



TRINITY *Episcopal* CHURCH  
GULPH MILLS

SUNDAY OF THE RESURRECTION

(EASTER DAY)

**HOLY EUCHARIST**



'While It Was Still Dark', © Jan Richardson.

*Trinity welcomes all, gathering in faith, serving in love,  
and proclaiming the abundant life with hope through Jesus Christ.*

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APRIL 5 2026

# THE WORD OF GOD

Book Of Common Prayer, pp. 355-60

In the Episcopal Church, the Prelude typically refers to a piece of music that is played immediately before the beginning of a service and generally reflects the theme, liturgical season, or occasion of the day.

## The Preludes

'The Day of Resurrection'

M. Burkhardt

'That Easter Morn'

R. Cundick

"Procession on 'Hallelujah'" performed by Trinity Bells

arr. M. Kel

## The Presentation of the Paschal Candle

Dear friends in Christ:  
on this most holy day,  
in which our Lord Jesus passed over from death to life,  
the Church invites her members,  
dispersed throughout the world,  
to gather in praise and prayer.

For this has been the Passover of the Lord,  
in which, by hearing his Word and celebrating his Sacraments,  
we share in his victory over death.

The light of Christ.

People

Thanks be to God.

## The Procession of the Paschal Candle

(Please stand)

## The Processional Hymn 'Jesus Christ is Risen Today' - Hymn 207 (H-1982)

*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!

The musical score consists of two systems of staves. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The first system contains the first four lines of the hymn, and the second system contains the final four lines. The piano part features a descant at the beginning of each system.

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!

suf - fer to re - deem our loss. Al - le - lu - ia!  
 sin - ners to re - deem and save. Al - le - lu - ia!  
 where the an - gels ev - er sing. Al - le - lu - ia!  
 Fa - ther, Son, and Ho - ly Ghost. 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.

Worship begins with God. God takes the initiative, calling us together. Our first act of public worship, then, is to heed God's call and to join with others in praising Him. These words remind us that our worship centers in God, not in ourselves.

Sometimes called a Prayer of Illumination, this Collect asks that the Holy Spirit open our minds and our hearts to the Word so that we may not only hear but understand, believe and praise God.

As a Trinitarian acclamation, the Gloria is an appropriate way to acknowledge with thanks and joy that we are the beneficiaries of the unmerited gift of God's grace and mercy.

### The Easter Proclamation

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

### The Collect for Purity

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.  
 People Amen.

### Gloria in excelsis Deo

1. Glo - ry to God in the high - est, and  
 peace to his peo - ple on earth. 2. Lord God, heav'n - ly  
 King, al - might - y God and Fa - ther, we wor - ship you, we  
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you

take a - way the sin of the world: have mer - cy  
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
ceive our prayer. 6. For you a - lone are the Ho - ly One, —  
you a - lone — are the Lord, 7. you a - lone are the Most —  
High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God — the Fa - ther. A - men.

*In light of God's great saving work, this prayer asks God to help us serve him faithfully. 'Collect' is from the Latin 'collecta' meaning a gathering together.*

*At services in the ancient Jewish synagogue, a series of biblical lessons were read, a practice imitated in Christian worship from early times.*

### The Salutation and Collect

<i>People</i>	The Lord be with you. And also with you.
	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 sit)*

### The Lessons

#### The First Lesson

Acts 10:34-43

Gentiles hear the good news.

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 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.
<i>People</i>	Thanks be to God.

For Jews and Christians, this ancient songbook of prayers is one of the primary resources for worship. They were also Jesus' prayers—recall his allusions various psalms throughout the Gospels, such as Psalm 22:1 in Matt. 27:46 and Mk. 15:34, Pss. 42:5, 11, and 43:5 in Matt. 26:38, Jn. 12:27. The psalms are emotive, repetitious, contradictory, earthy, angry and full of wonder at simple things.

The Psalm

Psalm 118:19, 24, 28

E<sup>b</sup> B<sup>7</sup>

Group 1 Group 2 Group 1 Group 2

1 This is the day, this is the day that the Lord has made, that the  
 2 O - pen to us, o - pen to us the gates of God, the  
 3 You are our God, you are our God, we will praise your name, we will

B<sup>b</sup>

Group 1 Group 2 Group 1

Lord has made. We will re - joice, we will re - joice and be  
 gates of God; we will go in, we will go in and  
 praise your name; we will give thanks, we will give thanks for your

E<sup>b</sup> A<sup>b</sup> All

Group 2

glad in it, and be glad in it. This is the day that the  
 praise the Lord, and praise the Lord. O - pen to us the  
 faith - ful - ness, for your faith - ful - ness. You are our God; we will

E<sup>b</sup> A<sup>b</sup> E<sup>b</sup>

Lord has made; we will re - joice and be glad in it.  
 gates of God; we will go in and praise the Lord.  
 praise your name; we will give thanks for your faith - ful - ness.

Group 1                      Group 2                      All                      E<sup>b</sup>/B<sup>b</sup>    B<sup>b</sup>7    E<sup>b</sup>

This is the day, this is the day that the Lord has made.  
O - pen to us, o - pen to us the gates of God.  
You are our God, you are our God; we will praise your name.

Words: Psalm 118:19, 24, 28  
 Music (THIS IS THE DAY): Fijian folk melody; Les Garrett, 1967, © 1967, 1980 Universal Music—  
 Brentwood-Benson Songs

*The Second Lesson (often one of the Epistles) is usually read in sequence, and the readings from the Jewish Scriptures are related to either the Gospel or the Epistle readings.*

**The Second Lesson**      Colossians 3:1-4

The new life in Christ.

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

The Word of the Lord.

*People*                      Thanks be to God

*(Please stand)*

**The Gradual Hymn** 'Christ is Alive! Let Christians Sing' - Hymn 182 (H-1982)

1 Christ is a - live! Let Chris - tians sing. His cross stands  
 2 Christ is - a - live! No long - er bound to dis - tant  
 3 Not throned a - bove, re - mote - ly high, un - touched, un -  
 4 In ev - ery in - sult, rift, and war where co - lor,  
 5 Christ is a - live! His Spi - rit burns through this and

1 emp - ty to the sky. Let streets and homes with  
 2 years in Pal - es - tine, he comes to claim the  
 3 moved by hu - man pains, but dai - ly, in the  
 4 scorn or wealth di - vide, he suf - fers still, yet  
 5 ev - ery fu - ture age, till all cre - a - tion

1 prais - es ring. His love in death shall nev - er die.  
 2 here and now and con - quer ev - ery place and time.  
 3 midst of life, our Sa - vior with the Fa - ther reigns.  
 4 loves the more, and lives, though ev - er cru - ci - fied.  
 5 lives and learns his joy, his jus - tice, love, and praise.

Words: Brian A. Wren (b. 1936), rev. Copyright © 1975 by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Truro*, melody from *Psalmody Evangelica, Part II*, 1789; harm. Lowell Mason (1792-1872), alt.

(Please stand)

The reading from the Gospels, the climactic reading, has attracted special ceremonies, such as standing, at least as far back as the late fourth century. The reading of the Gospel and the book itself symbolize the presence of Christ in the liturgy of the word just as the Eucharistic prayer and the Eucharistic elements symbolize His presence in the liturgy of the altar.

### The Holy Gospel

John 20:1-18

The Lord be with you.

People

And also with you.

✠ 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 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.

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

*(Please sit)*

### **The Sermon**

*(Please stand)*

### **The Nicene Creed**

*People* 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.

*The sermon may teach; it may even be therapeutic; it may offer a more profound knowledge of the biblical text, but these are all side effects, not the main point of preaching. Though the reading and preaching of the Word are not a sacrament, it is sacramental. That is to say, by reading and preaching, Christ does indeed become present to the congregation, just as He becomes present in the celebration of the Eucharist.*

*The Nicene Creed is a statement of belief widely used in Christian liturgy. It is called Nicene because it was originally adopted in the city of Nicaea (present-day İznik, Turkey) by the First Council of Nicaea in 325. In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. It defines Nicene Christianity. The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.*

*(Please kneel)*

*The BCP uses the title "Prayers of the People" for the oratio fidelium or general intercessions in the Eucharist. Such prayers have a long and venerable history. Their existence was first mentioned by Justin Martyr about the year 150, and for centuries they formed a vital part of the Daily Office and Eucharistic liturgy. In the early church they usually included a long series of biddings that were chanted by a deacon, to each of which the people responded with Kyrie eleison.*

## **The Parish Prayer**

*People*

Let us pray -  
Gracious Father,  
your loving providence has brought us into  
the sacred fellowship of this parish.  
Help us to praise you with such holy worship;  
serve you with unselfish love;  
and to give so generously for the spread of your kingdom  
that we may be worthy members  
of the one holy catholic and apostolic Church,  
faithfully fulfilling our mission:  
to make known your truth,  
help the needy,  
and proclaim the abundant life in your name.  
This we pray through Jesus Christ, our Lord.  
Amen.

## **The Intercessions**

### **Confession of Sin**

*People*

Let us confess our sins against God and our neighbor.

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.

We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of Your Name.  
Amen.

## **The Absolution**

*People*

✠ Almighty God have mercy on you,  
forgive you all your sins  
through our Lord Jesus Christ,  
strengthen you in all goodness,  
and by the power of the Holy Spirit  
keep you in eternal life.  
Amen.

*(Please stand)*

## **The Peace**

*People*

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

*(We greet one another in the name of the Lord)*

*The Confession of Sin is the corporate acknowledgement of our sin (missing the mark) and our desire to live into the fullness of God's call for us.*

*In the Absolution the priest proclaims God's abundant grace and declares forgiveness to all.*

*The Peace is an ancient practice among Christians. It is a sign of love, affection, reconciliation, and greeting.*

The Offertory Hymn 'At the Lamb's High Feast We Sing' - Hymn 174 (H-1982)

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).

### The Offertory Sentence

Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost!

### The Offertory Blessing

Blessed are you, Lord, God of all creation.  
Through your goodness we have these gifts to share.  
Yours, Lord, is the greatness, the power, the glory,  
the splendor and the majesty;  
for everything in heaven and on earth is yours.  
All things come from you and of your own do we give to you.

*People* ✠ Blessed be God for ever.

Blessed are you, Lord, God of all creation.  
Through your goodness we have this bread to offer,  
which earth has given and human hands have made.  
For us it becomes the bread of heaven.

*People* ✠ Blessed be God for ever.

Blessed are you, Lord, God of all creation.  
Through your goodness we have this wine to offer,  
fruit of the vine and work of human hands.  
For us it becomes the cup of salvation.

*People* ✠ Blessed be God for ever.

## THE HOLY COMMUNION

Book Of Common Prayer, pp. 361-66

### *Sursum Corda*

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

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

*People* Let us give thanks to the Lord.  
It is right to give him thanks and praise.

### The Eucharistic Preface

It is indeed right, our duty and our joy,  
always and everywhere to give you thanks,  
almighty and eternal Father,  
and in these days of Easter to celebrate with joyful hearts  
the memory of your wonderful works.

For by the mystery of his passion, Jesus Christ, your risen Son,  
has conquered the powers of death and hell  
and restored in us the image of your glory.

And so, in the joy of this Passover,  
earth and heaven resound with gladness;  
while angels and archangels and the powers of all creation  
sing for ever the hymn of your glory:

*In the words of Sursum Corda we give thanks for the life, death and resurrection of Christ, in whom and through whom creation is restored in God's perfect likeness and all creation is united to God and each other. The consecratory prayer concludes with the Great AMEN.*

*The Eucharistic Preface to begin the Eucharistic Prayer expresses the great richness of the liturgical seasons - Advent, Christmas, Epiphany, Lent, and so on. They are theological lyrics, sometimes of great beauty.*

In the Sanctus we join with saints and angels and all of creation in a song of praise and

## Sanctus and Benedictus

People

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.

Music: From *A Community Mass*; Richard Proulx (b. 1937). Copyright © 1971, 1977 GIA Publications, Inc.

*(Please kneel)*

Jesus did four important things when he shared bread with the disciples: he took bread, blessed it, broke it, and gave it. And after he rose from the dead, the disciples recognized Jesus by these same four actions. He did the same when he fed the crowd of five thousand people who had heard him come to preach (Matt. 14).

These Words of Institution ('Do this for the remembrance of me') are addressed not to the congregation, but to God. This is not a re-enactment of the Last Supper, but a prayer to God.

## Words of Institution

Holy and gracious Father:  
in your infinite love you made us for yourself, and,  
when we had fallen into sin and become subject to evil and death,  
you, in your mercy, sent Jesus Christ,  
your only and eternal Son,  
to share our human nature,  
to live and die as one of us,  
to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross,  
and offered himself, in obedience to your will,  
a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death,  
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."

The Memorial Acclamation follows the Institution narrative - the words Jesus used at the Last Supper over bread and wine. It is our response to God's coming to dwell among us, particularly in the transformation of bread and wine into Christ's Body and Blood.

The Epiiclesis is a liturgical invocation of the Holy Spirit for the purpose of consecrating the Eucharistic elements. It follows the Words of Institution and is regarded as the point at which the eucharistic bread and wine become the body and blood of Christ.

The Lord's Prayer forms the natural climax of our participation in Christ's self-offering. Our corporate recitation binds us together at a focal point in the celebration and expresses our unity with one another in Christ.

Bread is broken in order to be shared. Symbolically Christians have seen in the breaking of the bread a reminder of the Lord's body broken on the cross and of our own need to be broken in order both to share in the life of Christ and to share that life with others.

## The Memorial Acclamation

*Celebrant*  
Therefore, according to his com - mand, O Fa - ther,

*Celebrant and People*  
We re - mem - ber his death, We pro - claim his re - sur -

rec - tion, We a - wait his com - ing in glo - ry.

## Epiiclesis

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving.

Recalling his death, resurrection, and ascension, we offer you these gifts.

- ✠ Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ.

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.

*People*

## The Lord's Prayer

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

*People*

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

## The Fraction

*People*

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

Agnus Dei is the Latin name under which the "Lamb of God" is honored within the Eucharist and, by extension, other Christian liturgies descending from the Latin tradition.

## Agnus Dei

*People*

Lamb of God, you take a - way the sins of the world:  
 have mer - cy on us. Lamb of God, you take a - way the  
 sins of the world: have mer - cy on us. Lamb of God,  
 you take a - way the sins of the world: grant us peace.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

Ecce Agnus Dei ('Behold the Lamb of God') was spoken by John the Baptist immediately before he baptized Christ.

## Ecce Agnus Dei

✕ Behold the Lamb of God,  
 behold him who takes away the sins of the world.  
 Happy are we who are called to his supper.

*People* Lord, I am not worthy to receive you;  
 but speak the word only and my soul shall be healed.

## The Invitation

The Gifts of God for the People of God.

Take them in remembrance  
 that Christ died for you,  
 and feed on him in your hearts by faith,  
 with thanksgiving.  
 Come.

## Anthems

'I Know that My Redeemer Liveth' performed by Tiffany Nack *G.F. Handel*  
 'The Day of Resurrection' performed by Trinity Bells *arr. P. Cota*

## The Post-communion Prayer

Let us pray -

*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.

The final part of Holy Communion proclaims our going out. Unlike all other prayers in the service, here we proclaim our readiness to go out into the world to love and to serve God. Nourished with the body and blood of Christ, we are ready to do God's work in the world.

The Blessing is not a closing prayer but God's blessing pronounced by the priest on the congregation as it is about to leave. We go out to meet joys and obligations, pleasures and troubles, secure in the shelter of God's trustworthy Word, and strong in its power.

## The Blessing

The peace of God,  
 which passes all understanding,  
 keep your hearts and minds  
 in the knowledge and love of God,  
 and of his Son Jesus Christ our Lord;  
 ✠ and the blessing of God almighty,  
 the Father, the Son, and the Holy Spirit,  
 be among you and remain with you always.  
 Amen.

People

(Please sit)

## Welcome, Parish Announcements

(Please stand)

## The Recessional Hymn 'The Strife is O'er, the Battle Done' - Hymn 208 (H-1982)

*Antiphon (at the beginning)*

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)*

The image shows a musical score for an antiphon. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#) and the time signature is common time (C). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!' are written below the treble staff. A 'Ped.' (pedal) marking is present at the beginning of the bass staff.

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 term 'Dismissal' comes from the Latin *ite, missa est*, "Go, it is the sending."

Postlude is the lesser-known counterpart to "prelude". At the root of both terms is the Latin verb 'ludere' ("to play"), and a postlude is essentially "something played afterward."

### The Dismissal

People

Alleluia, alleluia, go in peace to love and serve the Lord.  
Thanks be to God, Alleluia, alleluia.

### The Postlude

'Christ ist erstanden' (based on a tune by *J.S. Bach*)

*H. Rohlig*

## EASTERTIDE MEMORIAL FLOWERS

*Our beautiful Easter flowers were generously donated by:*

**Rick Braendle**

*In memory of Tom Lindstrom*

**Roger Castellani**

*In memory of Denise Castellani*

**Janet and Jack Fissel**

*In celebration of our thirteen grandchildren*

**Lynn Korba**

*In thanksgiving for my children and grandchildren*

*In memory of my husband Dr. V. Korba*

*In celebration of my Great Grandchild, Chase Michael Jordan*

**Beverly and John Loftus**

*In thanksgiving for our children, grandchildren and great grandchildren*

*In memory of John Loftus Jr., John Prante, and our parents*

*In celebration of Life at Trinity*

**Patty McBride**

*In memory of my parents and sister*

**Lorna Nixon**

*In thanksgiving for Rhoda and Cleon Morgan*

*In memory of Kenneth Nixon*

*In celebration of Morgan Anderson*

**Linda Nossler**

*In thanksgiving for my Trinity family*

*In memory of my parents Norma and Scott Nossler and my sister Debi Nossler*

*In celebration of my son Chris, my daughter-in-law Sammy and my granddaughter Madison*

**Dick Stacy**

*In memory of my parents, grandparents, and stepfather*

**Anne and Marty Trumpler**

*In thanksgiving for our family and our life at Trinity*