. The specific language & global perspective are offered to shape & inform our individual prayers throughout the week.

Q. What are the sacraments?

A. The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.
(BCP, 857)

Having heard the Scriptures proclaimed (Readings) and having responded in faith (Creed), having prayed our intentions and having confessed our sins, we now exchange the language of reconciliation in Christ (2 Cor. 5:16-21), the language of heaven: *shalom*, or **peace**.

THE HOLY COMMUNION

The word **Eucharist** is a Greek term for “thanksgiving.” This is the family meal of the Church. We thank the Father for sending the Son to heal and to reconcile a broken world through the power of the Spirit.

Q. What is the Holy Eucharist?

A. The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.
(BCP, 859)

The Offertory

Easter Fanfare

David Ashley White

The Presentation of Eucharistic Elements

The strife is o'er

Hymn 208

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

Ped.

1 The strife is o'er, the bat - tle done, the vic - to -
2 The powers of death have done their worst, but Christ their
*3 The three sad days are quick - ly sped, he ris - es
4 He closed the yawn - ing gates of hell, the bars from
5 Lord! by the stripes which wound - ed thee, from death's dread

1 ry of life is won; the song of tri - umph
2 le - gions hath dis - persed: let shout of ho - ly
3 glo - rious from the dead: all glo - ry to our
4 heaven's high por - tals fell; let hymns of praise his
5 sting thy serv - ants free, that we may live and

1 has be - gun. Al - le - lu - ia!
2 joy out - burst. Al - le - lu - ia!
3 ris - en Head! Al - le - lu - ia!
4 tri - umphs tell! Al - le - lu - ia!
5 sing to thee. Al - le - lu - ia! [Ant.]

Antiphon (at the end)

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

Ped.

Words: Latin, 1695; tr. Francis Pott (1832-1909), alt. Music: *Victory*, Giovanni Pierluigi da Palestrina (1525-1594); adapt. and arr. William Henry Monk (1823-1889).

The Great Thanksgiving: Eucharistic Prayer D BCP 372

Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

The Celebrant continues.

Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

Sanctus S125

Richard Proulx

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

The prayer begins with the opening dialogue, the **sursum corda** ("Lift up your hearts...").

Sanctus, Benedictus

This proclamation includes two songs of praise. "Holy, Holy, Holy" is the song of angels surrounding God's throne (Rev. 4:8). "Hosanna!" is the song of pilgrims who welcomed Jesus to Jerusalem on Palm Sunday (Matt. 21:9). We join with both the angels of heaven and all those looking for God's deliverance in our world.

Bread and wine are offered in remembrance of the Last Supper in which Jesus took bread and wine and gave to his disciples, instructing them to “do this in remembrance of me.”

In the **fraction**, or breaking of bread, the Passion of Christ is “publicly exhibited” before our eyes (Gal. 3:1).

The Celebrant continues with a remembrance of salvation history and Jesus’ Words of Institution at the Last Supper until ... we praise you and we bless you.

**We praise you, we bless you,
We give thanks to you,
And we pray to you, Lord our God.**

The Celebrant continues with prayers, summoning the Holy Spirit, until:

Celebrant Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **Amen.**

The Lord’s Prayer

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

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

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

Fraction Anthem S154

David Hurd

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

Invitation to Communion

Celebrant The Gifts of God for the People of God.

*Ushers will invite each row. Please notify an usher to receive Communion at your pew. Communion in the Episcopal Church is open to all baptized Christians. Please come to the altar rail when invited; either kneel or stand. To receive the **bread** place one hand cupped on top of the other with palms facing up. Gluten-free wafers are available upon request. **Wine** may be received either from the common chalice or from a tray of individual cups which follows the chalice.*

Communion Music

Good Christian Friends, Rejoice & Sing Cathy Mokebust
This Joyful Eastertide George Woodward/Charles Wood
Allegro Maestoso Felix Mendelssohn

Ablutions *At the Lamb's high feast* Hymn 174

1 At the Lamb's high feast we sing praise to our vic - to - rious King,
2 Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;
3 Might - y vic - tim from on high, hell's fierce powers be - neath thee lie;
4 Eas - ter tri - umph, Eas - ter joy, these a - lone do sin de - stroy.

who hath washed us in the tide flow - ing from his pierc - ed side;
Is - rael's hosts tri - um - phant go through the wave that drowns the foe.
thou hast con - quered in the fight, thou hast brought us life and light:
From sin's power do thou set free souls new - born, O Lord, in thee.

praise we him, whose love di - vine gives his sa - cred Blood for wine,
Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;
now no more can death ap - pall, now no more the grave en - thrall;
Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise:

gives his Bo - dy for the feast, Christ the vic - tim, Christ the priest.
with sin - cer - i - ty and love eat we man - na from a - bove.
thou hast o - pened par - a - dise, and in thee thy saints shall rise.
ris - en Lord, all praise to thee with the Spi - rit ev - er be.

Words: Latin, 1632; tr. Robert Campbell (1814-1868), alt. Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750).

At the **altar** we offer ourselves to God, allowing ourselves to be broken & shared, like bread and wine, for the world. Finally, we receive the bread & wine – the Body & Blood of Christ – our spiritual food & drink, which unites us to Christ and his risen life.

Q. What are the benefits which we receive in the Lord's Supper?

A. The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life. (BCP, 859-60)

The term **Mass** derives from a Latin dismissal: *Ite, missa est*, or “Go, you are sent.”

Post Communion Prayer

BCP 365

Celebrant Let us pray.

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

The Blessing

The response is: **Amen.**

Recessional *Jesus Christ is risen today*

Hymn 207

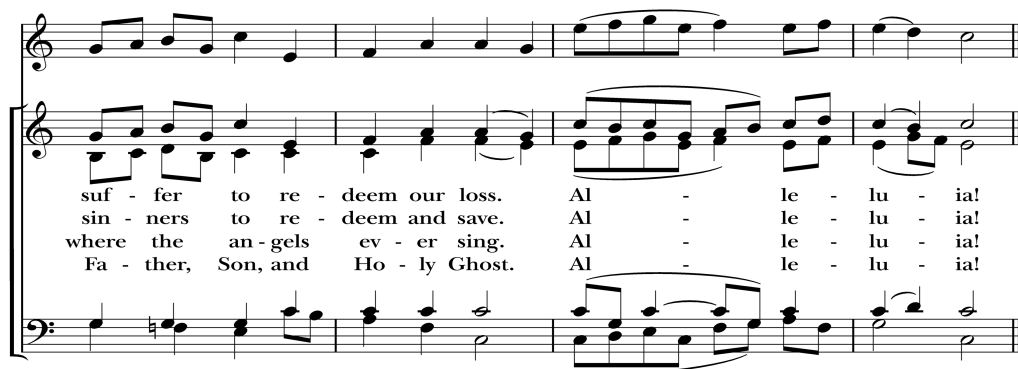
Descant



1 Je - sus Christ is risen to - day, Al - le - lu - ia!
2 Hymns of praise then let us sing, Al - le - lu - ia!
3 But the pains which he en-dured, Al - le - lu - ia!
4 Sing we to our God a - bove Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!
un - to Christ, our heaven - ly King, Al - le - lu - ia!
our sal - va - tion have pro - cured; Al - le - lu - ia!
praise e - ter - nal as his love; Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!
who en - dured the cross and grave, Al - le - lu - ia!
now a - bove the sky he's King, Al - le - lu - ia!
praise him, all ye heaven - ly host, Al - le - lu - ia!



Words: Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt. St. 4, Charles Wesley (1707-1788). Music: *Easter Hymn*, from *Lyra Davidica*, 1708; adapt. *The Compleat Psalmodist*, 1749, alt., desc. *Hymns Ancient and Modern*, Revised, 1950. Descant by permission of Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission.

Dismissal

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

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

Postlude *Toccata from Symphony No. 5*

Charles Marie Widor

**The flowers on the High Altar are given to the
glory of God and in loving memory of:**

Anna, Granville, Jasper, Richard, Samuel, and Judith



Special thanks to our **Easter Musicians**: Todd Richardson, Trumpet; James Colonna, Trumpet; Christina Colonna, French Horn; Jon Moyer, Trombone; Richard Auen, Trombone; Scott Harper, Timpani.

Parish Prayer List

Please Pray For: Ron, Janis, Bob, Ted, Bill, MaryEllen, Richard, Joel, Rich, Dan, Randy, Charlie, Vernon, Joanie, Evelyn, Erin, Bill, Richard, Ray, Victoria, Lance, Donna, Marilyn, Alvina, Gerald and family, Ron, Denise, and Carol.

The Departed: Anna Brenner (4/1), Granville B. Dailey (4/1), Jasper N. Palumbo (4/3), The Rev. Richard W. Scheer (4/4), Samuel Deisher (4/5), and Judith C. Draucker (4/6).

Birthdays: Rodney Barnett (4/3) and Rae McKee (4/4).

Announcements

Easter Community Lunch: Today we host our annual Easter Lunch to serve our community, with particular attention to those in service industries and those who have nowhere to celebrate Easter. If you are interested in helping, please check with Kris Potter Klouse in the Parish Hall after today's service.

Excerpts in margin notes are adapted from, *Planning for Rites and Rituals: A Resource for Episcopal Worship*.

Easter Memorials and Honoraria

In Loving Memory of:

Doris D. Andrews
Frances Nace Hoffman Bosserman
Colin Bradley
Harvey Bradley
C. Clair Brown, Jr.
Sara C. Brown
Richard Corcoran
Byron Daudelin
Elizabeth Deisher
Samuel Deisher
Elinor Kelsey Dent
Helen McCay Dent
Roy McCay Dent
Nina Fissel
Dorothea M. Garman
Donald Geiselman
Margaret Geiselman
William Geiselman
Allison Hall
Robert Hall
Ann D. Harding
A. Shelley Hennessy
Ursula G. Hennessy
Mr. and Mrs. Emory Hershner
Julie M. Hillegas
Roger L. Hillegas
Morgan G. Hively
Terry L. Hively
Francis B. Hoffman
Elizabeth C. Holly
H. Hobart Holly
Virginia N. Holly
Eunice S. Holmes
Anna W. W. Kelsey
Frederick T. Kelsey
Joan S. Kelsey
Whitney T. Kelsey
The Rev. and Mrs. George Kemp
Carolyn R. Kirkpatrick
Henry H. Kirkpatrick, Jr.
Debra Kopecki
Anthony Lopez
Barbara MacBride

Dorothy MacBride
Dr. J. Edgar MacBride
Emily J. B. McCay
Joshua P. McCay
Ruth N. McKittrick
Reid Evans Menzer
W. Millerd Morgan
Charles Musselman, Jr.
Charles Musselman, Sr.
Edward Musselman
Helen Musselman
Sarah Musselman
Sue Musselman
Barry Peters
Jane Peters
Emily G. Phillips
Frank H. Phillips
Fred E. Robertson
Steven E. Robertson
Carol Rogers
Donald Rogers
Frank Rogers
Barbara A. Rupert
The Sampedro Family
Aspen Shaffer
Mary Shaffer
Michael Shaffer
Ronald J. Shaffer
Shirley A. Shaffer
E. Annamary Smith
Vernon R. Smith
Beth Carroll Vedder
Richard Vowles
Rick Vowles
Sybil A. Walk
Marlene Weisdack
The Rev. and Mrs. Goodell E. Williams
Kathryn Williamson
Norma Wilson
Sheila Woodhall

In Thanksgiving for:

Frances Gribbon Menzer