

# St. Stephen's Episcopal Church, Santa Clarita

## The Second Sunday of Easter

### 10:30 AM — April 12, 2026

*The Altar flowers are given to the glory of God.*

*Before the service begins, we encourage you to use the following for meditation.*

In the early morning of that first Easter Day, the beloved disciple bears witness to the truth without words, without praise or thanks or even understanding. He bears witness by simply believing. It is the witness, the testimony, of a human life utterly transformed by God's loving, saving action in Jesus Christ. Belief is his response to God. Br. Lain Wilson, SSJE

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*-Generally, we stand to give praise, sit to listen (to scripture and sermon), and stand or kneel to pray. These postures help us stay focused on the worship, but there are no strict rules and you should take whatever posture is appropriate to your needs.-*

**Prelude**

*The Human Heart*

Stephen Flaherty

*-Processions have long been an important part of liturgical worship. At the beginning of the service they signify an intention to move toward the altar and into direct relationship to worship God. Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-*

**Entrance Hymn #192**

"This joyful Eastertide"

*Vruechten*

1. This joy - ful Eas - ter - tide, a - way with sin and sor - - - row!  
 2. Death's flood hath lost its chill, since Je - sus crossed the riv - - - er:  
 3. My flesh in hope shall rest, and for a sea - son slum - - - ber,  
 My Love, the Cru - ci - fied, hath sprung to life this mor - - - row.  
 Lord of all life, from ill my pass - ing life de - liv - - - er,  
 till trump from east to west shall wake the dead in num - - - ber.  
 Had Christ, that once was slain, ne'er burst his three-day pris - on, our faith had been in vain;  
 but now is Christ a - ris - en, a - ris - en, a - ris - en, a - ris - - - en.

*-The liturgy is God's community gathered to actively share the Word and the Eucharist. We invite and encourage your participation in this community. Please join in the spoken responses and hymns shown in the service bulletin.-*

## THE LITURGY OF THE WORD

*-The opening acclamation is the greeting of the people by the presider and their response, which begins the service. Its purpose is to bring the congregation corporately into dialogue with the presider and set a tone for the celebration.-*

Priest: Alleluia. Christ is risen!  
 People: **Christ is risen indeed. Alleluia.**

## Collect for Purity

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

## Hymn of Praise #S 280

Powell

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, —  
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.

-A Collect is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People. The Collect of the Day is a specific prayer that reflects upon the lectionary readings for the given day of the liturgical year.-

## The Collect of the Day

Priest: God be with you.  
People: **And also with you.**  
Priest: Let us pray.

Almighty and everlasting God, who in the Paschal mystery 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 Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*  
**THE LESSONS**

### The First Reading Acts 2:14a,22-32

Reader: Sally Drake

A Reading from the Acts of the Apostles.

Peter, standing with the eleven, raised his voice and addressed the crowd, "You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, 'I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence.' "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption.' This Jesus God raised up, and of that all of us are witnesses."

Reader: Hear what the Spirit is saying to God's people.  
People: **Thanks be to God.**

*-The Book of Common Prayer has always placed great importance on the Psalms in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy. -*

### Psalm 16

Reader: Kelsey Raub

- 1 Protect me, O God, for I take refuge in you; \*  
I have said to the Lord, "You are my Lord,  
my good above all other."
- 2 All my delight is upon the godly that are in the land, \*  
upon those who are noble among the people.
- 3 But those who run after other gods \*  
shall have their troubles multiplied.
- 4 Their libations of blood I will not offer, \*  
nor take the names of their gods upon my lips.

- 5 O Lord, you are my portion and my cup; \*  
it is you who uphold my lot.
- 6 My boundaries enclose a pleasant land; \*  
indeed, I have a goodly heritage.
- 7 I will bless the Lord who gives me counsel; \*  
my heart teaches me, night after night.
- 8 I have set the Lord always before me; \*  
because he is at my right hand I shall not fall.
- 9 My heart, therefore, is glad, and my spirit rejoices; \*  
my body also shall rest in hope.
- 10 For you will not abandon me to the grave, \*  
nor let your holy one see the Pit.
- 11 You will show me the path of life; \*  
in your presence there is fullness of joy,  
and in your right hand are pleasures for evermore.

## The Second Reading 1 Peter 1:3-9

Reader: Kelsey Raub

A Reading from the First Letter of Peter.

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith-- being more precious than gold that, though perishable, is tested by fire-- may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

Reader: Hear what the Spirit is saying to God's people.


People: **Thanks be to God.**

*-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-*

Please stand as you are able.

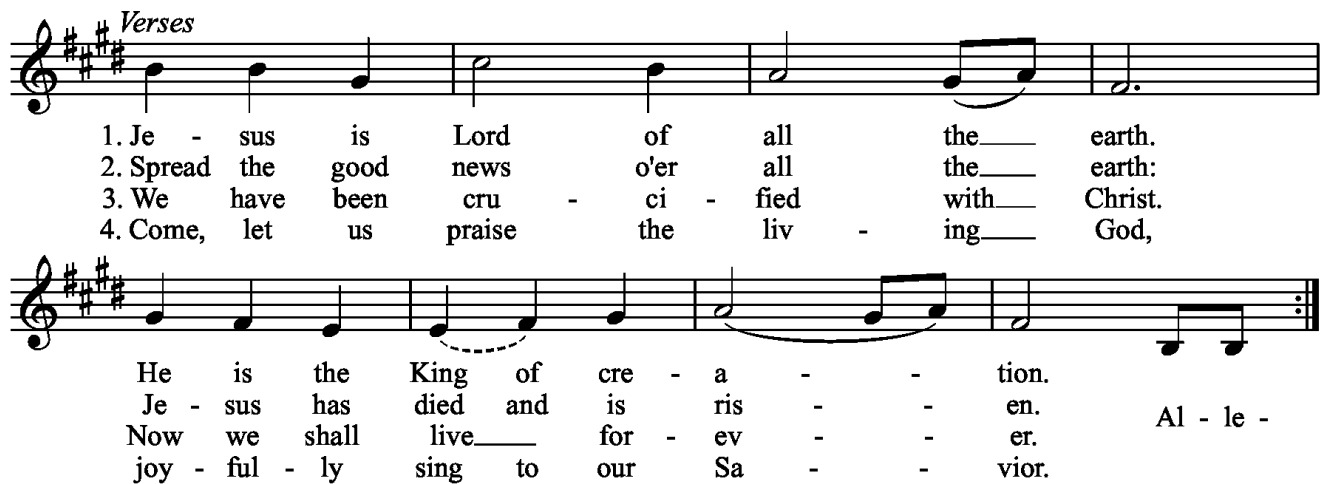
**Gradual Hymn #178** "Alleluia, alleluia! Give thanks to the risen Lord" (vs.1-3) *Alleluia No. 1*

*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.

*Verses*



1. Je - sus is Lord of all the earth.  
2. Spread the good news o'er all the earth:  
3. We have been crucified with Christ.  
4. Come, let us praise the living God,  
He is the King of creation.  
Je - sus has died and is risen. Al - le -  
Now we shall live for ever.  
joy - ful - ly sing to our Sa - vior.

-The Gospel is comprised primarily of the words Christ himself spoke, and so we stand out of reverence for the good news that has been brought for us and all people.

Those who wish, make the sign of the cross with the right-thumb on the forehead, the lips, and the heart when the Gospel is announced, praying silently, God be in my head and in my thinking. God be in my lips and in my speaking. God be in my heart and my departing.-

### The Gospel Reading John 20:19-31

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

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." 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 Savior.  
People: Praise to you, O Christ.

*Please be seated.*

*-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-*

## The Sermon

Catherine Gero  
Postulant

*A period of silent reflection follows the sermon.*

*-The Nicene Creed is the statement of what we believe. It is one of the most ancient and corporate confession of our faith, having been adopted by the first ecumenical council in the year 325. When we recite this creed we are joining a great heritage of the holy universal Church through the centuries.*

*Some people may choose to bow their heads at the verse, For us and for our salvation...and was made man. This gesture marks the mystery of the Incarnation as the central Christian message of God's love for the world.-*

*Please stand as you are able.*

## Nicene Creed

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.

*-Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or who are in any trouble, and for the departed.-*

## The Prayers of the People

Reader: Bethani Clark

Peace be with you. Let us pray to our merciful God, saying, "O merciful God, hear our prayer."

O God, you have given your Church the gift of your Holy Spirit, May that same Spirit comfort and strengthen us as we proclaim your resurrection to the world.

*Silence*

Intercessor: O merciful God,  
People: **Hear our prayer.**

God of wisdom, teach and counsel the leaders of the nations. May this world be filled with justice and peace.

*Silence*

Intercessor: O merciful God,  
People: **Hear our prayer.**

God our provider, you have given us this pleasant earth as a goodly heritage. May we use its resources wisely and always according to your purpose.

*Silence*

Intercessor: O merciful God,  
People: **Hear our prayer.**

All-knowing God, raise up for this community people who will stand and voice your truth. May we be led by you on good paths of life.

*The congregation may add their own thanksgivings.*

*Silence*

Intercessor: O merciful God,  
People: **Hear our prayer.**

Merciful God, you are a strong refuge for those in trouble. Protect all those who suffer various trials. Reveal yourself to those who struggle to believe in you. Make all your people glad by the living hope that is found in you. We pray for all those on the prayer list, especially Cecilia, Barbara, Jenny, Kevin, Brisa, Sandra, Claudia, Jim, Mary, Jeremy, Paula, and Madelyn.

*The congregation may add their own petitions.*

*Silence*

Intercessor: O merciful God,  
People: **Hear our prayer.**

God of Life, may the dying and the dead rest in hope, especially James Andrew Hedge. Give us faith that you do not abandon anyone — even to the grave. And preserve us for the great inheritance you give us through the resurrection of your Son from the dead.

*Silence*

Intercessor: O merciful God,  
People: **Hear our prayer.**

*Priest*

O Christ, lead us away from the tomb toward the new thing you are doing; improve our vision until we can see nothing but you, in everyone and everything. May we seek and serve you daily. We pray because you show us the way. **Amen.**

*-The Peace is an extension of Christian greeting and teaching to love our neighbor as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. Members are encouraged to greet one another with a sign of God's peace with the clasping of hands, a reverential bow, a hug, or a peace sign.-*

## The Peace

Priest: The peace of Christ be always with you.

People: **And also with you.**

*Members of the congregation who are joining us via livestream are encouraged to post "Peace be with you" in the comments or to use the "like" or "love" reaction button to take part in the virtual exchange of God's peace with the rest of the congregation at this time.*

*Please be seated.*

## Welcome and Announcements

We are pleased to celebrate the following birthdays: Drue Josephs on April 10<sup>th</sup>, Graciela Martinez on April 13<sup>th</sup>, Mia Behrens & Roxanna Castro on April 14<sup>th</sup>, and Mary Bennett & Kevin Fulleman on April 18<sup>th</sup>. We also celebrate the anniversary of Roxanna & Erick Castro, Sr. on April 16<sup>th</sup>.

## Offertory Prayer

*The People remain seated and say together:*

Loving God, you alone are the source of every good gift. Everything we have, and all that we are, comes from you. Now, help us to be grateful, accountable, and, with praise and thanksgiving, to give of ourselves generously, through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and forever. Amen.

# THE LITURGY OF THE TABLE

## Offertory

*Den Tod Nieman zwingen Kunnt*

J. S. Bach

Brandon Coprich, bass, Josh Wentz, baritone,  
Sarah Bloxham, English horn, Alexander Georgakis, organ

*Translation:*

*No one could defeat death  
among all humanity,  
He died for our sins,  
no innocence is to be found.  
Therefore, death came so soon  
and took power over Him,  
for believers to inherit his kingdom.  
Hallelujah!*

*-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism.*

*As continuation of thousands of years of spiritual practice, talent, treasure, and oblations are offered before the altar in our response to God's care and nurture.-*

Please stand as you are able.

## Doxology

Old 100<sup>th</sup>

Praise God from whom all blessings flow, Praise God all creatures,  
here be - low. Praise God, you hosts in heav'n a -  
bove; Praise God the Trin - i - ty of Love. A - men.

Chords: G, D, Em, Bm, G, D, G, D, Em, C, G, D, Em, D, G, Am, G/B, C, F#dim/A, Em, D/F#, G, C#dim/ED, C, G/D, D7, G, G7, C, G

-The *Sursum Corda* (Lift up your hearts) is a form of introduction to prayer handed down over the centuries. This dialogue is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."

Priest: God be with you.  
People: **And also with you.**  
Priest: Lift up your hearts.  
People: **We lift them to God.**  
Priest: Let us give thanks.  
People: **It is right to give God thanks and praise.**

-We praise God for the long arc of salvation history. We do not approach with petition but simply with grateful remembrance of all that God has done.-

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

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

-The holiness of God is a strong theme in the Old Testament, present here in the *Sanctus*, which echoes the words of the high angels in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3).

Our worshipful cry, "Holy, Holy, Holy," is coupled with the acclamation "Blessed is he who comes in the name of the Lord. Hosanna in the highest."

Sanctus #S 125

Proulx

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.\_\_\_\_\_

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:

*Priest and People*

**Dying, you destroyed our death.**

**Rising, you restored our life.**

**Christ Jesus, come in glory!**

*-The epiclesis is the point at which the church, through the voice of the Celebrant, asks God to make holy, ‘sanctify’, ‘send’, ‘pour’, ‘breathe’, both the gift of bread and wine and also the gathered community.-*

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 blessed Stephen, and all your people, into the joy of our true eternal home.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

A - men, a - men, a - men!

A - men, a - men, a - men!

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

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

*A period of silence is kept.*

*-The fraction (breaking of the bread) is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-*

*Please remain standing during the Fraction Anthem.*

### Fraction Hymn #S 154

Hurd

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us; there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*-The outward and visible sign in the sacrament of the Eucharist is the bread and the wine. We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world.-*

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 be seated.*

*All are welcome to receive communion. The table we set belongs to God. Wherever you find yourself on your spiritual journey you are welcome to receive the Bread and Wine made holy.*

*The church teaches that temporal isolation cannot constrain the sacrament's ineffable power. Calling us to "massive, corporate, spiritual communion,"*

## The Invitation to Holy Communion

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

*Priest and People say together:*

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

*Please be seated.*

*Please follow usher instructions for taking communion.*

## Communion Music

*Pièce V*

César Franck

Sarah Bloxham, oboe, Alexander Georgakis, piano

*-In the post communion prayer we give thanks for the sacramental signs of Christ's presence to us and we ask God to empower and accompany us into the world to witness to God's love.-*

*Please stand as you are able.*

## Post Communion Prayer

Let us pray.

O God our Redeemer,  
through our Savior Jesus Christ  
you have assured your children of eternal life  
and in baptism have made us one with him:  
deliver us from the death of sin  
and raise us to new life in your love,  
in the fellowship of the Holy Spirit,  
by the grace of our Savior Jesus Christ. Amen.

*-The blessing is God's promise to be with us as we leave communal worship and return to the world to serve God and God's people.-*

## Blessing

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

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

May the Holy Spirit, who filled the disciples with the life of the risen Christ, empower you and fill you with his peace. **Amen.**

And the blessing of God almighty, the one, holy and undivided Trinity be among you and remain with you always. **Amen.**

*-Processions have long been an important part of liturgical worship. At the conclusion of the service the retiring procession represents the carrying of the Gospel message into the world.*

*Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-*

### Closing Hymn #212

"Awake, arise, lift up your voice"

Richmond



1. A - wake, a - rise, lift up your voice, let Eas - ter  
2. Oh, with what glad - ness and sur - prise the saints their  
4. His en - e - mies had sealed the stone as Pi - late  
5. O Dead a - rise! O Friend - less stand by ser - a -



mu - sic swell; re - jice in Christ, a -  
Sa - vior greet; nor will they trust their  
gave them leave, lest dead and friend - less  
phim a - dored! O Sol - i - tude a -



gain re - jice and on his prais - es dwell.  
ears and eyes but by his hands and feet,  
and a - lone he should their skill de - ceive.  
gain com - mand your host from hea - ven re - stored!

*-The dismissal asserts the relationship between worship and living. It is a call to mission, a call to live the baptismal and Eucharistic life in the world.-*

## The Dismissal

Priest: Alleluia, Alleluia. Let us go forth into the world, rejoicing in the power of the Spirit.

People: Thanks be to God. Alleluia, Alleluia!

Prayers of the People taken from *Praying the Scriptures* by Jeremiah D. Williamson, ©2014 by Jeremiah D. Williamson. All Rights Reserved.  
*Spiritual Communion Prayer*: Alphonsus de Liguori, 1696-1787  
From *The Hymnal 1982*: #192 "This joyful Easterday", Words: George R. Woodward (1848-1934); alt. Music: Unwritten, melody from *Psalm*, 1685; harm. Charles Wood (1866-1926) #5 125 Title: The Holy Eucharist, Holy, holy, holy Lord, Sacros Setting: From *A Community Mass* Richard Probst (b. 1937) #5 154 Title: Fraction Anthem: Christ Our Passover, Setting: From *New Hymnbook* David Hart (b. 1958) #178 "Alleluia, alleluia, give thanks to the risen Lord" Words: Donald Fisher (b. 1950) Music: Alleluia No. 1, Donald Fisher (b. 1950) arr. Betty Pulkington (b. 1928), Charles Malloy (b. 1930) and George Mims (b. 1938) Music: Arrangement copyright © 1979, Celebration. #212 "Awake, arise, lift up your voice", Words: Christopher Smart (1722-1771), alt. Music: *Richmond* melody Thomas Haweis (1734-1828) adapt. Samuel Webber (1740-1816) #5-280 Glory to God, *Gloria in excelsis*, Cantate: 20, Setting Robert Powell (b. 1932)  
*The Great Amen* from *Mass of Creation* by Mary Haggan © 1984, GIA Publications, Inc. All Rights Reserved. Used with permission.  
*Duoology* — Music: Old 100%, melody from *Peunnes octave traits de David*, 1551, alt. harm. Alzer Louis Bourgeois (1510?-1561?)