

CALVARY EPISCOPAL CHURCH
CINCINNATI, OHIO



ALLELUIA! CHRIST IS RISEN!

**EASTER SUNDAY, APRIL 20, 2025
THE HOLY EUCHARIST RITE II
11:00 AM**

Welcome to worship this Easter morning.

Alleluia! Christ is Risen! Today we celebrate the Resurrection of our Lord Jesus Christ. Whether Easter worship in an Episcopal Church is your tradition, or this is completely new to you, you are welcome! We hope that this bulletin, with notes in the side columns, will help you to enter more fully into worship with a better understanding of our prayers and traditions.

We believe that our prayer together shapes our belief. You're invited to be curious and to ask questions. How can we best include you? Please see an usher if you need help finding coloring material or the nursery for little ones, if you require a hearing aid to better participate, or if you have any other needs.

We're glad you've joined us here to learn about how we build our Liturgy together.

Please feel free to take notes during the service and bring any comments or questions you have to the priest after the service.

Things to note:

- "Liturgy" means "the work of the people."
- "Eucharist" means "Thanksgiving"
- "Communion," from "com" ("together") and "union" ("one") means "coming together as one"
- Our Liturgy is guided by The Book of Common Prayer (BCP), first printed in 1549. The current version is from 1979.
- Our music comes mainly from "The Hymnal 1982," "Wonder, Love & Praise," and "Lift Every Voice and Sing II" all printed by The Episcopal Church
- **Fun Fact: The different colors of the church seasons are not in the Book of Common Prayer and are a custom of ours, not a rule. Green in the spring and summer represents life and growth. Purple during Lent represents royalty and penitence. Purple was traditional in Advent too but recently blue is being used to represent preparation and anticipation (like the dark blue sky right before dawn). Red is used for the Holy Spirit (as in Pentecost) or martyrs (as in Palm Sunday). White is used for celebration such as Jesus' birth (Christmas) and Jesus' resurrection (Easter).**

Voluntary is a time for quiet meditation and spiritual preparation for the liturgy.

CARILLON PEAL

RECTOR'S WELCOME

VOLUNTARY

Voluntary in D Major

Johann Kaspar Fischer (1650-1746)

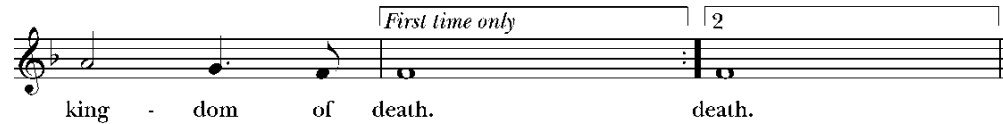
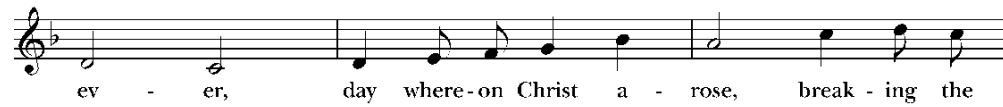
The music provides an offering of praise to God and a space for silent preparation for worship. The Voluntary today features music from our Skinner organ, one of the finest instruments of its kind in the region.

About the voluntary:

German Baroque composer Johann Kaspar Fischer was revered as one of the finest composers for keyboard during his time. Sadly, much of his compositional output was lost through the ages, so very little of his music is heard today. Today's *Voluntary in D Major* exhibits hallmarks of Fischer's style: careful balance of stateliness and lightness, flawless counterpoint, and elegant form.

-hh

FESTIVAL PROCESSIONAL HYMN ('82) 175 *Hail thee, festival day*



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



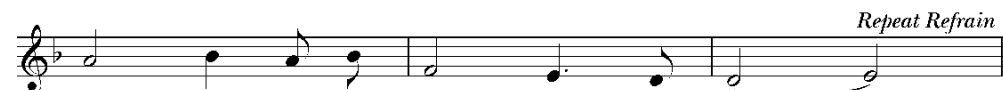
gift of the year now with its Mas - ter re - turns:
gates un - bars, fling - ing her in - crease of light:
harm with - out, cleanse us from e - vil with - in:
light - en all, life that in all dost a - bide:



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



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.

We prepare for our time together.

Did you know?

The first service of Easter started before dawn. Like the women who went early in the morning to Jesus' tomb, dozens of faithful members, and the Altar Guild, gathered to prepare the altar for Easter Worship.

We take our places and allow the prelude music to prepare us to meet the Risen Christ.

The bold portions are the parts the congregation says together.

The Entrance Procession is led by the cross and candles to brighten our path. The Altar Party find their place around the Altar. The choir leads the hymn and we sing together with whatever voice God has given us!

Fun Fact:

Music was traditionally used in worship to help people track the service (since it was in Latin).

THE WORD OF GOD *Please stand as you are able.*

Jesus Christ's resurrection is proclaimed three times.

Presider Alleluia! Christ is risen!

People The Lord is risen indeed! Alleluia!

COLLECT FOR PURITY SAID BY ALL

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.

SONG OF PRAISE ('82) 198 *Thou hallowed chosen morn of praise*

1 Thou hal - lowed chos - en morn of praise, that best and great - est
2 Come, let us taste the vine's new fruit, for heaven - ly joy pre -

shin - est: fair Eas - ter, queen of all the days, of
par - ing; to - day the branch - es with the root in

sea - sons, best, di - vin - est! Christ rose from death; and
re - sur - rec - tion shar - ing: whom as true God and our

we a - dore for ev - er and for ev - er - more.
hymns a - dore for ev - er and for ev - er - more.

Words: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt. Music: *Mach's mit mir, Gott*, melody from *Das ander Theil des andern neuen Operis Geistlicher Deutscher Lieder*, 1605; adapt., att., and harm. Johann Hermann Schein (1586-1630).

Liturgy of the Word - the Word of God

The first part of the service is the Liturgy of the Word: Based on ancient Jewish worship, we hear and learn about God's work in the world.

The Opening acclamation announces the start of worship. It is based on an ancient Jewish opening announcement.

The Collect for Purity used to only be said by the worship leaders before the service. Now, we use it at the beginning of the service so that all prepare to worship together.

Song of Praise

This song centers the service on the God we are gathered to praise in our worship.

THE COLLECT OF THE DAY

The Presider says to the people

Presider The Lord be with you.

People **And also with you.**

Presider 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.**

The people may be seated.

THE READING 1 Corinthians 15:19-26

Read by Carol Spero

If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

The Word of the Lord.

Thanks be to God.

The Collect and Reading

"Collects" are prayers we pray collectively with each other.

There is a special collect for every Sunday and other feast days.

Fun Fact: We get our scripture readings from the Revised Common Lectionary (RCL), also used by American Baptists, Disciples of Christ, Lutherans, Moravians, Presbyterians, United Church of Christ, United Methodists, Unitarian Universalists and more!

All these churches share the same readings on Sunday mornings.

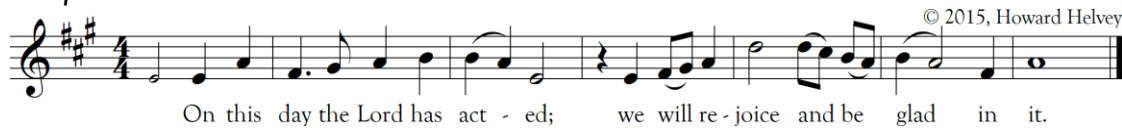
We now listen to **the reading**, either from the Hebrew Bible (Old Testament) or the Epistles of the Christian Scriptures. The congregation signals its active participation in the reading by responding, "Thanks be to God."

The Congregation, remaining seated, sings the Antiphon before the psalm, and when indicated.

PSALM 118: 1-2, 14-24 (chanted by the Choir and Congregation; expansive language)

The Congregation, remaining seated, sings the Antiphon before the psalm, and when indicated—and may chant the psalm text with the Choir.

Antiphon



Chant



1

Give thanks to the LORD, for | God is | good; *
God's | mercy • en|dures for | ever.

2

Let Israel | now pro|claim, *
"God's | mercy • en|dures for | ever."

14

The LORD is my | strength and • my | song, *
and God has be|come | my sal|vation.

15

There is a sound of exul|tation • and | victory *
— | in the | tents of • the | righteous:

† 16 (repeat 2nd half of chant)

"The right hand of the | LORD has | triumphed! *
the right hand of the LORD is exalted!
the right | hand of • the | LORD has | triumphed!" **ANTIPHON**

17

I shall not | die, but | live, *
and de|clare the | works of • the | LORD.

18

The LORD has | punished • me | sorely, *
but did not | hand me | over • to | death.

The Psalm

Psalms are sometimes read in unison, sometimes responsively by whole verse, sometimes responsively by half verse (breaking at the asterisk), and sometimes are sung by the choir with a congregational response, as we are doing today.

Psalm 118 also evokes baptismal imagery, by praising the power of God in bringing God's chosen people across the Red Sea at the beginning of the Exodus, and the Jordan River at the end of it, all to bring God's people into the Promised Land.

19

Open for me the | gates of | righteousness; *
I will enter them;
I will | offer | thanks · to the | LORD.

20

"This is the | gate of · the | LORD; *
— | all · who are | righteous · may | enter." **ANTIPHON**

21

I will give thanks to you, | for you | answered me *
and have be|come | my sal|vation.

22

The same stone which the | builders · re|jected *
has be|come the | chief | cornerstone.

23

This is the | LORD'S | doing, *
and it is | marvel·ous | in our | eyes.

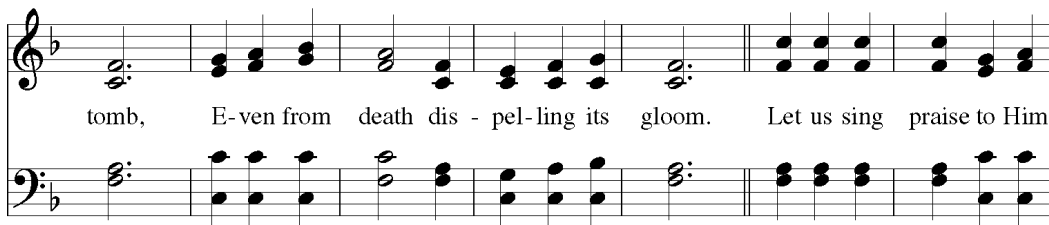
24

On this day the | LORD has | acted; *
we will re|joice | and be | glad in it. **ANTIPHON**

Please stand as you are able.

SEQUENCE HYMN (LEVAS) 41 *Christ has risen, Alleluia*

{Introduced by the Choir, and sung by ALL before and following the Gospel}



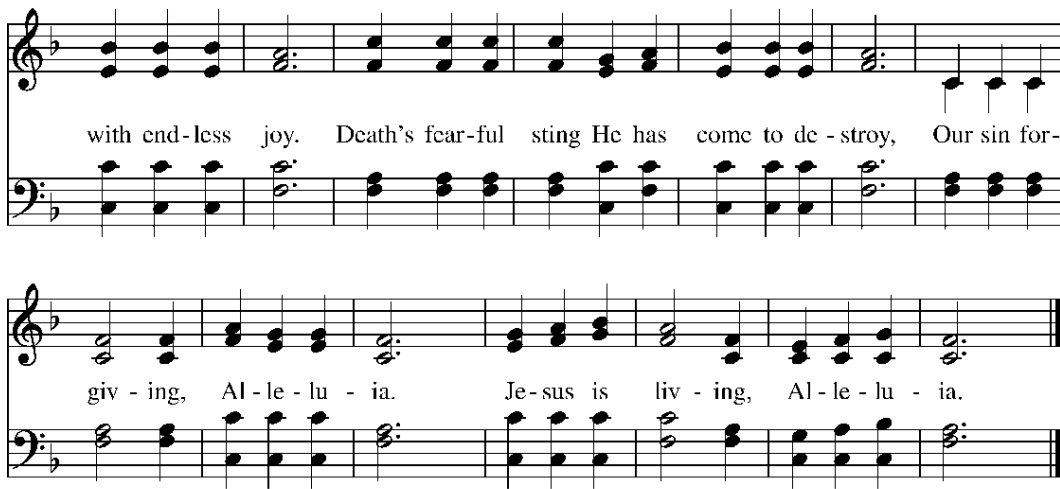
The Sequence Hymn

We stand and sing to indicate the importance we place of Jesus' words and actions. The **Gospel** book comes into the midst of the people and all turn toward the reader.

Some cross their forehead, lips, and heart, a reminder to hear the Gospel in our minds, proclaim it on our lips, and let it transform our hearts.

Bowing to the cross is optional, but it is a way to show respect to Jesus.

All bowing, making the sign of the cross, etc. is optional. You are invited to try it or not, there is no right or wrong way to worship.



Words: Swahili Text; tr. Howard Olson. Music: Haya Tune; *Tumshagilie Mungu*, Makumira, Tanzania; harm. Carl Haywood (b. 1949), from *Songs of Praise*. Copyright © 1992. Words and Music Reprinted from *Lead Us Lord* by Howard S. Olson, Copyright © 1974 Augsburg Publishing House. Used by permission of Augsburg Fortress.

The Holy Gospel

In the context of the Episcopal Church, "the Gospel" refers to the good news of God's saving grace, particularly through Jesus Christ. It also specifically refers to the four canonical gospels in the New Testament (Matthew, Mark, Luke, and John), which are part of the liturgy and considered a crucial part of the Christian faith.

Fun Fact: The torches that flank the Gospel Book are meant to represent the light of Christ, but also would have helped the Gospel reader see before electric lighting existed.

THE HOLY GOSPEL Luke 24:1-12

A reading from the Holy Gospel of our Lord Jesus Christ according to Luke
Glory to you, Lord Christ.

On the first day of the week, at early dawn, the women who had come with Jesus from Galilee came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

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

SEQUENCE HYMN (LEVAS) 41 *Christ has arisen, Alleluia* (see previous page)

Please be seated.

THE SERMON

The Reverend Allison English, Rector

A time of silence follows the Sermon.

Please stand as you are able.

THE NICENE CREED said by ALL

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 PRAYERS OF THE PEOPLE

Led by Jeff Spero

Christ is arisen, our God lives, for death has no more power over him. And so we, God's holy church, proclaim the resurrection, saying: Christ is risen! Amen, Alleluia!

Created in the image and likeness of God, we pray to see God's image in one another. May our lives proclaim:

Christ is risen! Amen, Alleluia!

Tested in our faith and strengthened by God's love, we pray for open hearts, that we may live to proclaim:

Christ is risen! Amen, Alleluia!

Liberated from sin and death by water and Spirit, we pray for those who do not share our hope, that they may proclaim:

Christ is risen! Amen, Alleluia!

For us and all who are newly baptized, we pray for their growth, with ours, into the full stature of Christ, that they may proclaim:

Christ is risen! Amen, Alleluia!

Joining with those who share in the passion of Christ through illness, famine, war, temptation, and trial Mary Ann Wehrend, Deborah, Jay, Moriah, Henry, Will, Rosalina's siblings and Doug, we pray for their courage and strength, that those who suffer may proclaim: **Christ is risen! Amen, Alleluia!**

[for whom else do you pray?]

The Nicene Creed

We now join one another in affirming our faith. Usually the Nicene Creed is said, which dates from the Council of Nicæa in 325. Other forms of the creed may be used, all of which confirm our belief in God, God's Son, and the Holy Spirit.

[Concerning the Nicene Creed, Barbara Brown Taylor notes "When I say, 'We believe...' I count on that to cover what I cannot believe on my own right now. When my faith limps, I lean on the faith of the church, letting 'our' faith suffice until mine returns. Later, when I am able to say 'We believe...' with renewed confidence, I know that I am filling in for others who are indisposed for the time being, as they filled in for me. My decision to say the creed at all is a decision to trust those who have gone before me, embracing the faith they have commended to me."]

Prayers of the People

A person or people from the congregation lead us in prayer. We include prayers for others throughout the world and our diocese (regional body) on a rotating basis. You are welcome to add your own prayers, out loud or silently, at the indicated time.

United in our hope that we and all who die will live again, we pray for family and friends who have died especially, Nan Hauck, Terrell Lackey, Dan Ames, Tom Bible, Jimmy Bussey, John Morrison, Ingrid Grupp, Carolyn Behnke, Paul McCauley, proclaiming:
Christ is risen! Amen, Alleluia!

The presider concludes

O true God, who has glorified your Son Jesus Christ as the pledge of our Freedom from sin and death, receive our praise and prayer through Christ our Lord, the great Amen and our Alleluia, now and forever. **AMEN.**

THE PEACE

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

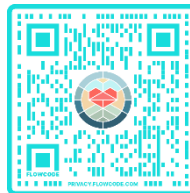
The people greet one another in the name of the Lord.



The Presider makes announcements regarding the mission and common life of the parish congregation.

You are invited to give today via the plate passed or by texting to give. Simply text CalvaryEpiscopal (capitalize each word, no space) to 73256 or scan here

ALL LOOSE OFFERINGS TODAY WILL HELP SUPPORT OUR OUTREACH MINISTRY. PLEASE BE GENEROUS!



THE HOLY COMMUNION

Offertory: The People bring up the bread and wine, and the Lord's Table is set.

OFFERTORY CHORAL ANTHEM *Come, ye faithful, raise the anthem*
Words: Job Hupton (1762-1849) and John Mason Neale (1818-1866)
Music: Howard Helvey (b. 1968)

Come, ye faithful, raise the anthem, cleave the skies with shouts of praise;
sing to him who found the ransom, Ancient of eternal days,
God of God, the Word incarnate, whom the heaven of heaven obeys.

There, for us and our redemption, see him all his lifeblood pour,
there he wins our full salvation, dies that we may die no more;
then, arising, lives for ever, reigning where he was before.

High on yon celestial mountains stands his gem-built throne, all bright,
midst unending alleluias bursting from the sons of light;
Zion's people tell his praises, Victor after hard-won fight.

Laud and honor to the Father, laud and honor to the Son,
laud and honor to the Spirit, ever Three and ever One,
consubstantial, co-eternal, while unending ages run.

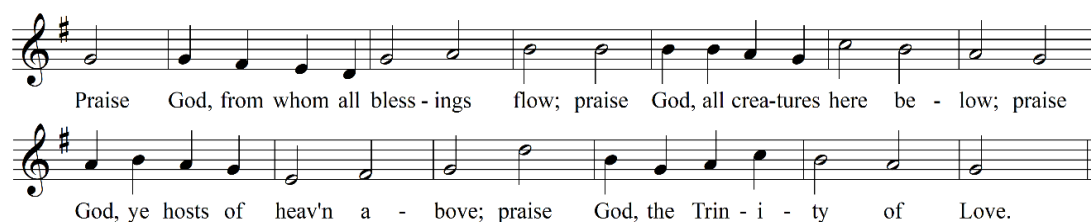
The Great Thanksgiving is a prayer – it is all addressed to God. And it is a prayer that we are all offering, being led by the Priest that we have chosen from among God's people for that purpose. The whole congregation celebrates the Eucharist.

The service of **Holy Communion** is our celebration of God's presence with us in and through Jesus. We commune with Jesus by receiving his Body and Blood in the bread and the wine, and we commune with one another because we share the one bread and one cup and we are, together, the Body of Christ. We offer to God those gifts, but so that we might feed others. In the ordinary elements of bread and wine, God strengthens us to be Jesus' Body in the world, to feed others as God has fed us.

Fun Fact: The "chasuble" (the poncho like thing) started out as a smock to keep the priest's clothes clean from wine spills. Now the chasubles are so ornate we don't want to get wine on them either!

This anthem was commissioned in 2013 by The Mary H. Kittredge Fund of The Dayton Foundation for Westminster Presbyterian Church, Dayton, Ohio, remembering Mary Kittredge's 89 years of membership and her love of Westminster.

DOXOLOGY sung by ALL, standing, during the Presentation



Words: adapted from hymn texts by Thomas Ken and Thomas A. Jackson
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.

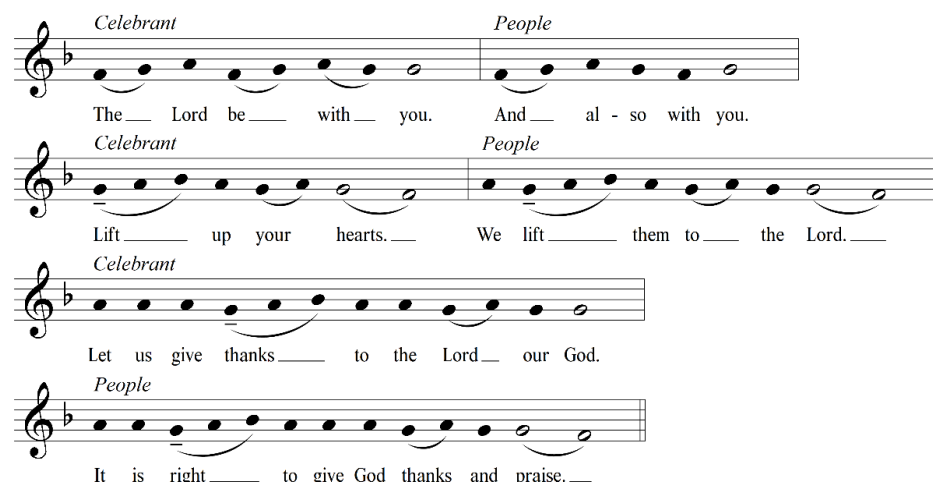
L.M

THE GREAT THANKSGIVING

EUCCHARISTIC PRAYER ENRICHING OUR WORSHIP 3

The people remain standing. The Presider faces them and sings

SURSUM CORDA ('82) S 120



Presider continues

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

The Offertory

The Offertory symbolizes our recognition that all that we are and all that we have are gifts from God. It is like a hinge between the Liturgy of the Word and the Celebration of Holy Communion. It is here we gather our gifts to God. The bread and wine, sometimes referred to as the elements, are brought up by members of the congregation. The choir may offer an anthem, or a hymn may be sung.

During this time the table is prepared by the deacon or priest and acolyte, and the ushers are collecting the offering. We have been celebrating the Liturgy of the Word. Now we turn our attention to the Word made flesh in our presence.

Now that the gifts of bread and wine, the fruits of our lives, our labor, have been gathered upon the altar in offering to God, we begin **the Great Thanksgiving**. It is important to keep in mind that this is not a reenactment of the Last Supper with the Celebrant "standing in" for Jesus.

SANCTUS S 125 sung by ALL

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.

The people stand or kneel.

Presider continues

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: take, eat, this is my Body, broken for you. Do this for the remembrance of me.

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Presider and People

Dying, you destroyed our death. Rising, you restored our life. Christ Jesus, come in glory!

The Sanctus

(Holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and they were sung by the people as Jesus entered Jerusalem on Palm Sunday.

Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own.

While the bread and wine remain the bread and wine, they are not unchanged. They become **outward signs of inward grace**. That grace, or gift from God, is Jesus' real presence in the Eucharist through the power of the Holy Spirit.

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life draw us together in the Body of Christ, and in the fullness of time gather us with and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Presider and People

Blessed are you now and forever. AMEN.

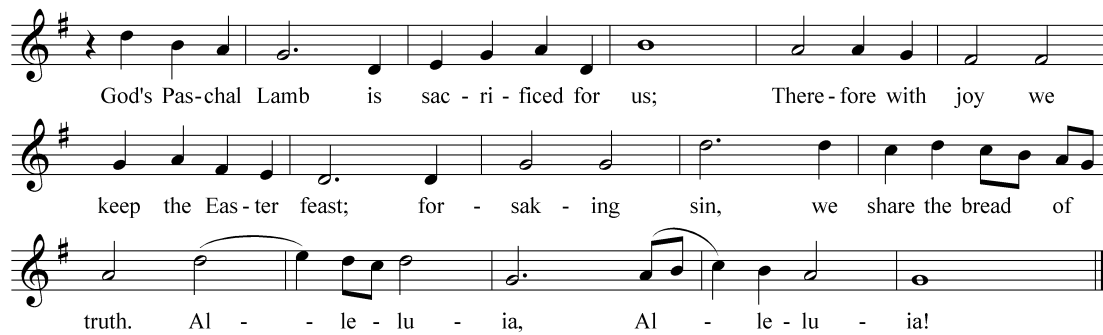
And now, as our Savior Christ has taught us, we are bold to pray,

Presider and 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 Presider breaks the consecrated Bread. A period of silence is kept.

FRACTION ANTHEM sung by ALL following the breaking of the Bread



Words: Carl P. Daw, Jr. (b. 1944), © 1987 by Hope Publishing Company.

Music: *Sine Nomine*, Ralph Vaughan Williams (1872-1958), © Oxford University Press.

10 10 10 with Alleluias

The Presider invites the people to communion, saying

The ministers receive the Sacrament of both kinds, and then immediately deliver it to the people.

Great Amen is the only word in our Book of Common Prayer in all capital letters. In it we all join in asking Jesus to be present in the bread and the wine- the Body and the Blood. "Amen" means "Let it be so."

The **Lord's Prayer** follows.

The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, with is also essential to our getting through the day

The **Fraction Anthem**

Also called the Breaking of the Bread, both recalls Jesus breaking bread at the Last Supper, and it also reminds us that Jesus' body was broken on the cross for us.

Therefore, we keep a moment of silence for prayers of awe and gratitude.

COMMUNION HYMN ('82) 678 *Surely it is God who saves me*

1 Surc - ly it is God who saves me;
2 Make his deeds known to the peo - ples;

trust - ing him, I shall not fear. For the Lord de - fends and
tell out his ex - alt - ed Name. Praise the Lord, who has done

shields me and his sav - ing help is near. So re - joice as
great things; all his works his might pro - claim. Zi - on, lift your

you draw wa - ter from sal - va - tion's liv - ing spring; in the
voice in sing - ing; for with you has come to dwell, in your

day of your de - liv - erance thank the Lord, his mer - cies sing,
ve - ry midst, the great and Ho - ly One of Is - ra - el.

Words: Carl P. Daw, Jr. (b. 1944); para. of *The First Song of Isaiah*. Copyright © 1982, by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *College of Preachers*, Arthur Rhea, (b. 1919). Copyright © 1985 Arthur Rhea.

COMMUNION HYMN ('82) 204 *Now the green blade riseth*

1 Now the green blade ris - eth from the bur - ied grain,
2 In the grave they laid him, Love whom hate had slain,
3 Forth he came at Eas - ter, like the ris - en grain,
4 When our hearts are win - try, griev - ing, or in pain,

wheat that in dark earth man - y days has lain;
think - ing that nev - er he would wake a - gain,
he that for three days in the grave had lain,
thy touch can call us back to life a - gain,

love lives a - gain that with the dead has been:
laid in the earth like grain that sleeps un - seen:
quick from the dead my ris - en Lord is seen:
fields of our hearts that dead and bare have been:

Refrain
Love is come a - gain like wheat that spring - eth green.

Words: John Macleod Campbell Crum (1872-1958), alt. From *The Oxford Book of Carols*, Copyright © 1964, Oxford University Press. Music: *Noël nouvelet*, medieval French carol; harm. Marcel Dupré (1886-1971); adapt. Roy F. Kehl (b. 1935); alternative accompaniment George Mims (b. 1938). Copyright © Alphonse Leduc. Adapt. Copyright © Roy F. Kehl. Acc. Copyright © George Mims.

Receiving Communion

All people, regardless of age or denomination, are welcome to receive Communion. To receive the bread, the Body of Christ, extend your hands with palms upward. Please indicate to the priest if you would like gluten-free bread. To receive the wine, the Blood of Christ, guide the cup to your lips. You are welcome to receive a blessing instead of communion by crossing your arms over your chest. If you are unable to come to the altar, let an usher know and communion will be brought to you in your pew.

Please stand as you are able.

POSTCOMMUNION PRAYER

Presider Let us pray.

People God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth.

Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

EASTER BLESSING

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

CLOSING HYMN ('82) 207 *Jesus Christ is risen today*

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!

Postcommunion Prayer

As we come to the end of our service, our focus moves outward from the altar to the world beyond. The Postcommunion prayer is both a summary of the mysteries of Holy Communion and our acknowledgement of our baptismal commission to be disciples of Jesus in our daily lives.

A Blessing is given as a pronouncement of God's favor. One of the chief roles of a priest in the church is to bless.

Closing Hymn

We join in singing together one final time in our **Closing Hymn**.

"Jesus Christ is risen today," is one of the most popular Easter hymns. It is from a 14th century Latin text, plus a final doxology which was written by Charles Wesley. It is most commonly paired (as it is here) with the 18th century tune, *Easter Hymn*.



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 Copyright © Hymns Ancient and Modern Limited. All rights reserved. Used with permission.

Dismissal and Invitation

The final act of our common worship is the **Dismissal**. These words send us out into the world “to love and serve the Lord” in all that we say and all that we do. Our response, “Thanks be to God,” indicates our commitment to this ministry.

Jesus’ final action on earth was to invite his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do.

THE DISMISSAL to which the **People** respond **Thanks be to God.**

CARILLON PEAL

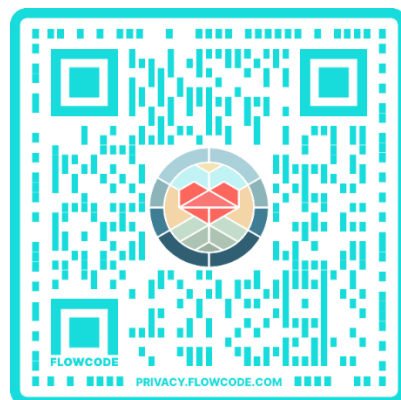
VOLUNTARY Prelude and Fugue in G Major, BWV 557 J. S. Bach (1685-1750)

During the carillon peal and organ music, the congregation is dismissed to go forth into the world, rejoicing in the power of the Spirit.

**YOU ARE WARMLY INVITED TO JOIN US IN
 HANNAFORD HALL (downstairs) FOR A FESTIVE
 COFFEE HOUR**

**ALL LOOSE OFFERINGS TODAY WILL HELP SUPPORT OUR
 OUTREACH MINISTRY. PLEASE BE GENEROUS!**

TO GIVE TO CALVARY SCAN HERE



WORSHIP LEADERS

Preacher and Presider: The Reverend Allison English, Rector

Assisting Clergy: The Reverend Olivia Hamilton, Associate Rector

Organist and Choirmaster: Howard Helvey

Readers: Carol and Jeff Spero

Acolytes: Jane, Henry and Franklin Logan

Chalice Bearers: Sherman Smith and Tammy Bowman

Ushers and Greeters: Carol and Jeff Spero

Altar Guild: Shirley Adams, Caroline Bieser, Kathy Bedree,
Suzanne Robinson and Anne Sesler

Glossary:

Here are a few words that people often ask about. If you have other questions about either the words or the actions of the worship service, please feel free to ask, it's the easiest way to find out the answer and we'll be happy to help.

Catholic: The Nicene Creed describes the Church as catholic, which means universal. The Church is catholic when it proclaims the whole faith to all people. This does not imply any direct connection with the Roman Catholic Church.

Redemption: This refers to the way that God has worked to reconcile all creation to Godself through the person of Jesus Christ.

Rite/Ritual: These words have very specific meanings for us: a rite is a service of worship with a specific intent, e.g., the entrance Rite in our Eucharist today; ritual is specifically the set form of words used in the rite, but of course it has come to have a wider definition as well.

Sacrament: An outward sign or symbol through which we receive God's unmerited favor, or grace. The Eucharist itself is a sacrament. But sacraments are not limited to the Church. God can use other ways to convey his grace to us.

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OUR EASTER FLOWERS GIVEN IN GRATITUDE AND THANKSGIVING FOR:

OUR EASTER FLOWERS GIVEN IN LOVING MEMORY OF:

Tom Bible *by Miriam Hill and Bible Family*

Mrs. Sandy Martin *by Mr. Sandy Martin.*

Our family who has gone before us *by the Logan family.*

Margaret Meacham Smith *by Mel and Kathy Bedree.*

Our parents *by Paul and Maggie Davis.*

Pauline Marshall and Dorisanne Shuey *by Marlie Montgomery and Spenser Shuey*

Peg, Bob, Barbara & Victor *by Nedi Rivera and Bob Moore*

Jimmy L. Bussey *by Carol Bussey*

Carolyn Behnke *by Mary and Randy McKnight*

Jane Bernard, Nancy and Richard Bernard, Emily Louise and Bob MacLachlan and other family and friends deeply missed. May they be joyful in the presence of God and the risen

Christ on this Easter day *by Maris Bernard and Robert MacLachlan*

Paul McCauley *by Edy Dreith and Susan Petersen*

Dee Dunn *by Bridgid Cornell*

Jess L. and Helyn P. Coen *by Reed Coen*

OUR EASTER FLOWERS GIVEN IN GRATITUDE AND THANKSGIVING FOR:

Thanksgiving for the ministry of The Reverend Olivia Hamilton *by Ruth and Roger Foote*

Given in loving gratitude for all the love and support to me as I heal

by Cindy Bourgeois

God's gracious gifts *by Shirley Adams*

Calvary's Office Volunteers: Helene Ault, Cindy Bourgeois, Lynn Lockwood,

Cory Oysler, and Ruth Steinert Foote *by Judy Gardner*

Thanksgiving for the faithful and loving staff at Calvary Church *by Anonymous.*

In Thanksgiving *by Carol and Jeff Spero*

In gratitude *by Janet Keller*

In Thanksgiving *by The McKenney family*

Thanksgiving for family and friends *by Maris Bernard and Robert MacLachlan*

For Calvary Church *by Anonymous*

CONNECT AT CALVARY:

Wednesday, April 23 ~ 5:45-8:00 p.m. ~ Laundry Love ~

Laundry Love continues to build community and do laundry. Helping our neighbors! Sign up to serve on the bulletin board in the church or Hannaford Hall.

Saturday, April 26 ~ 9:00 a.m. ~ 2:00 p.m. ~ Clifton Area Churches American Red Cross Blood Drive at Clifton United Methodist Church, 3416 Clifton Ave 45220. There is a chronic O+ shortage. Giving blood of all types helps to save lives. Register at bloodcrossblood.org, Sponsor Code: "cliftonfaith"

Sunday, April 27 ~ TENDER MERCIES ~ Happy Easter!! Next Sunday, April 27th is our day to serve dinner at Tender Mercies. We'll be serving Cheesy Ham Potato Bake. It's a simple recipe (much simpler than Arroz con Pollo!!) What would you like to bring? A green salad or a Jello salad? Dessert? Rolls or a casserole? Let me know. We've got drinks covered. Perhaps you would like to serve. Let us know by email: nedirivera@gmail.com with Tender Mercies in the subject line. Blessings, Nedi & Bob

St. Andrew's Food Pantry Needs ~ Instant coffee, hot sauce, deodorant, dish soap, catsup, mustard, mayo, vegetable oil and plastic bags. Put donations in the blue bin in Hannaford or the back of Sanctuary.

Sunday, May 4th ~ 5:00 p.m. ~ El Hogar Fundraiser & Foyer Group Potluck. Come, enjoy fellowship, yummy food, and contribute to our youth trip to El Hogar in July!

Sunday, May 18th ~ Calvary Gardening Day & Adopt a Plot ~ Following 9:15 & 11:00 a.m. services. Join your church friends in spreading mulch and planting flowers! Sign up to help on May 18 and/or growing season on the bulletin board

to Adopt a Plot for the or below.



CALVARY EPISCOPAL CHURCH IN CINCINNATI
The Sandy Sanborn Martin Memorial Concert



CINCINNATI FUSION *ensemble*

Brad Caldwell
Artistic Director & Pianist

Howard Helvey
Conductor & Composer

Gwen Coleman
Associate Conductor



Greg Zelek, *guest organist*

**Winton Woods
High School
Varsity Ensemble**
guest choir

featuring Choral and Organ Music by J. S. Bach, Michael Barrett, Amy Beach, Dudley Buck, George W. Chadwick, M. Thomas Cousins, Stacey V. Gibbs, Howard Helvey, Pietro Mascagni (arr. Zelek), Horatio Parker, Giuseppe Pitoni & others



Sunday, April 27, 2025 7:30 pm

3766 Clifton Avenue (45220) 513-861-4437 www.calvaryclifton.org

Privately underwritten; no tickets required; open seating; reception following. Suggested donation (for CFE scholarships): \$20.

More information: www.cincinnati-fusionensemble.org or 513-304-5436