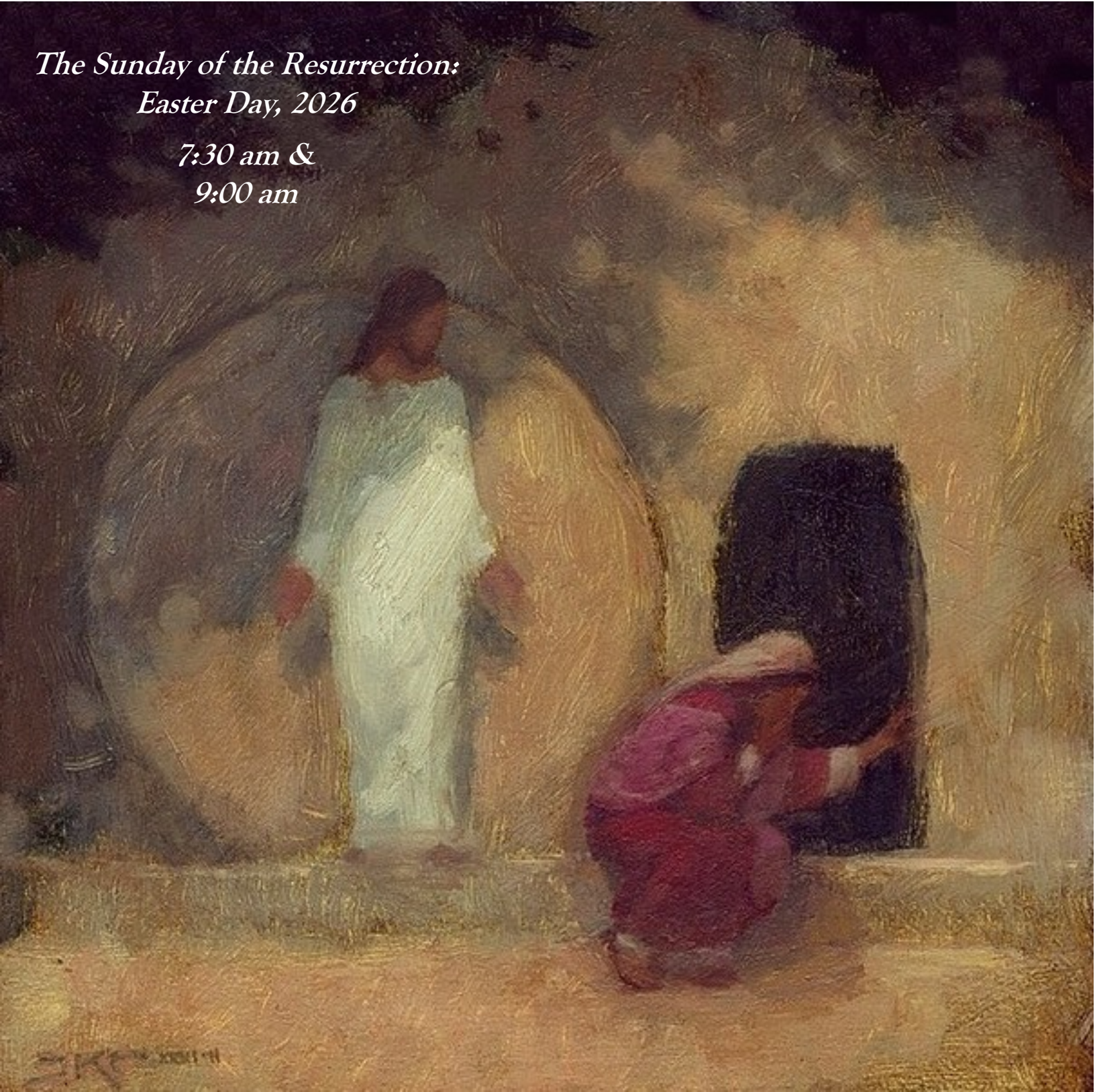


*The Sunday of the Resurrection:
Easter Day, 2026*

*7:30 am &
9:00 am*



Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!"

ST. PAUL'S PARISH

"Transforming Lives Through Jesus Christ"

The Sunday of the Resurrection: Easter Day

Sunday, April 5, 2026, 7:30 am & 9:00 am

Welcome to this service of worship. This leaflet contains the Holy Eucharist: Rite II of The Book of Common Prayer.

At this time please silence all cell phones.

It is customary upon entering to begin with a few minutes of private prayer, often kneeling.

The music before the service offers a time for personal preparation for worship. Let the music remind you that God is here. Expect to encounter Him as you sing, pray and listen.

Hymns - We stand for the opening hymn; this is similar to the custom of standing when a king enters the room. This recognizes Christ as our king.

"Jesus Christ Is Risen Today" was initially written in the 14th century as a Bohemian Latin hymn titled "Surrexit Christus hodie." The popularity of the hymn is due, in part, to the tune it is sung to. It is set to a piece of music entitled "Easter Hymn."

Organ Prelude

"Awake, Thou Wintry Earth"

Lani Smith

We stand, if able for all the hymns.

Processional Hymn

"Jesus Christ is risen today"

Hymnal 207



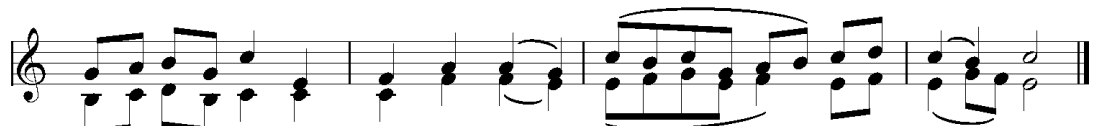
1 Je - sus Christ is risen to - day, Al - le - lu - ia!
2 Hymns of praise then let us sing, Al - le - lu - ia!
3 But the pains which he en-dured, Al - le - lu - ia!
4 Sing we to our God a - bove Al - le - lu - ia!



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 Psalmist*, 1749, alt., desc. *Hymns Ancient and Modern, Revised*, 1950 Copyright © Hymns Ancient and Modern Limited. All rights reserved. Used with permission.

Celebrant: Alleluia. Christ is risen.
People: **The Lord is risen indeed. Alleluia!**

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

The liturgy begins with the **Salutation**, which is an “eager expression” of praise. After not saying it throughout the season of Lent, the “Alleluia!” now returns to our liturgy.

Gloria

Hymnal S-280

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - 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,

Gloria continues on next page.

Gloria, a short hymn of praise to the Trinity. Its opening verse is based on the song of the angels to the Bethlehem shepherds (Luke 2:13-14), sung as part of the entrance rites.

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.

Collect means collecting our thoughts for prayer.

The Scriptures teach us that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

Acts of the Apostles

In this lesson **Peter realizes that the good news of the gospel is meant for all people, and he proclaims the crucified and risen Jesus.** At first Peter was slow to believe that God wanted him to bring the word to a non-Jew. But God has shown this to be the divine will, and Peter gladly responds to Cornelius, a Roman centurion, together with his family and friends. The risen Christ has appeared to chosen witnesses, and all who trust in him receive forgiveness of sins in his name.

The Collect of the Day

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray together. **O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

We sit for the Word of God

The First Lesson

Acts 10:34-43

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

Leader: The Word of the Lord.
People: Thanks be to God.

Psalm 118: 1-2,14-24

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

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

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

There is a sound of exultation and victory *
in the tents of the righteous:

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

I shall not die, but live, *
and declare the works of the LORD.

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

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

"This is the gate of the LORD; *
he who is righteous may enter."

I will give thanks to you, for you answered me *
and have become my salvation.

The same stone which the builders rejected *
has become the chief cornerstone.

This is the LORD's doing, *
and it is marvelous in our eyes.

On this day the LORD has acted; *
we will rejoice and be glad in it.

The Epistle

Colossians 3:1-4

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

Psalm

Psalms is a collection of collections. The psalms were written over many centuries, stretching from the days of Solomon's temple (about 950 BC) to after the Exile (about 350 BC.) Psalm 118 is a festival hymn sung in procession in praise of the Lord's salvation.

Colossians

Colossae was a city in what is now southwestern Turkey. It had a flourishing wool and textile industry and a significant Jewish population. It seems that most Christians there were Gentile. Although long thought to be written by Paul, today this epistle is considered non-Pauline for a number of reasons. The most compelling is that it

emphasizes what God has already done for his people: Paul tells us what God is going to do in the future (although some argue that Paul shifted his viewpoint in later life.) It gives descriptions of false teachings which were being promulgated in the churches. Some scholars consider this evidence of later authorship. In the ancient world, writing in the name of a respected author was accepted and regarded as an honor.

“Alleluia, Alleluia!”
Surrounded by "alleluias," the text presents the good news of Easter: Christ is risen! In this hymn we sing Pauline phrases that proclaim the new life we have in the risen Christ. Donald Fishel composed both text and tune "rather spontaneously" during the summer of 1971 in Ann Arbor, Michigan.

The word **Gospel** comes from an old German word which means “Good News,” the great good news about Jesus the Messiah. We stand for the Gospel reading to show the importance we place on Jesus’ words and actions.

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.

Leader: The Word of the Lord.
People: Thanks be to God.

Gospel Response “Alleluia, alleluia” Hymnal 178
(Verses 1 & 2)

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the
ris - en Lord. Al - le - lu - ia, al - le - lu - ia! Give
Praise to his Name. Name.

1 Je - sus is Lord of all the earth.
2 Spread the good news o'er all the earth:
3 We have been cru - ci - fied with Christ.
4 Come, let us praise the liv - ing God,

Repeat Refrain

He is the King of cre - a - tion.
Je - sus has died and has ris - en. Al - le -
Now we shall live for ev - er.
joy - ful - ly sing to our Sa - vior.

Words: Donald Fishel (b. 1950) Music: *Alleluia No.1*, Donald Fishel (b. 1950) Words, Music (melody): Copyright ©1973, The Word of God. arr. Betty Pulkingham (b. 1928), Charles Mallory (b. 1950) and George Mims (b. 1938) Copyright ©1979, Celebration. All rights reserved. Used with permission.

The Holy Gospel John 20:11-18
All stand.

Priest: The Holy Gospel of our Lord Jesus Christ according to John.
People: Glory to you, Lord Christ.

Mary Magdalene 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.

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

Gospel Response "Alleluia, alleluia" Hymnal 178
(See opposite page for verses 3 & 4)

The Sermon The Rev. Dr. Nathaniel Jung-Chul Lee

The Nicene Creed

All stand and recite together.

**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.**

Gospel of John
Our gospel tells of the discovery of the empty tomb and Jesus' appearance to Mary Magdalene. While it is still dark, Mary comes and finds that the stone used to cover the tomb has been moved away. She remains weeping at the graveside and talks with a man Mary presumes to be the gardener. He speaks her name, and she know her Lord.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word creed comes from the Latin credo for "I believe."

* In the creed "catholic" means universal.

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers.

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

Please stand, sit or kneel as able.

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud. The Leader and People pray responsively.

Leader: Father, we pray for your holy Universal Church throughout the world;

People: **That we all may be one.** *(Pause)*

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

People: **That your Name may be glorified by all people.** *(Pause)*

Leader: We pray for all bishops, priests, and deacons;

People: **That they may be faithful ministers of your Word and Sacraments.** *(Pause)*

Leader: We pray for all who govern and hold authority in the nations of the world;

People: **That there may be justice and peace on the earth.** *(Pause)*

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

People: **That our works may find favor in your sight.** *(Pause)*

Leader: Have compassion on those who suffer from any grief or trouble;

People: **That they may be delivered from their distress.** *(Pause)*

Leader: Give to the departed eternal rest.

People: **Let light perpetual shine upon them.** *(Pause)*

Leader: We praise you for your saints who have entered into joy; remembering especially those listed in the back of the bulletin, in whose loving memory the Easter flowers adorn the church.

People: **May we also come to share in your heavenly kingdom.** *(Pause)*

Leader: Let us pray for our own needs and those of others.

Silence

The People may add their own petitions.

The Celebrant adds a concluding Collect.

The Peace

All stand.

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

Please remain seated for the offertory anthem.

Offertory Anthem

“Alleluia, He Is Coming”

Martha Butler

Rebecca Moshay, solo

Doxology

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

The Holy Communion

The Great Thanksgiving

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Lift up your hearts.

People: **We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give him thanks and praise.**

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

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

The **Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God’s peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not routed in our circumstances but in the presence, promise, and power of God and Christ’s redeeming work.

At the **Offertory**, representatives of the congregation traditionally bring the people’s offerings of bread and wine, and money or other gifts, to the altar. Offerings are made as an expression of faith and generosity and ultimately identified with Christ’s self-offering for our salvation.

The **Doxology** is a short hymn of praises to God.

The **Holy Communion**, the Supper of the Lord, is not only a sign of the love that Christians ought to have among themselves for each other but is especially a sacrament of our redemption by Christ’s death.

The **Eucharistic Prayer** is centered in the atoning death of Jesus Christ upon the cross. His suffering there in our place is the only sufficient ground or basis for our standing before God. Our joy in the present and our

hope for the future all flow from the reality of God's redeeming work in the historic event of the crucifixion.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging transcendence of God.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

Sanctus

Hymnal S-129

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

You may stand, sit or kneel.

Celebrant: We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for

those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

**All: We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

Celebrant: Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with St. Paul and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

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

Words of Institution. The Verba. The words used in the celebration of the Eucharist that recall the words of Jesus Christ over the bread and wine at his Last Supper. It was this Passover meal with his disciples that Jesus "instituted" this memorial to his sacrificial death.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since year 400 A.D. The link between our daily bread and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread also symbolizes God's presence, which is something that is also essential to our daily getting through the day.

The **Celebrant invites the people to Communion.**

"**In Christ Alone**" is a popular modern Christian song written in 2001 by Keith Getty and Stuart Townend, both songwriters of Christian hymns and contemporary worship music in the United Kingdom. The song, with a strong Irish melody, is the first hymn they penned together.

The Lord's Prayer

Celebrant: And now, as our Savior Christ has taught us, we are bold to say,
All: **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 Breaking of the Bread

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

Celebrant: 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.

- *Please follow the ushers directions for receiving the Eucharist at the altar rail.*
- *Let an usher know if you prefer to remain seated at your pew for distribution of the Bread and Wine.*

Communion Hymn

In Christ alone my hope is found,
 He is my light, my strength, my song;
 This cornerstone, this solid ground,
 Firm through the fiercest drought and storm.
 What heights of love, what depths of peace,
 When fears are stilled, when strivings cease.
 My comforter, my all in all,
 Here in the love of Christ I stand.

In Christ alone, who took on flesh,
 Fullness of God in helpless babe!
 This gift of love and righteousness,
 Scorned by the ones he came to save.
 'Til on that cross as Jesus died,
 The wrath of God was satisfied.
 For every sin on him was laid;
 Here in the death of Christ I live.

There in the ground his body lay,
 Light of the world by darkness slain;

"In Christ Alone"

Then, bursting forth in glorious day,
 Up from the grave he rose again!
 And as he stands in victory,
 Sin's curse has lost its grip on me;
 For I am his and he is mine,
 Bought with the precious blood of Christ.

No guilt in life, no fear in death,
 This is the power of Christ in me;
 From life's first cry to final breath,
 Jesus commands my destiny.
 No power of hell, no scheme of man,
 Can ever pluck me from his hand;
 'Til he returns or calls me home,
 Here in the power of Christ I'll stand!

CCLI Song # 3350395 Keith Getty | Stuart Townend
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Post-Communion Prayer

We kneel, as able.

Celebrant: Let us pray.

All: Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

Celebrant: May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. **Amen.**

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. **Amen.**

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

Recessional Hymn

“Come ye faithful, raise the strain”

Hymnal 199



1 Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!
2 'Tis the spring of souls to - day: Christ hath burst his pri - son,
3 Now the queen of sea - sons, bright with the day of splen - dor,
4 Nei - ther might the gates of death, nor the tomb's dark por - tal,



God hath brought his Is - ra - el in - to joy from sad - ness:
and from three days' sleep in death as a sun hath ris - en;
with the roy - al feast of feasts, comes its joy to ren - der;
nor the watch - ers, nor the seal hold thee as a mor - tal:

Hymn continues on next page.

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly: We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

We stand to mark the fact that because we have received the body and blood of Jesus, we are changed people. We began on our knees and end standing through his body and blood.

“Come, Ye Faithful, Raise the Strain” is a Greek Resurrection hymn written by John of Damascus (c. 675-749) in the 8th century. The translation by John Mason Neale (1818-1866). The main theological theme of this hymn is deliverance. Stanza one discusses the joy the Israelites had after being delivered from Pharaoh across the Red Sea. The next three stanzas transfer the focus to Jesus. They discuss Jesus’ resurrection and the deliverance brought to humankind from their sins through this action.



loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters,
 all the win - ter of our sins, long and dark, is fly - ing
 comes to glad Je - ru - sa - lem, who with true af - fec - tion
 but to - day a - midst thine own thou didst stand, be - stow - ing



led them with un - mois - tened foot through the Red Sea wa - ters.
 from his light, to whom we give laud and praise un - dy - ing.
 wel - comes in un - wear - ied strains Je - sus' re - sur - rec - tion.
 that thy peace which ev - er - more pass - eth hu - man know - ing.

Words: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt. Music: *St. Kevin*, Arthur Seymour Sullivan (1842-1900)

As the celebration ends, we are charged to go and serve. The Eucharist is therefore not an exclusive gathering that separates us from the world but a challenge to reach out beyond our own church to the world around us.

Dismissal

Celebrant: Go in peace to love and serve the Lord. Alleluia. Alleluia.

People: Thanks be to God. Alleluia. Alleluia.

Postlude

“Festive Praise”

Lloyd Larson

About the Cover:

“Why Weepst Thou” - 2011 illustration by J. Kirk Richards, which depicts the sacred encounter between Mary Magdalene and the risen Christ. Richards is a contemporary artist known for using rich earth tones and deliberate, textured brushstrokes to create deeply spiritual works.

St. Paul’s Parish - On January 21, 1785, fifty-five persons residing in the Parish of Newbury (later to be incorporated as the Town of Brookfield in 1788), declared themselves to belong to the Episcopal Church.

Walking into the church you may notice a small sign above the door that has hung there for decades. It’s just 3 words: Expect a miracle.

At Saint Paul’s, you come to appreciate that little sign. It reminds us of the kind of God we have, and the kind of church family we want to be. We can expect a miracle, because we have a God who loves us and wants the best for us.

At Saint Paul’s you’ll find a community worshiping with the best contemporary praise music (our 10:30 service) and classic traditional hymns (the 8:00 service). Each Sunday you’ll hear a bible-based message that will speak to your life and concerns. Above all, we pray that you’ll have a deep experience of Christ’s love for you - and carry it with you throughout the week.

Our worship times are:

Wednesdays 10:00 am

Sundays 8:00 and 10:30 am

Next Sunday - The Second Sunday of Easter

Holy Eucharist at 10:00 am

Preacher: Fr. Todd Brewer

Readings for April 12th

[Acts 2:14a,22-32](#) [Psalm 16](#) [1 Peter 1:3-9](#) [John 14](#)

Drive Thru Food Collection - Our next Drive-Thru Food Collection will be on Wednesday, April 15th from 11 am to noon.

Sunday School - There are no classes today. Our normal Sunday School program for all ages starts each week at 11:45 in the classrooms. Students will return to the service around the time of announcements.

Our Facilities - Our **restrooms** are located downstairs at the rear of our parish hall. Take the stairway to the right as you exit the sanctuary. The restrooms are located in the far left corner of the parish hall, across from the kitchen. A **play area** for our young ones is also set up in the parish hall as well as live streaming and audio of the service on a **wide screen TV**. If you need anything during the service, please feel free to ask an usher.

**The Clergy, Wardens, Vestry and Staff
of St. Paul's Church extend to everyone
a blessed Easter filled with
the joy of His love and peace!**

Saint Paul's Staff

Priest-in-Charge

The Rev. Dr. Nathaniel Jung-Chul Lee

Priest Emeritus

The Rev. John E. Morrison, III

Wardens

Chris Barrett and Mary Beth Durkin

Warden Emeritus

Lois Hunt

Vestry Members:

Jim Miller-*Treasurer*, David Williams-*Clerk*, Jeff Chowanec,
Geoff Dent, JoAnn Hornak, Tim Huber, Mike Kirner, Kagan Kronberg,
Ned Marcalus, Diane Peterson, Bill Schrull, Andrea White

Organist and Choirmaster

Kirsten Peterson

Sunday School Administrator

Kagan Kronberg

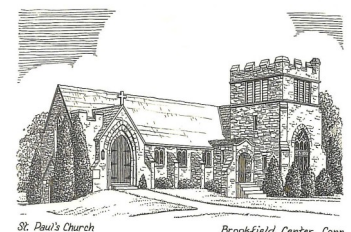
Operations Director

Mary Perry

The Resurrection

Two thousand years ago a small group of women went looking for Jesus in the tomb. What are you looking for here today? Perhaps you are looking for glorious music, beautiful flowers, and wonderful worship. Or preaching of the Good News of God's extravagant, unconditional love for all God's people. Maybe you are looking for a sign of ultimate resurrection when life conquers death once and for all. Easter did not happen just once on a morning in Jerusalem two thousand years ago. We experience rebirth in all kinds of ways. Today is the festival of all those little resurrections which constitute the core of our faith and are expressions of the larger, more glorious, more astonishing resurrection the Gospel proclaims and that brings us together today in holy and wonderful excitement because God has raised Jesus from the dead.

He is Risen!



Easter 2026 Memorials

The Easter flowers are given to the greater glory of God, and in loving memory of:

Irene & Charles Allen
Joseph Forcier Allen
Keith James Allen
Kyle Cameron Bancroft
Virginia & John Beck
Lawson Brian Burke, Jr.
Lawson B. Burke, III
Julianna Cappello
Maryann & Lucian Cappelo
Ruth F. & Dale S. Carpenter
John Cooney
Lee Cooney
Mary & Carmine DeCarlo
Gladys & Ralph Emerson
Kyle Gardner
Betty & Joe Guglielmo
Marjorie & Stanley Gurski
Frances & George J. Hamelman, Sr.
George J. Hamelman, Jr.
James Hamelman
Robert L. Hamelman
Paul Hamelman
Mark Hansen
Stephen Hemming
Janice K. Howard
Walter C. Jones, III
Michael LaBrake
Robert J Lucas, Sr.
Barbara A. Lynch
Lulu & Thomas Malloy
Carly McManus
Isabella McManus
Hazel & Thomas J. McManus, Sr.
Thomas J. McManus, Jr.
MaryLou Mennona
Brenda L. Miller
Ruth & John E. Morrison, Jr.
Susan Morrison
Loved Ones
Victoria L. Palmer
Verona & Joseph Pawloski

Linda Pendergast
Jerome A. Rekart
Lillian & Lionel Ruffel
Ethel & Vernon Rydell
Gordon Rydell
Elena Saliani
Lucille & Edward Share
Charles Switzer
Joyce Switzer
Martha Switzer
Robert Switzer
Christopher Thomas
Dorothy Thomas
Evelyne M. & Douglas W. Thomas
Wyndham Thomas
Lois & Alvin Tuck
Alvin J. Tuck, III
Wayne Underhill
Phylis Werner
Barbara & Chester Willis
Helen Zytowski

