

The Sunday of the Resurrection: Easter Sunday
Festal Eucharist & Renewal of Baptismal Vows
April 5, 2026
10.15 a.m.

The **Paschal Candle** stands at the front of the sanctuary with an alpha and omega signifying the beginning and end of all things, nails, and the year of the most recent Easter. The Paschal Candle was lit at the Easter Vigil with the first flames of resurrection. Through the year, the Paschal Candle is lit for baptisms, funerals, marriages, ordinations—and all through the 50 days of Easter.

We sing a wide range of hymns: ancient hymns with text in Latin, hymns from the Renaissance and Classical period, favorites from all ages, hymns set to familiar classical pieces, chants, Gospel hymns, and new hymns from modern composers. We have several hymnals, but the blue hymnal, Hymnal 1982, is the most commonly used at St. Andrew's.

“**Service music**” (music for the Gloria, Sanctus, and other parts sung as part of the liturgy) are found in the first part of the blue hymnal and have the letter S in front of the number. Service music becomes very familiar over time, and many people have memorized the most commonly used tunes or “settings.”

The **Book of Common Prayer** (BCP) is the source for our prayers, psalms, and worship. The first BCP was put together under the direction of Thomas Cranmer in 1549. Our current edition (1979) has prayers and words from that first prayerbook. When we worship, we join Christians through the ages and throughout the world. The BCP is updated occasionally by a Church-wide commission.

The **Liturgy of the Word** is the first half of the service. It recounts God's mighty acts in history are recalled through scripture and applied to our lives in the sermon.

The second act of the drama will be the **Liturgy of the Table**.

The service begins with an **Entrance Hymn**, and the **Opening Acclamation**. The Entrance Hymn is a time for all the voices of the congregation to join as one to prepare to begin the work of the people together, so that by the time of the opening words of the service, we may respond as one gathered community.

The Sunday of the Resurrection:

Easter Sunday with Festal Eucharist & Renewal of Baptismal Vows

April 5, 2026, 10:15 a.m.

Words and Music for Singing

Music in today's service are found in the **blue hymnal** (Hymnal 1982), and **green hymnal** (Wonder, Love and Praise).

Words for Worship and Prayer

The Book of Common Prayer (BCP) is the **red book** in your pew rack.

Prelude

Fanfare

George Frederic Handel
Tim Good, Trumpet
Fiona Good, Horn

++The Liturgy of the Word++

The words said by the congregation are in *bold italics*.

Entrance Hymn **Blue hymnal 175** *Hail thee, festival day*
Please stand as able.

Opening Acclamation

Celebrant +Alleluia. Christ is risen.
People ***The Lord is risen indeed. Alleluia.***

The Collect of the Day

Celebrant The Lord be with you.

People *And also with you.*

Celebrant Let us pray.

The service continues with a **Song of Praise**. The **Gloria in Excelsis**, "Glory to God in the highest," centers the service on praise for God whom we gather to praise in our worship.

Next follows the **Collect of the Day**. A "collect" is a prayer that is offered on behalf of all, a prayer that "collects" the prayers of all spoken in the voice of the person leading worship. The Collect of the Day is a prayer written for the seasons of the church year and it often summarizes the themes of the scripture readings assigned for that day.

Reading and commenting on scripture dates back to the earliest centuries in the Church. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a "lectionary." The Christian communities began to add letters of Paul and others to their service. It was these readings that over time became our New Testament. Our usual pattern is to read a portion of the Hebrew Bible (Old Testament), followed by a Psalm and then a reading from a New Testament epistle, or letter. The final reading, mandated at every Eucharist, is a passage from one of the four Gospels.

Our response of "Thanks be to God" acknowledges that we have heard the reading and are thankful for the Word of God. This response is appropriate following passages of harsh judgment as well as grace-filled scripture: both call our attention to our work at hand, our challenges, and the gifts we are given to do this work.

O God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Please be seated.

The First Reading Acts 10:34-43

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

The Word of the Lord.

People *Thanks be to God.*

Psalm 118:1-2, 14-24 Confitemini Domino

The **Psalter** is the oldest part of the Book of Common Prayer and contains all emotions human beings experience. In our liturgy, the Psalm is a response to the First Reading.

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

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

14 The Lord is my strength and my |**song**,
and he has become my sal-|**vation**.

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

16 "The right hand of the Lord has triumphed!
the right hand of the Lord is |**exalted**!
the right hand of the Lord has triumphed!"

17 I shall not die, but |**live**,
and declare the works of the |**Lord**.

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

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

20 "This is the gate of the |**Lord**;
he who is righteous may |**enter**."

21 I will give thanks to you, for you answered me
and have become my sal-|**vation**.

22 The same stone which the builders rejected
has become the chief corner |**stone**.

23 This is the Lord's doing,
and it is marvelous in our |**eyes**.

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

The **Epistles**, or Letters, in the New Testament are a diverse collection of letters between leaders and emerging congregations in the early church. They recount how the early church formed among followers of Jesus.

The Epistle Reading Colossians 3:1-4

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

The Word of the Lord.

People *Thanks be to God.*

Sequence Hymn

Blue Hymnal 180

He is risen

The Holy Gospel

Matthew 28:1-10

Please stand as able.

We stand for the **Gospel** reading to show the particular importance we place on Jesus' words and actions. The congregation has special responses before and after the reading of the Gospel, which also gives honor to these sacred texts.

Gospeler The Holy Gospel of our Lord Jesus Christ according to Matthew.

People *Glory to you, Lord Christ.*

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you."

So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

Gospeler The Gospel of the Lord.

People *Praise to you, Lord Christ.*

Sermons or **homilies** are commentary on Bible passages that explain and apply them to our lives.

Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish synagogue worship which preceded it. Preaching was rare during the Middle Ages, but was put back into a place of honor in the reformation of the Church in the 1500s. Since 1549, a sermon has been required at every Eucharist service.

The four **Gospels**—Matthew, Mark, Luke, and John—are the key Christian scriptures, recounting the life, deeds, and words of Jesus.

The Sermon Rev. Dr. Jennifer Oldstone-Moore

Please be seated.

The Reaffirmation of Baptismal Vows

Please stand as you are able

Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and are raised with him to newness of life. I call upon you, therefore, now that our Lenten observance is ended, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy catholic Church.

Celebrant Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

People ***I do.***

Celebrant Do you believe in God the Father?

People ***I believe in God, the Father Almighty, creator of heaven and earth.***

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Celebrant Do you believe in God the Holy Spirit?

People ***I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.***

Celebrant Will you continue in the apostles teaching and fellowship, in the breaking of bread, and in the prayers?

People ***I will, with God's help.***

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People ***I will, with God's help.***

Celebrant Will you proclaim by word and example the good news of God in Christ?

People ***I will, with God's help.***

The **Prayers of the People** are meant to represent the congregation's prayer intentions for the local community and the whole world.

Prayer is offered with intercession for

The Universal Church, its members
and its mission
The nation and all in authority
The welfare of the world
The concerns of the local
community
Those who suffer and those in any
trouble
Those who have died

There are set forms of the Prayers of the People in the Book of Common Prayer, but congregations are encouraged to craft their own. This is an example of alternate prayers.

Celebrant Will you seek to serve Christ in all persons, loving your neighbor as yourself?

People ***I will, with God's help.***

Celebrant Will you strive for justice and peace among all people and respect the dignity of every human being?

People ***I will, with God's help.***

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. ***Amen.***

The Prayers of the People

God of love, we rejoice with angels and all the hosts of heaven as we celebrate the resurrection of your Son. Bless today's joyful celebration and turn our hearts to you with new delight and commitment.

We praise you, almighty God. ***Allelujah. Amen!***

God of mercy, bring your church to new life. We pray for those who serve your church in this parish, in this diocese, and in the world. Awaken in us a faithfulness that manifests itself in joy, in dedication to the work of reconciliation in the world, in care for your creation, in awe of your glory. *You are invited to pray in thanksgiving for the blessings and intentions in your life, either silently or aloud.*

We praise you, almighty God. ***Allelujah. Amen!***

God of wholeness, bring those who suffer to new life. We pray for those who bear the burden of pain and anxiety, whose relationships are shattered, whose lives are full of despair. Lead us to find ways to be present with them and reflect your love for them. Today we pray especially for Heather Cantonwine, Mary Mountz, Sam Paris, Larry Sutton, Edwina Vose, Catherine Waggoner and Lucy Wieland. *You are invited to pray for those who are suffering, either silently or aloud.*

We praise you, almighty God. ***Allelujah. Amen!***

God of light, bring those in authority to new life in the ways they lead their nations. Show them the path of integrity and truth that their people may live in peace, that all may have plenty. We pray for those who lead our nation, those who govern our state, and those who have charge over our city. May they make wise decisions for the sake of the common good.

We praise you, almighty God. ***Allelujah. Amen!***

Most of the year, the **Confession** and **Absolution** come after the Prayers of the People. The season of Easter, however, is one time when we may choose to omit the Confession, rejoicing in God's grace and forgiveness.

In the early centuries of the Christian Church, unbelievers could not share the **Peace**. Only those who were baptized Christians could share "the kiss of peace." Today we shake hands or hug those with us, regardless of baptism. There are no set words to use in greeting each other, but "Peace," "God's peace," and "Peace be with you" are all commonly used.

This second act of the Liturgy begins with the **Offertory**. Here we give back to God from the gifts God has given us. In the early centuries of the church, Christians brought bread and wine with them. What was needed in the service was consecrated for use, while the rest of the bread and wine was set aside for deacons to take to the poor in the area. Today, a portion of our offering continues to help people in need around our community and around the world.

During the Offertory Anthem, the Table or Altar is prepared for Eucharist, also called **Communion**, the **Lord's Supper**, the **Mass**, the **Great Thanksgiving**. The water and wine are mingled in the chalice, as was the practice with Jewish table wine. It reminds us of the blood and water that poured from Jesus' side after his death on the cross. There is powerful symbolism in mixing the wine (Jesus) with a little splash of water (us) in this great Communion.

The words of the *Sursum Corda* (Latin for "Lift up your hearts") are some of the most ancient of our liturgy. As we lift up our hearts and join in the song of heaven, we enter the Eucharistic feast not with God coming down to us, for God is already here. Through our prayers of thanks, we are lifted up to the realms of the saints, and it is there that we join in their hymn of praise.

God of eternity pure, we give thanks for those who have gone before us and have entered into new and everlasting life in your presence. Today we pray for Katie Gleichman and her family. *You are invited to pray for those who have died, and for those who mourn, either silently or aloud.*

We praise you, almighty God. *Allelujah. Amen!*

Concluding Collect

The Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

You are invited to greet one another in the name of the Lord.

Welcome and Announcements

++The Liturgy of the Table++

The Offertory

Offertory Anthem *The Strife is O'er* Henry G. Ley

Presentation of the Gifts: Doxology Blue Hymnal tune 618

Praise God from whom all blessings flow.

Praise God all creatures here below.

Alleluia, alleluia!

Praise God above ye heavenly host.

Praise Father, Son, and Holy Ghost.

Oh praise God! O praise God, Alleluia, alleluia!

Alleluia, alleluia, alleluia !

The Great Thanksgiving Eucharistic Prayer A, BCP 361

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

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

People: It is right to give 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 we are 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

Some of the words of the Great Thanksgiving are the same at every Eucharist. But some of them, the section called the **Proper Preface**, change throughout the year according to the themes of the season.

A common posture for Christian prayer in the early Church was standing. Standing was seen as a mark of respect, honor, and Easter joy. The Council of Nicea (c.325) prescribed that, on Sundays and during the Easter Season, prayers should always be offered while standing, rather than while kneeling. You are invited to stand for the entire Eucharistic prayer or you may kneel after the **Sanctus** ("Holy, holy, holy").

When we gather together we remember Jesus. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own.

We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink. Though they remain ordinary bread and wine, the elements of communion become the outward signs of inward grace. That grace or gift from God is Jesus' real presence in the Eucharist through the power of the Holy Spirit. The real presence of Christ is a full statement of our belief in God as a Trinity of persons.

This real presence is not the result of a magical incantation on the part of the celebrant. No set of words makes Eucharist happen. It is the whole action taken together that effects the Eucharist: the gathered community of faith remembering Jesus' last meal with his disciples and calling on the Holy Spirit to transform the gifts of bread and wine into spiritual food and drink.

and archangels and all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

Sanctus (together)

Blue Hymnal S128

*Holy, holy, holy Lord, God of power and might,
Heaven and earth are full of your glory.*

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest

For the Easter Season, it is customary to stand through the Great Thanksgiving.

The Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to your saints into the joy of your eternal kingdom.

On the night he was handed over to suffering and death, 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 of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also+ that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

Jesus' disciples once asked him how to pray. He told them to use the words we now know as the **Lord's Prayer**. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for "daily bread" meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

There are four actions in the Eucharist: the bread is blessed, the wine is blessed, the bread is broken, the wine and bread are offered to all.

The bread is received by placing your right hand over your left and extending it to the priest. You may then either eat the bread at once and then partake of the wine, guiding the chalice to your lips, or you may hold the bread to dip it in the wine. Dipping the bread in the wine and consuming them together is called intinction.

You may receive either bread, or wine, or both, to have fully celebrated Communion.

Anyone who does not wish to receive Communion may come forward for a blessing. If you do wish to come forward for a blessing, please cross your arms over your chest in an "X" to signify your intention. If you do not wish to come forward, you may remain in your seat.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

The Lord's Prayer

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 Bread

Celebrant: Alleluia! Christ our Passover is sacrificed for us.

People: Therefore let us keep the feast. Alleluia!

Fraction Anthem Blue hymnal S154

This is God's table, not ours, and all are welcome to receive a blessing and communion in bread and wine. You will be offered a wafer and the common cup, taking only wine or bread is also complete communion. If you desire a blessing, cross your arms over your chest. Gluten free wafers are available – ask Rev. Jen at the altar. If you are not able to come to the altar, Rev. Jen will come to you.

During Easter season it is customary to stand when receiving communion.

Communion Hymns Blue hymnal 335 *I am the Bread of Life*
Blue hymnal 178 *Alleluia, alleluia!*

Post-Communion Prayer *prayed together*

Let us pray.

Eternal God, heavenly Father, 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

The priest or bishop says a **blessing** at the end of the service just before sending the people out into the world. The blessing is a pronouncement of God's love and favor, something to carry into the world as we work to bring a reign of love, mercy, and justice.

The **Dismissal** charges us to "Go in peace to love and serve the Lord." It reminds us that we come to the Holy Table for the strength, wisdom, and courage to take the message of God's love and call to service into a hurting world. The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

Closing Hymn Blue hymnal 207 *Jesus Christ is Risen Today*

Dismissal

Celebrant Go in peace to love and serve the Lord. Alleluia, alleluia!

People Thanks be to God. Alleluia, alleluia!

Postlude *Nunn Dankett Alle Gott* Sigfrid Karg-Elert

Please join us for coffee, treats, and conversation in Hamilton Hall.

Parish News and Happenings

Diocesan Cycle of Prayer

St. John's, Lafayette, The Rev. Joél Muñoz

Anglican Cycle of Prayer

La Iglesia Anglicana de Mexico

Birthdays Katie Farris, April 9

Anniversaries none

Tuesdays: 4:00 Evening Prayer; 4:30 - Book and Bible Group

Wednesdays : **Contemplative prayer, 1:00** Christian Contemplative Prayer (quiet sitting in God's Holy Presence) each week from 1:00 - 1:30 p.m. in the sanctuary.

Rector's Drop-In Hours

Rev. Jen's normal Wednesday drop-in hours are from 9:30-11:30 a.m. and 1:30-3:30 p.m. You are always invited to make an appointment for a time convenient for you.

Easter Flowers

In loving memory of my husband, my parents Louise and Warren Middleton, and my in-laws Georgette and Emile Bouillot
Maura Middleton Bouillot

In loving memory of our parents
Page and Narda Cotton

In thanksgiving for family and friends
Gwen and Thomas Morris

In thanksgiving for 2 grandsons who "got to ring the bell" at their cancer center
Sue and Dave Murray

In thanksgiving for the people and parish of Saint Andrew's, Greencastle
Chris and Jen+ Oldstone-Moore

In loving memory of Bill Selvia and Jerry Hooper
Trudy Selvia

In loving memory of David and Rogene Snook and Alan Good
Kathy Smiley

In honor of Larry Sutton
Skip Sutton



Parish Prayer List
On-going Prayer List

Please keep these persons in your daily prayers:

For those who are ill or troubled:

Haile Bane, grandson of Joanne Haymaker
Beth Benedix, friend to many at St. Andrew's
Heather Cantonwine and family, friends of the Knuths
Jennifer Clarke, friend of Patti Harmless
*Diane * Scott * Angela Evans*
Tom Kaiser, friend of Jen+ & Chris
Lynda, friend of Sarah Finlay-Black
Warren Macy
Teresa Masten, friend of Karen & Jim Mannon
Sally Motsch, friend to many at St. Andrew's
Mary Mountz
Sam Paris, grandson of Harry and Susan Maginity
Gene Shaw, brother-in-law of Patti Harmless
Elizabeth & Natalie Sheffler, daughter & granddaughter of Page & Narda Cotton
Deloris Smith, friend of Emily Knuth
Jenny Smyth, niece of Patti Harmless
Luke Smith, son of Mark Smith
Skip Sutton
Larry Taylor, former member of St. Andrew's
Donald Voermans, father of Nick Voermans
Catherine Waggoner, friend of Jen+
Dwight Ziegler, uncle of Stephanie Gurnon

For those who have died, and those who mourn

Katie Gleichman, Joe Gleichman and family, Jim and Cathryn Ensley, Elyse and Boyd

Giving to St. Andrew's -All are invited to make a gift to support St. Andrew's ministry of sharing God's love. Online contributions can be made via link or QR code. www.onerealm.org/indydio/-/form/give/default.

Thank you for your generosity.



St. Andrew's Episcopal Church

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(765) 653-3921

Office Hours: Monday-Thursday, 10-2
Rector's Drop-in Office Hours: Wednesdays, 9:30-11:30 and 1:30-3:30

standrewsgreencastle.org · standrewsgreencastle@gmail.com

Holy Eucharist Sunday, 10:15 a.m.

You are always invited to make an appointment for a time convenient for you.

Vestry Page Cotton, Senior Warden · Dawna Wilson, Junior Warden · Cathryn Ensley · Sue Murray · Trudy Selvia · Skip Sutton

Ministry Groups Fun & Fellowship · PastoralCare · Property · Youth · Ministry · Worship · Outreach

Outreach Contacts Harriet Moore, Carl Huffman, Martha Rainbolt, Non-Food Pantry ·
Beth Haymaker, Summer Enrichment Program
Martha Rainbolt, Shepherds for Beyond Homeless

Staff Nicholas Voermans, Director of Music and Organist · Michelle Schnitz, Office Administrator · Meghan McConnell, Seminarian

Clergy The Rev. Dr. Jennifer Oldstone-Moore, Rector

Easter Brass Quartet Tim Good, trumpet; Piper Shiels, horn; Katie Steele, trombone; Orcenith Smith, tuba

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Sources for Commentary on Easter Sunday Service:

An Instructed Eucharist The Rev. Frank Logue, King of Peace Episcopal Church, Kingsland, GA.

Lent, Holy Week, Easter, and the Great Fifty Days, Leonel L. Mitchell, Cowley, 1996.

A Commentary on the American Prayer Book, Marion J. Hatchett, Harper One, 1995.

Episcopal Dictionary of the Church, Don S. Arementrout and Robert Boak Slocum, 1999.

"The Sunday of the Resurrection Easter Day" bulletin, The Rev. Charlotte Collins Reed, Christ Episcopal Church, Springfield, Ohio, March 27, 2005