

***EASTER SUNDAY***

***March 31, 2021***

***9 AM Holy Eucharist Rite II***

*Text written in bold in this bulletin is to be spoken or sung by all.*

*A bell is sounded to begin the liturgy followed by a brief period of silence.*

## Prelude

*A brief period of silence*

## Land Acknowledgement

*please stand as you are able*

We acknowledge that the place on which we worship this morning is the unceded land of the Abenaki people. We are grateful for their stewardship of the earth and thankful for their example of creation care. We also acknowledge the tragic history lived out among our peoples and hope that as we share these neighborhoods we may live into greater justice and understanding.

## A Collect for Diversity

**O God, who created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord<sup>1</sup>. Amen.**

## Hymn

*Lo, the fair beauty of earth Hail thee, festival day!*

*The Hymnal 1982, #175*

## Opening Acclamation

*Presider* Alleluia. Christ is Risen.

*People* **Christ is Risen indeed. Alleluia.**

## Gloria

*Glory to God (sung twice)*

*Lift Every Voice and Sing II - #243*

\*

Glo - ry,

Glo-ry, hal-le-lu - jah, Lord we praise your Ho - ly name, \_\_\_ Glo-ry,

*Repeat twice to the \**

Glo - ry hal - le - lu - jah, Lord we praise your Ho - ly name. \_\_\_

<sup>1</sup> 1979 Book of Common Prayer. *Collect For the Diversity of Races and Cultures*

## The Collect of the Day

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

**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 forever. Amen.**

## The First Reading *Acts 10:34-43*

*NRSV*

A reading from the Acts of the Apostles.

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."

*A period of silence follows the reading*

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

*A period of silence follows*

## The Psalm *Psalms 118:1-2, 14-24*

*St. Helena's Breviary*

**Give thanks to God who is good; \*  
God's mercy endures for ever.**

**Let Israel now proclaim, \*  
"God's mercy endures for ever."**

**God is my strength and my song, \*  
and has become my salvation.**

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

**"The right hand of the Most High has triumphed! \*  
the right hand of the Most High is exalted!  
the right hand of the Most High has triumphed!"**

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

**God has punished me sorely, \*  
but did not hand me over to death.**

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

**"This is the gate of the Holy One; \*  
those 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 God's doing, \*  
and it is marvelous in our eyes.**

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

## **The Second Reading**

*1 Corinthians 15:1-11*

*NRSV*

A reading from the Paul's First Letter to the Corinthians.

I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you--unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them--though it was not I, but the grace of God that is

with me. Whether then it was I or they, so we proclaim and so you have come to believe.

*A period of silence follows the reading*

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

*A period of silence*

**Gospel Acclamation** *Halle, Halle, Hallelujah*

*Enriching Our Music 1 & 2 - #119*

Hal - le, hal - le, hal - le - lu - jah!

The first system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are: Hal - le, hal - le, hal - le - lu - jah!

Hal - le, hal - le, hal - le - lu - jah!  
Hal - le - lu - jah!

The second system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are: Hal - le, hal - le, hal - le - lu - jah! Hal - le - lu - jah!

Hal - le, hal - le, hal - le - lu - jah!

The third system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are: Hal - le, hal - le, hal - le - lu - jah!

Hal - le - lu - jah! Hal - le - lu - jah!

The fourth system of music consists of two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are: Hal - le - lu - jah! Hal - le - lu - jah!

Setting: Caribbean traditional; arr. Mark Sedio © 1995 Augsburg Fortress.  
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*remain standing as you are able*

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

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’s head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed, for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary 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 touch 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.

*A period of silence follows the reading*

*Reader* The Gospel of Christ.  
*People* **Praise to you, O Christ.**

*A period of silence follows*

**The Homily**

The Rev. Scott B. Neal

*A period of silence follows*

## Profession of Faith<sup>2</sup>

*Presider* Where the Spirit of the Lord is, there is the one true church, apostolic and universal, whose holy faith let us now declare.

**We believe in God the Creator,  
infinite in wisdom, power and love,  
whose mercy is over all that is,  
and whose will is ever directed to creation's good.**

**We believe in Jesus Christ,  
Son of God and born of a woman,  
the gift of the Creator's unfailing grace,  
the ground of our hope,  
and the promise of our deliverance from sin  
and death.**

**We believe in the Holy Spirit as the divine presence  
in our lives,  
whereby we are kept in perpetual remembrance of the  
truth of Christ  
and find strength and help in time of need.**

**We believe that this faith should manifest itself in  
the service of love  
as set forth in the example of our blessed Savior  
to the end that the kingdom of God may come  
upon the earth. Amen.**

## Prayers of the People<sup>3</sup>

Let us pray.

Creator God, by the mercies of your son, our Lord, Jesus, compel us to TURN our hearts to his Way of Love. That we might follow Jesus together as your faithful people, we pause, listen, and respond in prayer, saying: **Jesus, guide us in your way.**

Jesus, your life, death, resurrection, and ascension inspire the church to continue in the apostles' teaching and fellowship. Guide your people to LEARN your Word, that we might see God's story unfolding in our midst. We pray together, **Jesus, guide us in your way.**

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<sup>2</sup> Profession of Faith provided by the Rt. Rev. Stew Wood. Source unknown.

<sup>3</sup> THE WAY OF LOVE PRAYERS OF THE PEOPLE Composed by the Reverend Allison English, Calvary Episcopal Church, Cincinnati, Ohio [https://www.episcopalchurch.org/wp-content/uploads/sites/2/2020/06/wol\\_prayers\\_of\\_the\\_people\\_final.pdf](https://www.episcopalchurch.org/wp-content/uploads/sites/2/2020/06/wol_prayers_of_the_people_final.pdf)

Son of God, you responded to your Father in PRAYER and pleaded that we might all be one. Guide the leaders and faithful citizens of this nation to respond to God and to one another in compassion — in thought and deed, with or without words — that the people of [country name] might live in unity and peace. We pray together, **Jesus, guide us in your way.**

Light of the World, you taught us to WORSHIP in spirit and in truth. Lead us to join with others to acknowledge the holiness of God, that the whole world might be united in the truth of your love. We pray together, **Jesus, guide us in your way.**

Lord, you came not to be served but to serve. Empower us to BLESS one another and our neighbors in [this city, this town, this village], that your spirit of generosity, compassion, and selfless action transform us and the people in our midst. We pray together, **Jesus, guide us in your way.**

Savior, you came into our midst that we might know life. Embolden us to GO among those who are weary, burdened, sick, or imprisoned, [especially those we now name silently or aloud] that we might live like you, crossing the boundaries that divide rich from poor, sick from well, and sinner from saint. We pray together, **Jesus, guide us in your way.**

Lamb of God, in your death you destroyed death and taught us the way to eternal life. Compel us to daily die to self and REST in your grace. May all who have died, [especially N., N.], rest in peace and rise in glory. We pray together, **Jesus, guide us in your way.**

**Lord Jesus Christ, who gave your life for the life of all, we commit our lives to following you. Continually guide us in your way and draw us into live as your Beloved Community in this age and in age to come; for you live and reign with the Father and the Holy Spirit, one God, now and forever.**

**Amen.**

**The Peace** *We greet one another in the name of the Lord.*

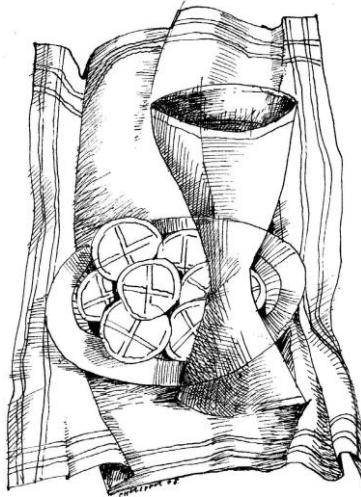
*Presider* The peace of Christ be always with you.

*People* **And also with you.**

*The passing of **the Peace** is a mode of extending Christ's forgiveness, mercy, absolution, and encouragement encapsulated as a greeting. By extending it to each other before the Eucharist **we are charged with the dual purpose of reconciliation and mutual adoration.** Whomever you were before now, remember you are cherished.*



# The Holy Communion



## Offertory Music

**Offertory Hymn** *At the Lamb's high feast we sing*

*The Hymnal 1982, #174*

*The form and structure of **The Eucharist** traces back to the origins of Christian prayer and always includes thanksgivings for creation and the incarnation. The eucharistic prayer is the central prayer of the Eucharist. It is also known as the prayer of consecration. It begins with the dialogue called *Sursum corda* and continues through the Great Amen at the end of its doxology. It gives thanks for creation, redemption, and sanctification. The bread and wine (juice) are consecrated in the context of giving thanks over them in the eucharistic prayer. The institution narrative, oblation (anamnesis), invocation of the Holy Spirit (epiclesis), intercessions, and the angelic hymn *Sanctus* are included in the eucharistic prayers.*

*The people remain standing as you are able.*

## The Great Thanksgiving

*Form B, BCP, p. 367*

*Presider* God be with you.

*People* **And also with you.**

*Presider* Lift up your hearts.

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

*Presider* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the


true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

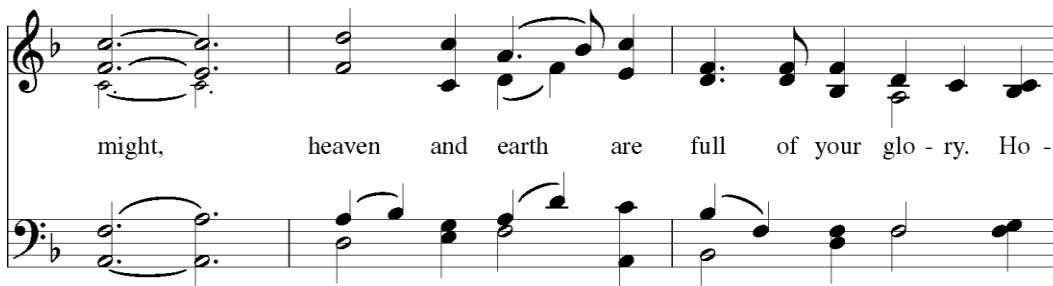
**Sanctus and Benedictus**

*Holy, Holy, Holy*


WLP, #858



Ho - ly, ho - ly, ho - ly Lord, God of power and



might, heaven and earth are full of your glo - ry. Ho -



san - na in the high - est. Bless'd is the one who comes



in the name of the Lord. Ho - san - na in the



Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ 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; 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 for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me.”**

Therefore, according to his command, O Father,

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this juice.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Mary, Mary Magdalene, Paul, our Patron, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. *AMEN.*

## **The Lord's Prayer**

*BCP, p. 364*

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

*People and Presider*

**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 Breaking of the Bread**

*A period of silence follows.*

*Antiphon*  
*Cantor, then all*

The dis - ci - ples knew the Lord Je - sus in the break - ing

*Fine* *Verses*

of the bread. 1. The bread which we break, Al - le - lu -  
2. One bo - dy are we, Al - le - lu -

*All repeat Antiphon*

ia, is the com - mun - ion of the Bod - y of Christ.  
ia, for though - ma - ny we share one bread.

*Facing the people, the Presider says the following Invitation:*

**Invitation to Communion**

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, with thanksgiving.

Holy Food for Holy People.

**About Communion: *This is God's Altar - All are welcome.***

- *All who come to this place seeking God are welcome to receive Holy Communion. The bread is gluten-free and we use grape juice in individual cups in a celebration of radical hospitality.*
- *If you are unable to come forward for Communion, please let an usher know, and we will be happy to bring Communion to you in your seat.*
- *Those who do not wish to receive Communion are always welcome to come forward for a blessing, indicated by crossing your arms over your chest.*

This is God's altar, it is not the altar of the Episcopal Church or of St. Paul's.  
This is God's table and all people are welcome to receive communion in this place.

*At this time, we invite all present to come forward to receive communion.  
No matter who you are, you are a beloved Child of God and  
are invited to receive either a blessing or communion.  
The people receive communion first and then ministers at the altar.*

**Communion Music**

**Communion Hymn**

*I am The Bread of Life*

*The Hymnal 1982, #335*

**The Prayer after Communion**

*Presider* Let us pray.

*Presider and People*

**Holy and Eternal God,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

**The Blessing**

**Hymn**

*Jesus Christ is Risen today*

*The Hymnal 1982, 207*

**The Dismissal**

*Deacon* Let us go forth in the name of Christ. Alleluia. Alleluia.

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

## Postlude

*The Worship is over. Now the Service begins.*

*Coffee Hour and fellowship follow worship in the Parish Hall*

### **St. Paul's Mission Statement – 2021-2022**

*Walking in Jesus' way of love we open ourselves to God's transforming work, that with our neighbors we might embody God's care for all, especially the poor, oppressed and marginalized, and thus foster Beloved Community and bring healing to an ailing world.*

The Rt. Rev Dr. Shannon MacVean-Brown, Bishop of the Episcopal Church in Vermont  
The Rev. Scott B. Neal, priest in partnership  
Jeanne Chambers, Pianist  
Bev Barton, Senior Warden  
Jane Carroll, Junior Warden

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