

# Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



“Christ at Emmaus” – Maurice Denis

## *The Third Sunday of Easter*

Holy Eucharist - Rite II - April 19, 2026 at 10 AM



The Reverend Andrew David Kruger - Rector & Presider  
Anthony J. Rafaniello - Director of Music & Organist  
Casey Woodruff - Senior Warden & Kathleen M. Murray - Junior Warden

*The Sanctuary Candle and the Altar Flowers are given to the glory of God  
and in celebration of Alan Force's birthday in heaven by Marilyn Force*

Prelude

“Prelude on *Salve feste dies*” – Charles Callahan

At the end of the prelude, the bells are rung and the People stand.

I. Gathering of God’s People

Gathering Hymn

*Salve festa dies*

Hymnal 175

*Refrain*

Hail thee, fes - ti - val day! blest day that art hal - lowed for -  
 ev - er, day where - on Christ a - rose, break - ing the  
*First time only* | 2  
 king - dom of death. death.

1 Lo, the fair beau - ty of earth, from the death of the  
 3 Dai - ly the love - li - ness grows, a - dorned with the  
 win - ter a - ris - ing! Ev - ery good  
 glo - ry of blos - som; hea - ven her *Repeat Refrain*  
 gift of the year now with its Mas - ter re - turns:  
 gates un - bars, fling - ing her in - crease of light:

2 He who was nailed to the cross is Lord and the  
 4 Rise from the grave now, O Lord, who art au - thor of  
 ru - ler of na - ture; all things cre - a - ted on  
 life and cre - a - tion. Tread - ing the path - way of *Repeat Refrain*  
 earth sing to the glo - ry of God:  
 death, life thou be - stow - est on all:

Easter Acclamation

Book of Common Prayer 355

Presider  
People

Alleluia. Christ is risen.  
**The Lord is risen indeed. Alleluia.**

Presider Let us pray.

**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.**

**Gloria**

William Mathias

Hymnal S 278

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.





TONE VIII.1

- 1 *I love* the LORD, because he has heard the voice of my supplicátion, \*  
because he has inclined his ear to me whenever I / called upón him.
- 2 The cords of death entangled me;  
the grip of the grave took hólđ of me; \*  
I came to / grief and sórrow.
- 3 Then I called upon the Name of the LÓRD: \*  
“O LORD, I / pray you, sáve my life.”
- 10 How shall I repay the LÓRD \*  
for all the good things / he has dóned for me?
- 11 I will lift up the cup of salvátion \*  
and call upon the / Name of thé LÓRD.
- 12 I will fulfill my vows to the LÓRD \*  
in the presence of / all his péople.
- 13 Precious in the sight of the LÓRD \*  
is the death / of his sérvants.
- 14 O LORD, I am your sérvant; \*  
I am your servant and the child of your handmaid;  
you have / freed me fróm my bonds.
- 15 I will offer you the sacrifice of thanksgíving \*  
and call upon the / Name of thé LÓRD.
- 16 I will fulfill my vows to the LÓRD \*  
in the presence of / all his péople,
- 17 In the courts of the LÓRD’s house, \*  
in the midst of you, O Jerusalem.  
/ Hallelújah! [Ant.]

**Second Reading**

1 Peter 1:17-23

*Reader* A reading from the first letter of Peter.

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God. Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

*Reader* The Word of the Lord.

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

*The People stand and sing.*

Chri - stos a - ne - sti ek nekron, tha - na - to  
 7 tha - na - ton pa - ti - sas ketis  
 12 en tismansi, zo - in cha - ri sa - me - nos.  
 18 Christ is ris - en from the dead, by death  
 23 tram - pling down up - on death and to  
 28 those in the tombs he has grant - ed life.

## Holy Gospel

Luke 24:13-35

*Presider*

✠ The Holy Gospel of our Lord Jesus Christ according to St Luke.

*People***Glory to you, Lord Christ.**

Now on that same day two of the disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him."

Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them.

When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

*Presider*           The Gospel of the Lord.  
*People*             **Praise to you, Lord Christ.**

### III. Responding to the Proclaimed Word

#### **Homily**

Andrew Kruger

*Silence is observed and then the People stand.*

#### **Nicene Creed**

EOW1 53

**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,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
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, \*  
who with the Father and the Son is worshiped and glorified,  
who 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.**

#### **Prayers of the People**

CW alt.

*The Presider says*

In joy and hope let us pray to the Father.

*The Intercessor continues*

That our risen Savior will fill us with the joy of the glorious and life-giving resurrection.

Lord have mercy: **Christ have mercy.**

That isolated and persecuted churches may find fresh strength in the good news of Easter.

Lord have mercy: **Christ have mercy.**

That God will grant us humility to be subject to one another in Christian love.

Lord have mercy: **Christ have mercy.**

That those who lack food, work or shelter will be sustained and fulfilled.

Lord have mercy: **Christ have mercy.**

That, by Christ's power, war and famine will cease through all the world.

Lord have mercy: **Christ have mercy.**

That the light of Christ's presence will be revealed to the sick, the weak and the dying.

Lord have mercy: **Christ have mercy.**

That all who have died in the faith of the resurrection may be raised on the last day.

Lord have mercy: **Christ have mercy.**

That the fire of the Holy Spirit will ignite us to bear faithful witness to the resurrection.

Lord have mercy: **Christ have mercy.**

*The Presider prays*

Risen Lord, you revealed yourself to the disciples and calmed their fears: meet us in our uncertainties and walk with us into the new life you bring; for you live and reign with the Father and the Holy Spirit, one God, now and for ever. **Amen.**

## **Peace**

*Presider* The peace of the Lord be always with you.

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

*The People greet one another in the Name of the Lord.*

## **Announcements**

Andrew Kruger

## IV. Celebrating at the Lord's Table

### **Offertory Sentence**

1 Chronicles 29:11

*The Presider says*

Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all.

*Representatives of the congregation bring the people's offering of bread and wine to the Holy Table.*



*The Ushers pass the collection plates among the people.*

*Another option is to give to Trinity online – scan the QR code and go directly to our Breeze link.*

## Offertory Anthem

“An Easter Alleluia” – Timothy Shaw

Alleluia! Let us Sing!  
Jesus is the risen King!  
Alleluia! Now proclaim –  
Blessed by His glorious name.

“Do not fear” the angel said,  
“He is risen from the dead.  
See the place where Jesus lay.”  
What a happy, joyful day.

Early on that Easter day,  
Angels rolled the stone away.  
Women bringing sweet perfume,  
Came and found an empty tomb.

Jesus died on Calvary;  
Now He’s won the victory.  
Go, and spread this Gospel news:  
Jesus lives! He lives for you.

*The ushers bring the collection plates and the gifts for St. John’s to the ministers and the People stand.*

## Offertory Hymn

*Unser Herrscher*

Hymnal 180

1 He is ris - en, he is ris - en! Tell it out with  
2 Come, ye sad and fear - ful - heart - ed, with glad smile and  
\*3 Come, with high and ho - ly hymn - ing, hail our Lord's tri -  
4 He is ris - en, he is ris - en! He hath o - pened

joy - ful voice: he has burst his three days' pris - on;  
ra - dian - t brow! Death's long sha - dows have de - part - ed;  
um - phant day; not one dark - some cloud is dim - ming  
hea - ven's gate: we are free from sin's dark pris - on,

let the whole wide earth re - joice: death is con - quered,  
Je - sus' woes are o - ver now, and the pas - sion  
yon - der glo - rious morn - ing ray, break - ing o'er the  
ris - en to a ho - lier state; and a bright - er

we are free, Christ has won the vic - to - ry.  
that he bore— sin and pain can vex no more.  
pur - ple east, sym - bol of our Eas - ter feast.  
Eas - ter beam on our long - ing eyes shall stream.

## St John's Offertory Prayer

*Presider* Let us pray.

**Generous God, we present these gifts for St John's,  
a symbol of the work you have given us to do;  
use them, and use us, in the service of your world  
to the glory of your name. Amen.**

## Presentation of Gifts

An Anglican Prayer Book 1989

*Presider* Source of all life, everything in heaven and on earth is yours:

*People* **All things come from you, and of your own do we give you. Amen.**

## Eucharistic Prayer for Children

Common Worship

*Presider* The Lord 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 our thanks and praise.**

*Child* Why is it right to give thanks and praise?

*Parent* Listen to the proper preface.

Lord of all life, you created the universe, where all living things reflect your glory. You give us this great and beautiful earth, to discover and to cherish.

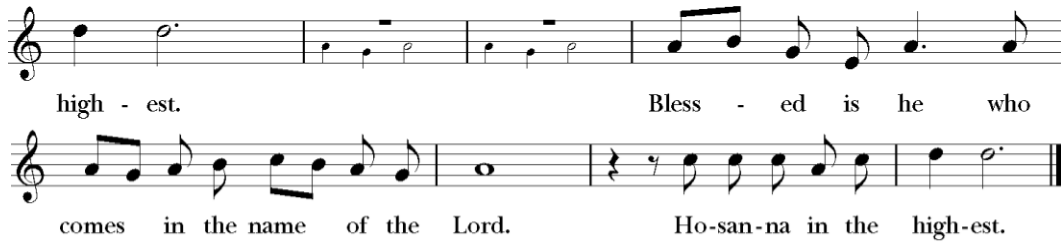
You give us the fish in the sea, the birds of the air, and every plant and tree;  
the life that sleeps in the winter earth, and awakens again in the spring.

You made us all, each wonderfully different, to join with the angels and sing your praise:

## Sanctus

Hymnal S 128

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



We thank you loving Father, because when we turned away you sent Jesus, your Son. He gave his life for us on the cross and showed us the way to live. Send your Holy Spirit that these gifts of bread and wine may be for us Christ's body and his blood.

*Child* Why do we share this bread and wine?

*Parent* Listen to the words of institution.

On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks, broke it, and shared it with his disciples, saying: "This is my body, given for you. Do this to remember me."

After they had eaten, he took the cup of wine, gave thanks, and shared it with his disciples, saying: "This is my blood, poured out for you and for many, for the forgiveness of sins."

So Father, with this bread and this cup we celebrate his love, his death, his risen life. As you feed us with these gifts, send your Holy Spirit, and change us more and more to be like Jesus our Savior.

*Child* How do we follow Jesus Christ?

*Parent* Listen to the Doxology.

Help us, Father, to love one another, as we look forward to that day when suffering is ended, and all creation is gathered in your loving arms. And now with all your saints we give you glory, through Jesus Christ, in the strength of the Spirit, today and for ever.

**Great Amen**

Mathias/Kruger



**Lord's Prayer**

BCP 364

*Presider* 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.**

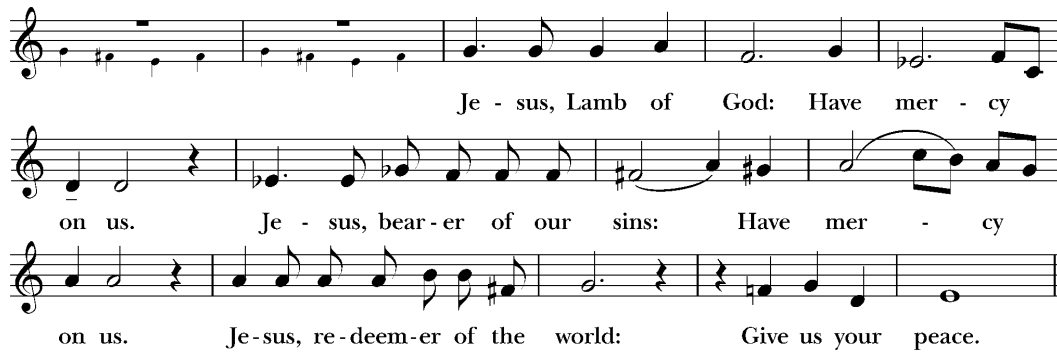
**Breaking of the Bread**

BCP 364

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

# Agnus Dei

Hymnal S 165



Je - sus, Lamb of God: Have mer - cy  
on us. Je - sus, bear - er of our sins: Have mer - cy  
on us. Je - sus, re - deem - er of the world: Give us your peace.

# Invitation

BCP 364

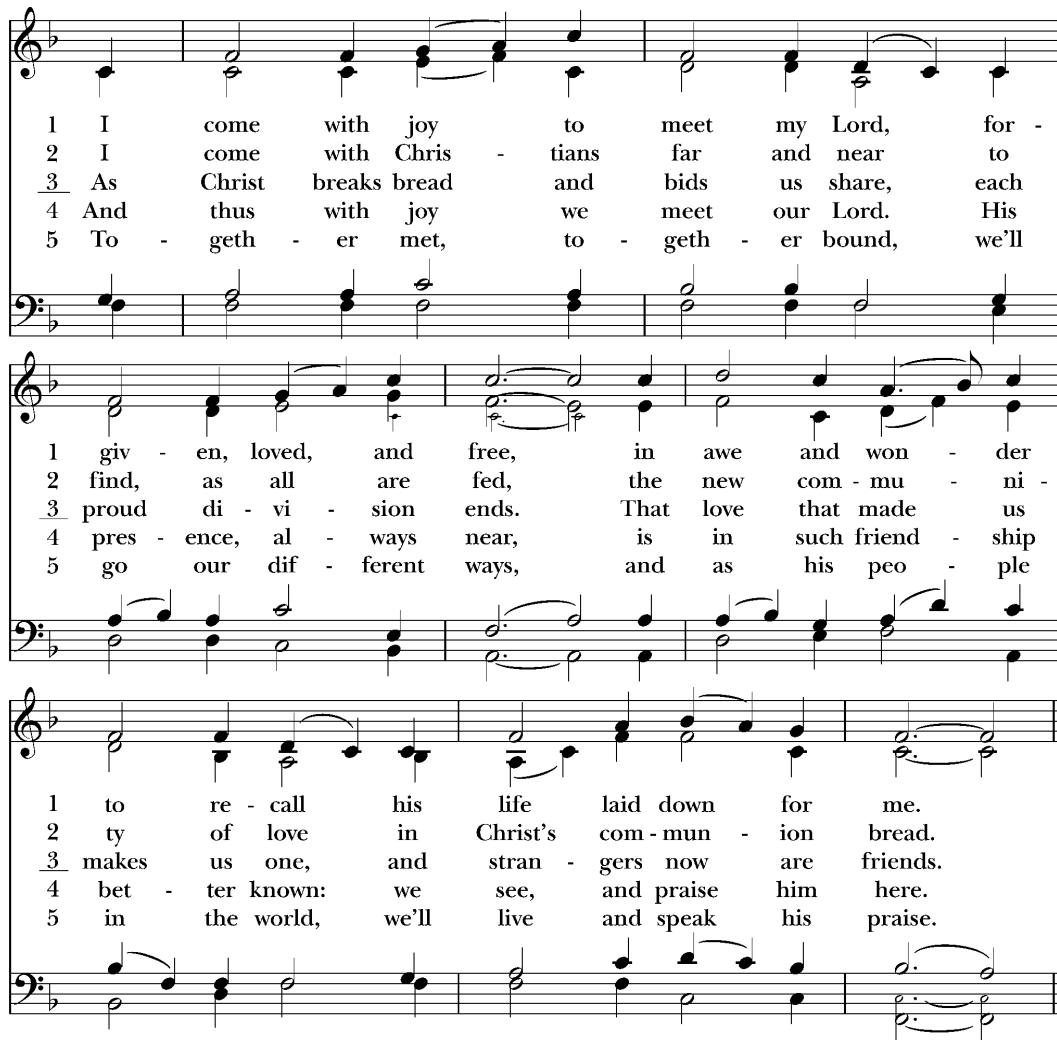
Presider The Gifts of God:  
People **for the People of God.**

*The ushers guide the people to receive Holy Communion. All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion. Wine is offered by way of a sip from the common cup. You may choose to receive only the host. Gluten-free wafers are available by request to the priest.*

# First Communion Hymn

Land of Rest

Hymnal 304



1 I come with joy to meet my Lord, for -  
2 I come with Chris - tians far and near to  
3 As Christ breaks bread and bids us share, each  
4 And thus with joy we meet our Lord. His  
5 To - geth - er met, to - geth - er bound, we'll  
1 giv - en, loved, and free, in awe and won - der  
2 find, as all are fed, the new com - mu - ni -  
3 proud di - vi - sion ends. That love that made us  
4 pres - ence, al - ways near, is in such friend - ship  
5 go our dif - ferent ways, and as his peo - ple  
1 to re - call his life laid down for me.  
2 ty of love in Christ's com - mun - ion bread.  
3 makes us one, and stran - gers now are friends.  
4 bet - ter known: we see, and praise him here.  
5 in the world, we'll live and speak his praise.

*Antiphon*

This is the feast of vic - to - ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

- 1 Wor - thy is Christ, the Lamb who was slain, — whose
- 2 Pow - er, rich - es, wis - dom, and strength, — and
- 3 Sing — with all the peo - ple of God, — and
- 4 Bless - ing, hon - or, glo - ry, and might be to
- 5 For — the Lamb — who was slain has be -

- 1 blood set us free — to be peo - ple of God. [Ant.]
- 2 hon - or, — bless - ing, and glo - ry are his. [Ant.]
- 3 join in the hymn of all cre - a - tion. [Ant.]
- 4 God and the Lamb for ev - er. A - men. [Ant.]
- 5 gun his — reign. — Al - le - lu - ia! [Ant.]

*Final Antiphon*

This is the feast of vic - to - ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

1. All you heavens, bless the Lord. Stars of heavens, bless the Lord.
2. Sun and moon, bless the Lord; and you night and day, bless the Lord.
3. Frost and cold, bless the Lord. Ice and snow, bless the Lord.
4. Fire and heat, bless the Lord; and you, light and darkness, bless the Lord.
5. Spirits and souls of the just, bless the Lord. Saints and the humble hearted, bless the Lord.
6. Give thanks to the Lord, for he is good, for God's love has no end.
7. The Lord is my strength, the Lord is my song; God has been my savior.
8. I shall not die, I shall live. I shall live and recount God's deeds.

**Post Communion Prayer**

CW

*Presider* Let us pray.

*The People stand.*

**Lord God our Father, through our Savior Jesus Christ  
 you have assured us 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 Lord Jesus Christ.  
 Amen.**

**Blessing**

CW

*The Presider blesses the people*

The God of peace, who brought again from the dead our Lord Jesus,  
 that great shepherd of the sheep, through the blood of the eternal covenant,  
 make you complete in every good work to do his will,  
 working in you that which is well-pleasing in his sight;  
 and the blessing of God almighty, the Father, the Son,  
 and the Holy Spirit, be among you and remain with you always.  
**Amen.**

1 Al - le - lu - ia! sing to Je - sus! his the  
 3 Al - le - lu - ia! bread of Hea - ven, Thou on  
 4 Al - le - lu - ia! King e - ter - nal, thee the

1 scap - ter, his the throne; Al - le - lu - ia! his the  
 3 earth our food, our stay! Al - le - lu - ia! here the  
 4 Lord of lords we own: Al - le - lu - ia! born of

1 tri - umph, his the vic - to - ry a - lone; Hark! the  
 3 sin - ful flee to thee from day to day: In - ter -  
 4 Ma - ry, earth thy foot - stool, heaven thy throne: thou with -

1 songs of peace - ful Zi - on thun - der like a  
 3 ces - sor, friend of sin - ners, earth's Re - deem - er,  
 4 in the veil hast en - tered, robed in flesh, our

1 might - y flood; Je - sus out of ev - ery  
 3 plead for me, where the songs of all the  
 4 great High Priest: thou on earth both Priest and

1 na - tion hath re - deemed us by his blood.  
 3 sin - less sweep a - cross the crys - tal sea.  
 4 Vic - tim in the eu - cha - ris - tic feast.

*Presider* Alleluia. Alleluia. Go in peace to love and serve the Lord.

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

**Postlude**

“Trumpet Tune on *Hyfrydol*” – Douglas E. Wagner

## For Friends, Visitors and Newcomers

Welcome to Trinity Episcopal Church in Cranford, New Jersey. Thank you for joining us in worship. The bulletin is designed to make you feel at home and includes everything you need for the service (liturgy, hymns, rubrics, etc.). Please connect with us; introduce yourself to the ushers so they can make you feel more comfortable.

All are invited to Fellowship Hour in Sherlock Hall immediately after the service. An email blast is sent every Thursday by 2 PM with hyperlinks to sign-up sheets, methods to contribute to the parish or other charitable organizations, ways to contact individuals or receive information. Please contact the parish office to receive it or alternative methods of communication.

## What you need to know today...

**Sandwich Sunday** Today; assemble sandwiches between services and after 10 AM service. After Fellowship Hour, transport the sandwiches and food packets to St John's and help serve food. Contact Marion Nechuta (marionnechuta@yahoo.com or 908-451-4498) for more information. There are several ways to participate in this ministry (links to sign up are in the email blast).

**Fellowship Hour** In Sherlock Hall, immediately after each service; coffee, tea and snacks are provided.

**Trinity Episcopal Senior Youth (TESY)** Today from 12:30 PM to 1:30 PM in Witherington Hall. All confirmed youth, ages 13-18, are welcome to participate.

## What you need to know this week...

**The Daily Offices** Morning Prayer and Evening Prayer are offered online from Monday to Thursday at 8:30 AM and 5 PM this week.

**Parish Office Hours** Office Manager Marion Nechuta is available Tuesday through Thursday from 12:30 to 3:30 PM. Please call before arriving; at other times she may still be contacted via parish email.

**Handbells and Choir Rehearsals** This Wednesday, April 22; rehearsal for Handbells is 7 to 7:50 PM and Adult Choir is 8-9 PM.

## What you need to know in the future...

**Garden Team** A group is being organized to help maintain the gardens and plants around Trinity. To join the team or learn more, contact Paul Trader (paulsvny@yahoo.com or 845-499-6674).

**Anti-Racism Commission** The Diocese of New Jersey offers training several times each year. The Anti-Racism Commission (ARC) of the Diocese of New Jersey hosts a six-week, online course that focuses on awareness and understanding of how institutional racism is hidden in the systems and institutions that make up American society and culture. Together, these institutions participate in a system of racism that covertly reinforces false ideologies that deny and justify racial and ethnic inequities.

The training consists of six two-hour classes on Zoom and a self-study program in between the Zoom meetings that takes about two hours a week to complete. The cost is \$100 per person. Scholarships are available. The next session begins this week from April 21 through June 16, on Tuesday mornings from 9 AM to 11 AM. If interested, see this week's email blast.

**Trinity Men's Group** Saturday, May 2 at 8 AM in Witherington Hall.

**Spiritual Hike with Outdoor Eucharist** Saturday, May 2 at 10 AM. This was so popular the first two times that it will now be a semiannual event. Experience a unique encounter with the Eucharist celebrated in the splendor of God's creation. Meet in front of the Trailside Nature Center (452 New Providence Road, Mountainside). From there, it is a very short walk to a seating area where a special outdoor Eucharist liturgy will be celebrated. An easy one-hour hike will follow. Those who choose not to hike can sit quietly in the beauty of the Watchung Reservation after the service. This is a great activity for families and promises to be a memorable event. Please contact Senior Warden, Casey Woodruff (woodruff5073@gmail.com), to register or with any questions.

**Family Game Night** Saturday, May 2 from 5 PM to 6 PM. Join the Trinity family for some healthy competition and light snacks. All ages welcome.

## The Paschal Troparion – *Christos Anesti*

The Paschal Troparion – often sung in Greek as *Christos Anesti* – is among the most beloved and enduring hymns of the Christian tradition. Its words are simple, ancient, and profound:

Χριστὸς ἀνέστη ἐκ νεκρῶν,  
θανάτῳ θάνατον πατήσας,  
καὶ τοῖς ἐν τοῖς μνήμασι,  
ζωὴν χαρισάμενος!

Christos anesti ek nekron,  
thanato thanaton patisas,  
ke tis en tis mnimasi,  
zoin charisamenos!

*Translated:*

*Christ is risen from the dead,  
trampling down death by death,  
and upon those in the tombs  
bestowing life!*

This brief hymn, chanted repeatedly throughout the Easter season in the Eastern Church, serves as both proclamation and praise. It is not merely a song about the resurrection; it is an announcement that resounds with the very victory it declares.

The origins of the Paschal Troparion lie deep within the early centuries of Christian worship in the Eastern Mediterranean. Though its precise authorship is unknown, it likely took shape within the vibrant liturgical life of the Byzantine Church, where theology and worship were woven together in poetic and musical form. The troparion became the central hymn of Pascha (Easter), sung at the midnight vigil when the resurrection is first proclaimed, and then echoed again and again throughout the fifty days that follow. In this way, it forms the heartbeat of the Easter season – a refrain that carries the Church's joy beyond a single day into an entire way of being.

The theology contained within these few lines is remarkably rich. The phrase “trampling down death by death” expresses what the early Church Fathers often called the “harrowing of hell.” In Christ’s death, death itself is overthrown from within. By entering fully into the depths of human mortality, Christ breaks its power, transforming the grave from a place of finality into a gateway to life. This is not resurrection as mere resuscitation, nor as a private miracle for Jesus alone. Rather, it is cosmic in scope: “upon those in the tombs bestowing life.” The resurrection is for all, reaching backward and forward across time, extending even to those who had long awaited redemption.

Spiritually, the Paschal Troparion invites us into a posture of joyful defiance. It teaches us to sing in the face of death – not because suffering is denied, but because it has been transformed. The repetition of the hymn, so characteristic of Eastern worship, is itself formative. As it is sung again and again, it begins to take root within the heart, shaping our imagination and our hope. It becomes less something we say, and more something we inhabit.

For us, in the Episcopal Church, hearing and chanting *Christos Anesti* opens a window into this ancient stream of Christian faith. It reminds us that the resurrection is not only to be proclaimed in words or preached from the pulpit, but sung, felt, and experienced as a living reality. The melody, the cadence, and even the unfamiliarity of the Greek language can draw us out of our usual patterns of worship and into a deeper attentiveness to the mystery we celebrate.

As the Paschal Troparion is woven into our Easter liturgy, it offers us a gift: the chance to join our voices with Christians across centuries and continents in proclaiming the same good news. Christ is risen. Death is defeated. Life is given. And so we sing – not as spectators of a past event, but as participants in a present reality – allowing this ancient hymn to become our own Easter song.

## Lectionary & Liturgy

Each year on this Sunday, the Gospel reading reflects on one aspect of the Lord’s resurrection. Today’s reading is an account of the risen Christ sharing food with his friends. Today we hear about his breaking bread with two disciples who encountered him on their way to Emmaus. Jesus expounded the scriptures to them and at table took bread, said the blessing and broke the bread. It was at that moment that they recognized him.

The first reading continues Peter’s sermon on the first Pentecost day, which we began reading last Sunday. The result of the sermon was a large crowd turning to Jesus as Messiah and being baptized. The church’s way of living and sharing its life is then briefly described. Today’s reading from 1 Peter continues the letter’s theme: baptism and its results in our lives. We are all new people in the risen Lord and now live in him.

Each Sunday is the resurrection day. For that reason, the church has always made the Eucharist the center of its Sunday worship. As the disciples on the road to Emmaus discovered, Jesus really did rise, and meets us here in the sharing of God’s Word and in the breaking of the bread. As he did on that evening, we take bread, say the blessing, break the bread, and meet the risen Christ.

*From The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year. © 2007 Michael W. Merriman. Church Publishing, NYC*

† **Cover Art** – Maurice Denis (1870–1943) The picture shows Christ sitting at table and breaking bread. Facing him is Denis himself. He is the disciple who has just realized the identity of his extraordinary table companion. Denis’ wife Marthe is entering the room carrying a dish, while a friend follows with two small jugs; one for water, the other for wine, a clear Eucharistic reference. Denis, who was known as “Le Nabi aux Belles Icons” (“the prophet of beautiful icons”), considered himself a Christian painter. This print, at the Museum of Modern Art, NYC, is based on Denis’s original painting now housed in the Van Gogh Museum in Amsterdam. High auction record of US \$2.6m at Christie’s in 2015. –[© 2026 Artists Rights Society (ARS), New York / ADAGP, Paris]

- † **Prelude** – Charles Callahan (b. 1951) has been honored by the American Guild of Organists with its 2014 Distinguished Artist award “for his illustrious career as composer, performer, teacher and consultant, and his lifelong service to the sacred music profession.” His writing style has been described by The Washington Post as “gentle, confident lyricism.”
- † **Gathering Hymn** – Words: Venantius Honorius Fortunatus (540-600); one of the most prominent poets of his time, he filled a great social desire for Latin poetry and used it to promote political ideas he supported, and to pass on personal thoughts and communications. He was a master wordsmith and because of his promotion of the church, as well as the Roman tendencies of the Frankish royalty, he remained in favor with most of his acquaintances throughout his lifetime. Music: Ralph Vaughan Williams (1872-1958) composed this as a setting for the text; the title comes from the opening words of the text and was published in *The English Hymnal* of 1906. –[Words and music by permission of Oxford University Press]
- † **Service Music** – William Mathias (1934-1992) –[© 1976 Oxford University Press]. “Music was an ever-present force for my father. I was aware from a very early age that the creative process was something always present for him – even when he was doing something else – and that it was a force which he could turn in any desired direction or channel at a given time. Hence his ability to compose a wide variety of orchestral, choral, instrumental or chamber music, as well as music for the church and for young people.” –[daughter Rhiannon Mathias]
- † **Collect of the Day** – This is a revised version of a collect in the 1928 BCP, composed by the Rev. Dr. John W. Suter, Sr. It is associated with the story of our Lord’s appearance to the disciples at Emmaus after the resurrection, when He made Himself known “in the breaking of bread” (Lk. 24:35). –[Notes on the American Prayer Book by Marion Hatchett]
- † **Acts of the Apostles** This book with its description of the life of early Christian community, characterized by an intense awareness of the risen Lord’s presence and the apostolic preaching of the Resurrection, has had an important place in the church’s liturgy. In recent years, the liturgical revisions among Anglicans, Roman Catholics, and Lutherans have placed it again in the Easter liturgy.
- † **Paschal Troparion** – At the funeral of Pope Francis, the patriarchs, archbishops, and metropolitans of the Eastern Catholic Churches stood beside his coffin. After thrice chanting the Paschal troparion and chanting prayers, one of the patriarchs censed the coffin. This ritual was also performed at the funeral of Pope John Paul II.
- † **Nicene Creed** – Contains “all the expansive language texts currently authorized.” It is almost identical to the BCP version. The omission of the words ‘and the Son’ (*filioque*) restores the text of the Creed to the original wording agreed upon at the Fourth Ecumenical Council of Constantinople (381 CE). The addition was a later development implemented in the Western Church and without approval of a General Council.
- † **Prayers of the People** – It is important to notice that it is not the leader of those prayers who does the praying. That person – whether ordained or not – simply announces the theme, and all of us, the baptized royal priesthood, pray in the power of the Spirit to the Father.
- † **Offertory Anthem** – Timothy Shaw was born and raised in idyllic Keene, New Hampshire. He studied theology and music (theory, history, composition, piano) in college and graduate school, and he has enjoyed a multi-faceted career as professor, composer, church musician, and author. As a composer, he is the recipient of the 2019 ALCM Raabe Prize for Excellence in Sacred Composition. He has written extensively for the church; as a pianist, he has recorded three albums; as an author, he has been a contributor to the Prelude Music Planner blog (Augsburg Fortress) since 2015, and he has published an ebook devotional for Advent (*Behold, He Comes: Advent Reflections*). In addition to his many professional endeavors, he has volunteered as an ESL instructor, an assistant youth baseball coach, and a board member of a community boys’ and girls’ club. He and his wife, Lauren, are proud parents of two boys.
- † **Offertory Hymn** – Words: Cecil Frances Alexander (1818-1895). Music: Joachim Neander (1650-1680); German student life in the 17<sup>th</sup> century was anything but refined, and he was fond of questionable pleasures. In July 1670, Neander and 2 comrades went to service one Sunday to criticize and find matter of amusement; but earnest words proved the turning-point of his spiritual life. “The glow and sweetness of his better hymns, their firm faith, originality, Scripturalness, variety and mastery of rhythmical forms, and genuine lyric character fully entitled them to the high place they hold.” –[John Julian, *Dictionary of Hymnology* 1907]

- † **Proper Preface** – A specific, variable sentence added to the Eucharistic Prayer in Christian liturgy (e.g., Anglican, Episcopal, Catholic) that changes according to the church season or feast day, such as Advent, Christmas, or Easter. It highlights the theological significance of the current season (e.g., incarnation at Christmas, resurrection at Easter). It bridges the opening dialogue and the *Sanctus*, aligning worship with the specific theme of the day.
- † **Words of Institution** Also called the Words of Consecration, are words echoing those of Jesus himself at his Last Supper that, when consecrating bread and wine, Christian eucharistic liturgies include in a narrative of that event. Eucharistic scholars sometimes refer to them simply as the *verba* (Latin for “words”). Almost all existing ancient Christian churches explicitly include the Words of Institution in their eucharistic celebrations and consider them necessary for the validity of the sacrament.
- † **Doxology** – A short hymn of praises to God in various forms of Christian worship, often added to the end of canticles, psalms, and hymns. The tradition derives from a similar practice in the Jewish synagogue, where some version of the Kaddish serves to terminate each section of the service. Among Christian traditions a doxology is typically an expression of praise sung to the Holy Trinity: the Father, the Son, and the Holy Spirit. It is common in high hymns for the final stanza to take the form of a doxology. Doxologies occur in the Eucharistic prayers.
- † **First Communion Hymn** – Words: Brian A. Wren (1936-2010) wrote on the meaning of the Lord’s Supper, specifically to help illustrate the presence of Christ in the sacrament as simply as possible, in a way that would take the worshipper (probably without recognizing it) from the usual individualistic approach to communion (“I come”) to an understanding of its essential corporateness (“we’ll go”). –[© 1971 Hope Publishing] Music: American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983).
- † **Second Communion Hymn** – Words: John W. Arthur (1922-1980), based on Revelation 5:12-14 © 1978 *Lutheran Book of Worship*. He re-wrote traditional liturgy in language more meaningful to young adults. “He planned many significant worship occasions for local, regional, and national student groups and compiled and edited a number of worship manuals and guides. In this process, he became very much alive to the concerns and needs of the Church’s future leaders, developing his skills in adapting language to express their contemporary feelings, aspirations, and understandings.” –[Joel Lundeen] Music: Richard Hillert (1923-2010) had a distinguished career as a composer and teacher of composition that spanned over four decades. This was written for the *Lutheran Book of Worship* (1978), is now published in over 20 worship resources from many denominations. –[© 1976 Concordia Publishing House]
- † **Taizé Chant** – Words: Daniel 3, Taizé Community, 1984. Music: *Surrexit Christus* by Jacques Berthier (1923-1994) –[© 1984 Les Presses de Taizé, GIA Publications.
- † **Sending Hymn** – Words: William Chatterton Dix (1837-1898), supplying a then-acknowledged lack of Eucharistic hymns in Church of England hymnals; written while lying bedridden with a near fatal illness in 1866 and inspired by Revelation 5:9. Music: Rowland Hugh Prichard (1811-1887), trained in the business world, he became the manager of a marine insurance company in Scotland; composed when he was only 19, the Welsh title translates as “pleasant” or “tuneful.”
- † **Postlude** – from the July-August 2018 issue of *The Organist*.
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