



HOLY EUCHARIST RITE I

April 7, 2024 7:30 A.M.

The Rev. Chad McCabe, Rector

THE GREAT FIFTY DAYS OF EASTER

Easter Sunday, more properly The Feast of the Passover of Our Lord, is the greatest feast of the Christian year. It is the day when we celebrate the Lord's Resurrection, his Passover from death to life, and his defeat of sin and death. It also begins a fifty-day period of feasting and joy as we focus on the reality of the Resurrection, retelling the stories of Jesus' appearances to his disciples. During this time, we also read accounts of the early work of the Apostles found in the book of Acts, learning about the miracles and sacrifices of Saints Peter and Paul as they worked to spread the Good News of Christ. Eastertide ends with Pentecost—fifty days after the Feast of the Passover of Our Lord—the day on which the book of Acts tells us the Holy Spirit descended on the disciples of Jesus and enabled them to preach the Good News in the various tongues of those who were gathered in Jerusalem adding many to those who were believers. Plan to be with us for these weeks of Easter as we celebrate with joy the presence of the Risen Lord among us.



(931) 645-2458 / trinityparish.com
The Rev. Chad McCabe, Rector

WELCOME TO OUR VISITORS

We are delighted that you have joined us for worship this morning. You will find that our worship blends the ancient mysteries of the church with a modern and vibrant faith. Everything you need to worship with us is in this bulletin.

Welcome.Connect.Serve. Located in the pew rack are welcome, small group, and volunteer connection cards. Feel free to complete a welcome card so we can learn a little more about you. We also would love to know how you would like to connect perhaps through small groups or volunteer with one of Trinity's ministries.

LITTLE SIDE CHAPEL

The Little Side Chapel (located in the alcove to the left as you enter the church) is available to anyone wishing to light a candle and have a few quiet moments of reflection and prayer.

REMEMBERED IN OUR PRAYERS

Diocese and Worldwide:

*Our military and the victims of all wars
St. Bartholomew's Church, Nashville

Parish Prayer Cycle for this week:

Kathleen King
Becky & Lou Kiser
Jerry & Gayle Knickerbocker
Paul & Merrilee Laugeness
Leona LeMay

*The full prayer list is published in the Talk of Trinity e- newsletter.

Those serving today:

Celebrant: The Rev. Chad McCabe
LEM: Blake Yrabedra
Greeter/Usher: Phil Harpel
Acolytes: Blake Yrabedra, Karen Urbacke
Lectors: Karen Urbacke
Altar Guild: Luke Chapter

The altar flowers are given to the glory of God by Kathy Murray, her children and grandchildren in honor and memory of the life of The Rev. David Murray.



Connect Online

Scan this QR code with your phone's camera to complete an online welcome form.

Please note that the parish house doors are locked during service.

Restroom

A restroom is located to the right as you enter the church, to the left as you exit.

The Word of God

Entrance Rite

OPENING ACCLAMATION (BCP p. 323)

The people standing, the Celebrant says

Celebrant Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

COLLECT FOR PURITY AND GREAT COMMANDMENTS (BCP p. 323)

The Celebrant says

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

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, Have mercy upon us.

OPENING ANTHEM OR SONG OF PRAISE (BCP p. 324)

The following is said, all standing

Glory be to God on high,

and on earth peace, good will towards men.

We praise thee, we bless thee,

we worship thee,

we glorify thee,

we give thanks to thee for thy great glory,

O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world,

have mercy upon us.

Thou that takest away the sins of the world,

receive our prayer.

Thou that sittest at the right hand of God the Father,

have mercy upon us.

The Collect for Purity

Christians have prayed this prayer for more than a thousand years. It is a prayer that orients our hearts and minds to God and prepares us for the praise and thanksgiving that is at the heart of our worship. Through the grace of the Holy Spirit we ask to be transformed so that our lives, our love, and all of our worship may reveal the glory of God and our love for the Father, Son, and Holy Spirit.

**Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.
For thou only art holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Ghost,
art most high in the glory of God the Father. Amen.**

THE COLLECT OF THE DAY (BCP p. 325)

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

Almighty and everlasting God, who in the Paschal mystery hast established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Reader The Word of the Lord.

People **Thanks be to God.**

The Lessons

FIRST READING: Acts 4:32-35

The people sit.

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm: Psalm 133

Remain seated.

- 1 Oh, how good and pleasant it is, *
when brethren live together in unity!
- 2 It is like fine oil upon the head *
that runs down upon the beard,
- 3 Upon the beard of Aaron, *
and runs down upon the collar of his robe.

The Collect

This prayer gathers together the scriptural themes of the readings and the season. The collect follows a consistent pattern: We address God, naming something about God's nature (i.e., Almighty God); we ask God to work in a particular area of human living; and we acknowledge that we ask all of these things in the name of Christ Jesus who lives and reigns with the Holy Spirit in the Trinity.

The Lessons

This portion of the liturgy focuses on the readings of Holy Scripture that are appointed for the day. The readings have a thematic unity that ties together the message of the Old and New Testaments.

The Psalter

The Psalter, or the Book of Psalms, is the great song book of the People of God. In Jewish and Christian worship these hymns or songs are ordinarily sung and many of them form the lyrics of hymns in our hymnals. At each celebration of Holy Eucharist we read one of the Psalms, or a portion of a Psalm, that is selected to reinforce the theme of the lessons for the day.

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4 It is like the dew of Hermon *
that falls upon the hills of Zion.

5 For there the LORD has ordained the blessing:*
life for evermore.

Second Reading: 1 John 1:1–2:2

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. ^{SEP}My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

Reader The Word of the Lord.

People **Thanks be to God.**

GOSPEL: John 20:19-31

Priest The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory be to thee, O Lord.**

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.

The Gospel

We customarily stand and face the Gospel Book as the Gospel of the Lord is read. It is a sign that the Word of the Lord is living and we honor its presence among us.

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Priest The Gospel of the Lord.

People Praise be to thee, O Christ.

THE SERMON

THE CREED (BCP p. 326)

All stand.

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

The Sermon

The purpose of the sermon is to help us understand the meaning of the word of God in Scripture and to make it real in our lives.

The Nicene Creed

The Nicene Creed has been used by Christians of all traditions for over 1700 years and reminds us of the basics of our faith. The Creed is not a definition of Christianity, but briefly states the essentials of Christian teaching. We say it to respond to the Word of God in the Scriptures and the sermon. We are saying in effect, "Yes! This is the faith that we believe and live!"

**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 (BCP p. 328)

All remain standing.

THE PEACE (BCP p. 332)

All stand.

Celebrant The peace of the Lord be always with you.

People **And with thy spirit.**

Then the Ministers and the People may greet one another in the name of the Lord.

ANNOUNCEMENTS

APRIL BIRTHDAYS AND ANNIVERSARIES

The Holy Communion

OFFERTORY SENTENCE (BCP p. 343)

Offering*: Feel free to provide your offering online from the pew or online:
Visit <https://trinityparish.com/giving/> or scan this QR code using your phone's camera.



Scan QR code to give online.

The Great Thanksgiving

SURSUM CORDA (BCP p. 333)

The People remain standing.

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Lift up your hearts.

People **We lift them up unto the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is meet and right so to do.**

PROPER PREFACE (BCP p. 333)

Facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, who was sacrificed for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath won for us everlasting life.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sursum Corda: Literally, “we lift up our hearts.” Here the Priest gathers the People together again, and they offer their hearts and lives to God. Many of the prayers of Holy Eucharist are prayed by the Priest on behalf of the people, but here in the Sursum Corda the People affirm that they have turned wholeheartedly to God.

SANCTUS (BCP p. 333)

Celebrant and People

**Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.**

WORDS OF INSTITUTION (BCP p. 334)

*The people kneel or stand.
Then the Celebrant continues*

THE LORD'S PRAYER (BCP p. 336)

The Celebrant then continues

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

People and Celebrant

**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,
forever and ever. Amen.**

The Breaking of the Bread

FRACTION ANTHEM (BCP p. 337)

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

PRAYER OF HUMBLE ACCESS (BCP p. 337)

The following prayer may be said. The People may join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Holy Communion

Eucharist means “thanksgiving”. This celebration of thanksgiving with its bread and wine is at the heart of the Christian faith. The Eucharist can also be called Holy Communion, the Lord’s Supper, or the Mass. In Holy Eucharist Christians give thanks for the gift of salvation given to us in the life, death, resurrection, and ascension of Christ Jesus. We also remember the terrible cost of the sacrifice of Christ in his crucifixion, and the gift of new life that comes from it.

The Lord’s Prayer

The last prayer of the Eucharist is the prayer that Jesus taught his disciples. The Priest and the People say it together (Matthew 6:9-13).

Breaking of Bread

The Priest breaks the bread so that it might be shared among the People. It is seen as a symbol of the breaking of Christ’s body on the cross and an invitation to each of us to enter into the life of Christ.

Christ is our Passover Lamb who frees us from sin and death. When we come to the table to receive Christ’s Body and Blood, we are given the grace that transforms our lives and makes us into the People of God.

The Communion

“The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Corinthians 10: 16-17). In receiving Communion week after week, Christians are sacramentally united with Christ in His life, death, and resurrection.

Prayer after Communion

In this prayer of thanksgiving for the gifts of grace we are given in the Communion we ask God to send us out into the world as ambassadors and manifestations of the good news of the Gospel. It is important to remember that the prayers we have prayed during the Eucharist and the Body and Blood of Jesus we have received during the Communion are not our own private gifts, but are gifts given to us to share with all the world.

INVITATION (BCP p. 338)

The Celebrant says

The Gifts of God for the People of God.

DISTRIBUTION (BCP p. 338)

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

The Bread and the Cup are given to the communicants with these words

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ’s Blood was shed for thee, and be thankful.

All baptized persons are welcome to receive Holy Communion.

Communion Options:

Bread intincted by the priest: Proceed to the right (pulpit) side, lining up from the center, standing or kneeling. The priest will carefully intinct (dip) the bread in the wine and place it in your open hand.

Bread and wine (common cup): Proceed to the left (lectern) side, lining up from the center, standing or kneeling. You will receive bread in your hand, which you should immediately consume, and then drink from the *chalice*. Touching only the base of the *chalice*, you may assist in directing the wine to your lips. Please do not touch the upper part of the *chalice* or intinct the bread.

Bread only: Either side. If you are on the right side, indicate to the priest bread only. If you are on the left side, after receiving bread you may leave the altar or cross your arms over your chest to indicate no wine.

If you or your child wish to receive a priest's blessing instead of bread and wine, please come to the pulpit side and cross your arms over your chest.

POST-COMMUNION PRAYER (BCP p. 339)

After Communion, the Celebrant says

Let us pray.

The People may join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

BLESSING (BCP p. 339)

The priest blesses the people, saying

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

DISMISSAL (BCP p. 340)

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

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

ANNOUNCEMENTS

Credo: Adult and Youth Confirmation

Credo at Trinity Parish is a course that invites all people who are seeking to be confirmed or received into Episcopal church/Anglican Communion for the Rite of Confirmation.

We will be holding two formats this year:

- Youth: Grades 6-12 will be held on Wednesday nights starting **April 10th** from 6:00-7:00PM
- Adults: 18+ will be held on Sundays from 8:45-9:45AM starting **April 14th**.

To learn more about adult and youth confirmation visit <https://trinityparish.com/our-blog/credo-youth-and-adult-confirmation/> or contact the church office 931-645-2458 or email info@trinityparish.com.

“Blessed Are You”: Adult Sunday School Class

Starting April 14th at 8:45 a.m., join us as we examine the Old Testament roots and context of the Beatitudes and exploring the contemporary implication of these powerful words, participants discover fresh understanding and insights to enrich faith. Nursery and children’s Sunday School are available during this class.

The Blessing and Dismissal

In the blessing and dismissal, we are reminded that we carry the peace and love we have received from Christ into the world. We are challenged to live out the Gospel in our lives outside the walls of the church so that others may see and be drawn into new life in Christ.

Vacation Bible School – Mark your calendar!

Trinity's Vacation Bible School (VBS) will be held July 29 – August 2, 2024. The theme this year is "*What A Mess*"! Jesus loves messy people! Whether you're 5, 45, or 105, we all have our own messes. *What a Mess! VBS* is about how Jesus deals with our messes; our sins, mistakes, and weaknesses. All the while, we are going to have *lots* of messy fun, with messy snacks, games, crafts, and more! Stay tuned for more information.

TRINITY PARISH UPCOMING CALENDAR OF EVENTS!

For a complete calendar with descriptions visit

<https://trinityparish.com/events/> or refer to the Talk of Trinity email newsletter.

- April 9** – Worship & Liturgy committee meeting / 6 p.m. / Conference Room / Upper Level
- April 10** – Wednesday Noon Service / Nave
Credo: Youth Confirmation Class / 6 p.m. / Conference Room / Upper Level
- April 11** - Suicide Prevention Committee Meeting / 6:30 pm / Conference Room
- April 13** – Flow Yoga / 9:30 a.m. / Parish Hall
Women's Study / 10 a.m. / Parish Library / All women are invited.
Chair Yoga / 11 a.m. / Parish Hall
- April 14** – 7:30 a.m. Holy Eucharist Rite I
8:45 a.m. Adult and Children's Sunday School Classes
10 a.m. Holy Eucharist Rite II & Children's Chapel
Adult Sunday School class following 10 a.m. service
- April 16** - Vestry Meeting / 6 p.m. / Conference Room
- April 19** - Men of Trinity / 6 p.m. / Parish Hall
The Men of Trinity meet for a meal and fellowship on third Fridays from 6-8 p.m. in the Parish Hall. All the men of Trinity are invited!
- April 13** – Flow Yoga / 9:30 a.m. / Parish Hall
Parish Book Club / 10 a.m. / Parish Library / All are welcome! This month we will be reading "The Women" by Kristin Hannah.
Chair Yoga / 11 a.m. / Parish Hall



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Clarksville, Tennessee

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SUNDAY SERVICES

7:30 am | Holy Eucharist Rite I

7:30 am | Holy Eucharist Rite I

WEDNESDAY SERVICE

Noon | Holy Eucharist

Hymns are from The Hymnal 1982 unless noted.

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