

CALVARY EPISCOPAL CHURCH  
CINCINNATI, OHIO



*Jesus of the Bayou, by Lauren Wright Pittman from Art in the Christian Tradition*

**ALLELUIA! CHRIST IS RISEN!**

EASTER SUNDAY, APRIL 5, 2026  
THE HOLY EUCHARIST  
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).**

### 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: a careful balance of stateliness and lightness, flawless counterpoint, and elegant form. -hh

### CHIME

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

*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

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 - cry 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).

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

*Jesus Christ's resurrection is proclaimed three times.*

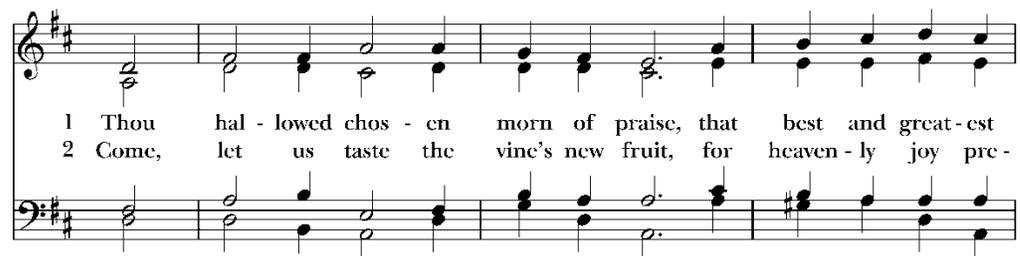
Presider Alleluia! Christ is risen!

People The Lord is risen indeed! Alleluia!

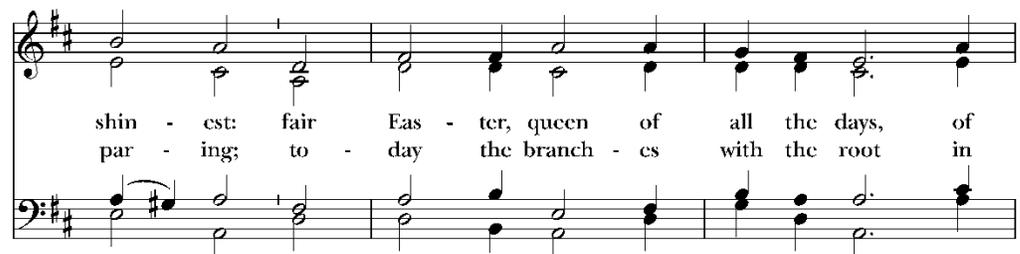
## COLLECT FOR PURITY said by ALL

**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.**

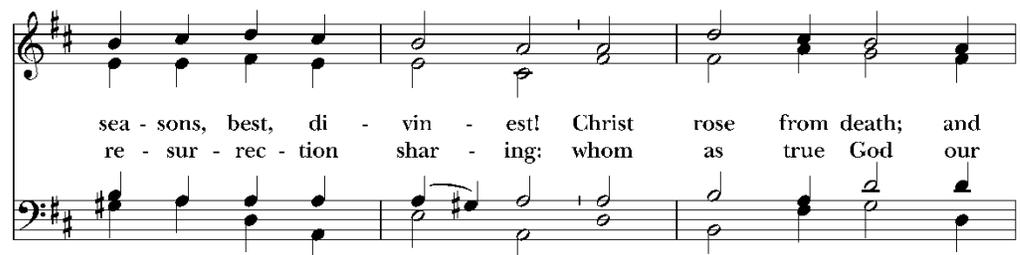
## SONG OF PRAISE ('82) 198 *Thou hallowed chosen morn of praise*



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 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).

## 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    **Colossians 3:1-4** Common English Bible

Read by Rex Van Alstine

Therefore, if you were raised with Christ, look for the things that are above where Christ is sitting at God's right side. Think about the things above and not things on earth. You 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.

**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 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.

**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

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 | marvellous | 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}

Christ has a - ris - en, Al - le - lu - ia, Re - joice and

praise Him, Al - le - lu - ia. For our Re - deem - er burst from the

tomb, E - ven from death dis - pel - ling its gloom. Let us sing praise to Him

with end - less joy. Death's fear - ful sting He has come to de - stroy, Our sin for -

giv - ing, Al - le - lu - ia. Je - sus is liv - ing, Al - le - lu - ia.

Words: Swahili Text; tr. Howard Olson. Music: Haya Tune; *Tumshugilie 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 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.

## 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 Stephanie Townes

In the hope and gladness of this Easter dawn, as the darkness gives way to light, let us pray to God, the Creator and Redeemer of all, saying Risen Lord, Hear our prayer.

We give thanks for the joy of Christ's glorious and life-giving resurrection, all the blessings of this life, and our everlasting life to come.  
Risen Lord, **hear our prayer.**

We pray for all members of Christ's one, holy, catholic and apostolic Church, that we who have been raised with Christ may shine with the radiance of his glory.  
Risen Lord, **hear our prayer.**

We pray for those who lead and those who serve in the Church throughout the world, especially Sarah, Archbishop of Canterbury and the Anglican Communion, Sean our Presiding Bishop, and Kristin our Diocesan Bishop. May they be refreshed and encouraged by Christ's victory.  
Risen Lord, **hear our prayer.**

We pray that the people of this and every nation may come to share the joy of Easter and may all those in leadership lead with peace and justice.  
Risen Lord, **hear our prayer.**

We pray for the people of the earth, that there may be freedom for all who are oppressed, abundance for all who are thirsty and hungry, and peace for all who live with conflict and fear.  
Risen Lord, **hear our prayer.**

## 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.

## 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.

We pray for those on the Calvary prayer list, especially for the Iranian people, Lenin and Renata and their children, Anna Sia, Susan, Cory, Jon Boss, Troy, Julie, the Cook family, Pam Armstrong, Mary, Brenda Marshall, Chuck, Judah Carpenter and the Carpenter family and for those you name.  
*(Offered either silently or aloud).*

Risen Lord, **hear our prayer.**

We pray for all those who will be baptized across your Holy Church this Easter day, especially Liam.

Risen Lord, **hear our prayer.**

We pray for the sick, the fearful, the weak, those who suffer, and those who are in any sort of trouble. May they be filled with the breath of new life.

Risen Lord, **hear our prayer.**

We pray for those who have died, that Christ, being raised from the dead, will deliver them from the dominion of death and lead them to life with you forever.

Risen Lord, **hear our prayer.**

Concluding collect:

O God, you made this Easter for joy and gladness, and you have brought us to this dawn to witness the light of the Risen One breaking upon the world. Yet you also know our needs before we even ask: Hear, therefore, the prayers we bring to you, and grant us grace so to recognize the Risen One in our midst, the Christ now entered into glory, the firstborn from the dead, who is alive and reigns with you in the unity of the Holy Spirit, One God for ever and ever. **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.*

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*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 CALVARY MINISTRIES.**

# THE HOLY COMMUNION

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

## OFFERTORY CHORAL ANTHEM *This joyful Eastertide*

Words: G. R. Woodward (1848-1934)

Music: Matthew Owens (b. 1971)

This joyful Eastertide,  
away with care and sorrow!  
My Love, the Crucified,  
hath sprung to life this morrow.

(Refrain)

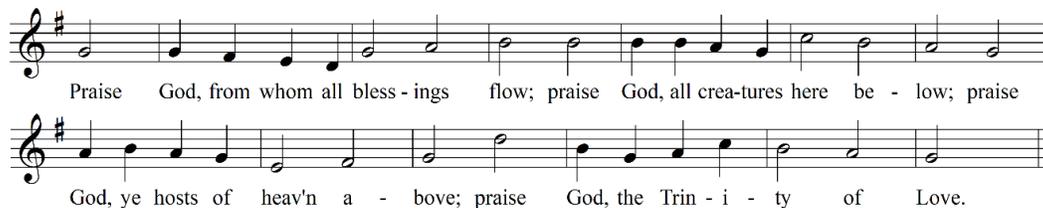
*Had Christ, that once was slain,  
ne'er burst his three-day prison,  
our faith had been in vain;  
but now is Christ arisen.*

My flesh in hope shall rest,  
and for a season slumber,  
till trump from east to west  
shall wake the dead in number. *Refrain*

Death's flood hath lost its chill,  
since Jesus crossed the river:  
Lover of souls, from ill  
my passing soul deliver. *Refrain*

*This anthem was commissioned to the glory of God, by Saint Francis Episcopal Church, Potomac Parish, Maryland. Dedicated to The Reverend William Munro Shand, III, Rector, and Gary Davison, Organist and Choirmaster.*

## DOXOLOGY *sung by ALL, standing, during the Presentation*



Praise God, from whom all bless - ings flow; praise God, all crea-tures here be - low; praise  
God, ye hosts of heav'n a - bove; praise God, the Trin - i - ty of Love.

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*

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!*

**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.

## SURSUM CORDA ('82) S 120

*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 God thanks and praise.

### 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.

### 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:

### SANCTUS ('82) 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*

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise.

Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

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!**

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 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 for ever. AMEN.**

As our savior Christ has taught us, we now pray.

**Presider and People**

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

**The 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, which 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.

## Sharing Communion

This altar does not belong to any church, it belongs to God and all are welcome. Jesus is the host at this feast, and ALL are invited. Please know you are welcome to participate in this communion, where we share holy food and drink, not only with Jesus, but with all who now sit at the Great Banquet in heaven.

Gluten free bread is available upon request. You are invited to receive the bread in your hands and to sip from the cup. If you prefer not to receive, you may come forward for a personal blessing. In that case cross your arms in front of your chest to indicate you wish to receive a blessing only.

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

## FRACTION ANTHEM sung by ALL following the breaking of the Bread

God's Pas-chal Lamb is sac - ri - ficed for us; There - fore with joy we  
keep the Eas - ter feast; for - sak - ing sin, we share the bread of  
truth. Al - - le - lu - ia, Al - le - lu - ia!

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.*

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

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

1 Sure - 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 - jice 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:



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.

*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

God the Father, by whose love Christ was raised from the dead, open to you who believe the gates of everlasting life. **Amen.**

God the Son, who in bursting from the grave has won a glorious victory, give you joy as you share the Easter faith. **Amen.**

God the Holy Spirit, whom the risen Lord breathed into his disciples, empower you and fill you with God's peace. **Amen.**

And the blessing of the Living God: Creator, Christ, and Holy Spirit, be upon you and raise you in power and glory, and keep you in the life that death cannot defeat, this day and for ever. **Amen.**

### 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 ('82) 207 *Jesus Christ is risen today*

**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*.

**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.

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!

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

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

**CARILLON PEAL**

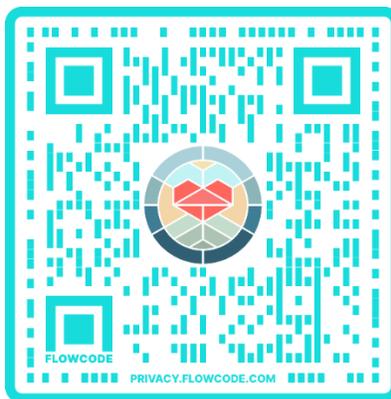
**VOLUNTARY** *Prelude and Fugue in G Major, BWV 557* J. S. Bach (1685-1750)

*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 CALVARY MINISTRIES.  
PLEASE BE GENEROUS!**

**TO GIVE TO CALVARY SCAN HERE**



**WORSHIP LEADERS**

**Preacher and Presider:** The Reverend Allison English, Rector  
**Assisting Clergy:** The Rt. Reverend Nedi Rivera, Interim Assisting Clergy  
**Organist and Choirmaster:** Howard Helvey  
**Readers:** Rex Van Alstine and Daren Grayton  
**Acolyte:** Rosemary Flanders  
**Torchbearers:** Peter Flanders & Katie Daniels  
**Banner:** Ben O'Kelley  
**Thurifer:** James Hudgens **Boat:** Zoey Jenkins  
**Chalice Bearers:** Carol and Jeff Spero  
**Ushers and Greeters:** Chip and Susan Skidmore  
**Altar Guild:** Caroline Bieser, Kathy Bedree 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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## CONFIDENT IN GOD'S LOVE FOR US FEARLESS IN OUR LOVE FOR ALL



TO GROW INWARDLY IN FAITH THROUGH WORSHIP, MUSIC, AND EDUCATION AND OUTWARDLY THROUGH INVITATION, WELCOME, AND CONNECTION

TO BE JESUS' HEART, HANDS AND FEET, HUMBLY COLLABORATING WITH OUR NEIGHBORS TO REALIZE BELOVED COMMUNITY



TO OPEN OURSELVES TO GOD'S GRACE, RECOGNIZING THAT WE ARE ALL BROKEN SAINTS AND REDEEMED SINNERS



**CALVARY**  
EPISCOPAL CHURCH CLIFTON



## OUR EASTER FLOWERS GIVEN IN LOVING MEMORY OF:

Tom Bible and Kate Hill Tapia *by Miriam Hill*  
Our family members gone before us *by the Logan family.*  
Brent McKnight *by Mary and Randy McKnight*  
Emmy Wilson *by Michel and Bethany Bourgeois*  
Leo Reich and Susan Montrose *by Margaret Reich and Chip Montrose*

Jimmy Bussey *by Carol Bussey*  
Thomas R. Abare *by Mel and Kathy Bedree*  
Mary Catherine and Joe DiFabio *by Carol and Jeff Spero*  
Ruby Carolyn Rose Bowman and Pauline Marshall *by Tammy Bowman  
and Marlie Montgomery*

My Mother and Father *by David Meyer*  
Mary Springer *by Paula Winans*  
For all those who struggle with pregnancy loss *by Mary and Kevin Tighe*  
Pete, Shirley and Steve Savu *by Lisa Savu*

Tom Strunk, Jr. and JoAnne Davis *by Jamie Leslie and Tom Strunk*  
Jack and Nancy Conner *by Conner Family*  
James A. Shannon, Jr. *by Kelly Shannon-Henderson*  
Our Grandparents *by Matthew and Anna Petersen*  
Our Parents and Grandparents *by Paul and Maggie Davis*  
Ruth and John Jackson and Dick Sofranko *by Susan Jackson*  
Norma and Gerry Petersen and Darwin and Gloris Marshall *by Susan Petersen*  
Gary and Evelyn *by Susan Luken*  
Great Grandma Landen and Great Grandma Robison *by the Landen Family*

## OUR EASTER FLOWERS GIVEN IN GRATITUDE AND THANKSGIVING FOR:

Calvary's Office Volunteers Helene Ault, Cindy Bourgeois, Lynn Lockwood,  
Cory Oysler, and Ruth Foote *by Judy Gardner*  
Thanksgiving for the faithful and loving staff at Calvary Church *by Anonymous.*  
In thanksgiving for Judy Gardner *by Ruth & Roger Foote*  
Calvary! *By Anonymous*  
Thanksgivings *by Shirley Adams*  
Thanks, and love for Michel and Bethany Bourgeois *by Cynthia Bourgeois*  
Thanksgiving for Evelyn and Sabrina *by Charlotte and Don Reed*  
In thanksgiving for the family and friends who help to keep us all fed, safe and loved  
*by Jane Paraskevopoulos.*  
Thanksgiving for the Calvary Church Staff *by Nedi Rivera and Bob Moore*



# Easter Brings Hope

*And we Hope you will join us after Easter.*

*There's something for everyone:*

🌸 Calvary Community Hour ~ Sunday **April 12th ~ 10am** ~ education for all ages!

🌸 Family Game Night ~ Sunday **May 3<sup>rd</sup> ~ 6pm** ~ Bring the family for pizza and fun games!

🌸 Martin Memorial Concert ~ Friday **May 8<sup>th</sup> ~ 7:30pm** ~ Beautiful Organ music and worldclass choral performance.

🌸 Gardening Day ~ Sunday **May 17<sup>th</sup>** ~ Help clean up the flower beds and keep Calvary grounds beautiful! Following each worship service.

🌸 Laundry Love ~ Join us at City Limits Laundry for an evening of helping neighbors in need with laundry! Wednesday, **April 22 ~ 5:45 – 8:00 pm**

🌸 Tender Mercies ~ Tender Mercies transforms the lives of homeless adults with mental illness by providing a community where residents can achieve their highest level of well-being. Nine people cooked and served thirty plus people on Palm Sunday evening. There are many who had seconds and Individual plates with leftovers were left for them to eat during the week. We received this note on Monday: "Thanks so much for responding and participating in Harkavy Hall Monthly Meal Service Program at Tender Mercies'. We need Calvary Episcopal Church ~ We are grateful for your help!" Help us prepare and serve dinner for the folks at Tender Mercies on Sunday, **April 26<sup>th</sup> ~ 4:30-6 pm** ~ Please email Nedi at [nedirivera@gmail.com](mailto:nedirivera@gmail.com) to help!

🌸 **St. Andrew's Food Pantry Needs** ~ Donate food for the those who are hungry: Peanut butter, Jelly, Rice, Canned soups, Ramen noodles, Mac & Cheese, Canned meats (tuna, chicken, etc.), Instant coffee. Put donations in the blue bin in Hannaford or the back of Sanctuary.