



TRINITY
EPISCOPAL
CHURCH

Worship Booklet
The Fourth Sunday in Lent
Holy Eucharist-Rite II
Instructed Eucharist

March 30, 2025
10 a.m.

All Services Live Streamed on YouTube
[Trinity Episcopal Church-Belleville, MI](#)

The Right Rev. Dr. Bonnie A Perry
The Eleventh Bishop
of the
Diocese of Michigan

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INTRODUCTION

Christians have gathered for the past twenty centuries to celebrate the Eucharist. Before there was a Bible as we know it now, or Creeds, there was a Eucharist. Beliefs, practices, and customs have changed over time. There have always been two common elements of Christian life: Baptism and the Holy Eucharist. Today we will celebrate and explore together our service of Eucharist . It is known with names such as The Holy Eucharist, Holy Communion, the Holy Mass, The Lord's Supper, the Divine Liturgy, and other names.

The word Liturgy is a Greek word meaning 'the work of the people' and Eucharist is a Greek work meaning 'to give thanks.

There are times in the worship service where worshippers may perform ceremonial actions, like making the sign of the cross. The actions invite us to embody our worship with an action. They are not required or expected of everyone. They are invitations for each of us to consider.

The Eucharist is a time for us to pray individually and as a community. We hear God's Word and answer with prayer as well as encounter the real presence of Christ in the consecrated bread and wine. We are all part of the service; congregation, choir and musicians, stream team, eucharistic ministers, readers, celebrant.

PREPARING FOR WORSHIP

In the Episcopal Church, quiet meditation is customary before worship. Reflection on a Psalm, such as Psalm 43 (BCP p.644), or praying devotionals on BCP pp.832-35, may be helpful for this.

PRELUDE

PROCESSIONAL HYMN

The Hymnal 1982, Blue Hymn book, #686 (vs. 1 - 3)

The congregation stands

THE WORD OF GOD

ACCLAMATION

The congregation remains standing

This is a greeting that states what we have come together to do. The invocation (the calling upon the name of God) states an offer of honor and worship. Next, we state that God is one in three persons, Father, Son, and Holy Spirit. Finally, we proclaim God's reign now and forever.

The congregation remains standing

Celebrant Bless the Lord who forgives all our sins

People His mercy endures for ever

COLLECT FOR PURITY

This is a prayer that the church has spoken in worship for centuries. In it, we acknowledge who God is and ask for help to fully love and fully worship God.

Celebrant & People

In unison

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.*

THE HYMN OF PRAISE

A song of praise, a setting of Gloria. Or, in Lent and Advent, the Kyrie Eleison(Lord, have mercy), or the Trisagion.

KYRIE

The Hymnal 1982, Blue Hymn book, #S96

THE COLLECT OF THE DAY

The Book of Common Prayer pg. 219

The Collect of the Day was the original beginning of the Eucharist. It is usually one sentence long, beginning with and address that names an attribute of God that forms a basis of a request. On many Sundays, the Collect unites all of the worship themes together. Today's Collect says; Evermore give us this bread, that he (Jesus) may live in us...

Celebrant The Lord be with you

People And also with you

Celebrant Let us pray...

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE LESSONS

Christians regard the Bible as a revelation from God that offers us insight into God's nature and God's purpose in the human story. Why do we call the Holy Scriptures the Word of God? The Catechism, aka An Outline of the Faith, says; "We call then the Word of God because God inspired their human authors and because God speaks to us through the Bible." Thus, the reader concludes the reading with, The Word of the Lord, and we respond, Thanks be to God. In the Episcopal Church we use the Revised Common Lectionary which leads us through Hebrew (Old) Testament, the Psalms, and the Christian (New) Testament.

Joshua 5:9-12

The Lord said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day.

While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

Leader: The Word of the Lord

People: Thanks be to God

Psalm 32

The Book of Common Prayer pg. 624 & 625

Read responsively by whole verse

Happy are they whose transgressions are forgiven, and whose sin is put away!

Happy are they to whom the LORD imputes no guilt, and in whose spirit there is no guile!

While I held my tongue, my bones withered away, because of my groaning all day long.

For your hand was heavy upon me day and night; my moisture was dried up as in the heat of summer.

Then I acknowledged my sin to you, and did not conceal my guilt.

I said, " I will confess my transgressions to the LORD." Then you forgave me the guilt of my sin.

Therefore all the faithful will make their prayers to you in time of trouble; when the great waters overflow, they shall not reach them.

You are my hiding-place; you preserve me from trouble; you surround me with shouts of deliverance.

"I will instruct you and teach you in the way that you should go; I will guide you with my eye.

Do not be like horse or mule, which have no understanding; who must be fitted with bit and bridle, or else they will not stay near you."

Great are the tribulations of the wicked; but mercy embraces those who trust in the LORD.

Be glad, you righteous, and rejoice in the LORD; shout for joy, all who are true of heart.

2 Corinthians 5:16-21

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Reader: The Word of the Lord

People: Thanks be to God

THE GOSPEL

The Gospel portion is read from one of four scriptural gospels that proclaim some word or act of Jesus. The Gospel is sung or said in the midst of the people as a demonstration that our Lord came into the world. The Gospel proclamation is one of the special duties of a deacon; because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire to have the Gospel in their understanding, on their lips and in their heart, body and soul."

GOSPEL GRADUAL HYMN

The Hymnal 1982, Blue Hymn book, #693 (vs. 1 - 6)

Please stand as you are able.

All standing, the Celebrant says

Reader: The Holy Gospel of our Lord Jesus Christ according to **Luke**

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

Luke 15:1-3, 11b-32

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."

So Jesus told them this parable:

"There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe--the best one--and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

"Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

Reader: The Gospel of the Lord

People: **Praise to you, Lord Christ**

SERMON:

The Rev. Chip Dischinger

The Sermon follows the Gospel with no interruption and is intended to be an exposition of the Word that has been read. It is intended to help us make the Word of God a living and transforming reality in our lives. Today's instruction on the liturgy takes the place of a sermon. Normally one hears a sermon at every liturgy.

THE NICENE CREED

The people's response to the Gospel is the faith of the Church, expressed in the Nicene Creed, which dates from the Fourth Century. The Creed sums up essential beliefs held by all orthodox Christians and is always said on Sundays and Principal Feasts (including All Saints Day, the Epiphany)

*The congregation stands and speaks in unison
Celebrant and People*

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made.

For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son, he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE

This is the people's response to God's word by asking for intercession. The prayer is offered for the Church, the nation, the welfare of the world, for those who suffer and are in any trouble, and those who have died.

The Leader and People pray responsively.

In peace, we pray to you, Lord God.

(Silence)

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble.

For those who minister to the sick, the friendless, and the needy.

For all who have died,

That they may have a place in your eternal kingdom.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For our Presiding Bishop Sean, our own Bishop Bonnie, and for Rev. Chip our priest, and for all bishops and other ministers.

For all who serve God in his Church.

For all those in need of prayer.

For the special needs and concerns of this congregation.

Hear us Lord;

For your mercy is great.

The Celebrant adds a concluding Collect.

Lord, you beat in our hearts and thrive in every cell of our bodies. All that we are, leaps for delight. Wherever we go, we know we shall find you there. Amen.

CONFESSION OF SIN

As we approach the Lord's Table, we remember that God is steadfast and holy as well as all-merciful and forgiving. We acknowledge, in penance, that we are sinful and need God's forgiveness. Repentance is an essential movement in faithfully receiving God's grace. The absolution is a declaration of forgiveness, in God's name, offered by the

presiding priest. On some occasions, during Easter season, for example, the confession and absolution are omitted.

Celebrant Let us confess our sins to God and our neighbor. *Kneel or remain standing*
God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. AMEN

ABSOLUTION

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

THE PEACE

Greeting each other with the peace of Christ is the fruit of the peace between us and God that is declared in the Absolution. We affirm our reconciliation with one another before receiving Communion. It is a sacred gesture that expresses this right relationship ahead of receiving Communion.

Celebrant The peace of the Lord be always with you.
People And also with you.

ANNOUNCEMENTS

Important matters of our community are announced at this time. At Trinity Episcopal, we recognize and bless those who are celebrating a birthday and anniversary, milestones in sobriety or other important event. The Offertory Sentence follows the announcements and it begins the Liturgy of Holy Communion.

THE LITURGY OF THE TABLE

The first half of the Eucharist, the Liturgy of the Word centered around the pulpit and the lectern. The Liturgy of the Holy Communion moves our attention to the Altar or Table. Our sacramental theology has shifted to welcome all at the table.

OFFERING OF OUR GIFTS

Collection plates will be passed

The Offertory begins the second half of the Eucharist. It is not a break between the worship parts; rather it is a key component of worship. The term offertory does not mean taking a collection but instead taking a collection of ourselves together with our monetary gifts and an offering of the elements of bread and wine. Enough bread for all is placed on the altar

along with a little wine which is added to the wine as a sign of the union of Christ's human and divine nature. The offertory anthem from the choir, or hymn, is chosen to highlight worship days and seasons of the church season. It also inspires us as we make ready for communion.

OFFERTORY SENTENCE

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

OFFERTORY ANTHEM

Sung by the Trinity Choir

1 Praise to God, im - mor - tal praise, for the love that crowns our days;
 2 All the plen - ty sum - mer pours; au - tumn's rich o'er - flow - ing stores;
 3 As thy pros - pering hand hath blessed, may we give thee of our best;

boun - teous source of ev - ery joy, let thy praise our tongues em - ploy:
 flocks that whit - en all the plain; yel - low sheaves of ri - pened grain:
 and by deeds of kind - ly love for thy mer - cies grate - ful prove;

all to thee, our God, we owe, source whence all our bless - ings flow.
 Lord, for these our souls shall raise grate - ful vows and sol - emn praise.
 sing - ing thus through all our days praise to God, im - mor - tal praise.

THE GREAT THANKSGIVING

Eucharistic Prayer B The Sursum Corda

The Book of Common Prayer pg. 367-369

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The musical notation is set in G major (one sharp) and 4/4 time. It consists of four staves. The first staff is for the Celebrant, with lyrics: "The Lord be with you. And al - so with you." The second staff is for the People, with lyrics: "Lift up your hearts. We lift them to the Lord." The third staff is for the Celebrant, with lyrics: "Let us give thanks to the Lord our God." The fourth staff is for the People, with lyrics: "It is right to give our thanks and praise." Each staff begins with a treble clef and a key signature of one sharp (F#).

Setting: David Hurd, from **Music for the Eucharist**, © 1995 Augsburg Fortress.
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The Common Preface

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

The Proper Preface for Lent

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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:

San - to, san - to, san - to, mi cor - a - zon te a - do - ra! Mi
 Ho - ly, ho - ly, ho - ly, my heart, my heart a - dores you! My

cor - a - zon te sa - be de - cir: san - to e - res Se - ñor.
 heart is glad to say the words: you are ho - ly, Lord.

Words: Variation on a traditional liturgical text. Music: Composer of melody unknown; arr. based on a two-part version as taught by Pablo D. Sosa (b. 1933).

The people stand or kneel.

God's Salvation History is Retold

Then the Celebrant continues

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.

The Institution Narrative

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 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."

The Memorial Acclamation

Therefore, according to his command, O Father,

Celebrant and People

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

The Oblation

The Celebrant continues

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 wine.

The Epiclesis

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 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.

The Doxology

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.

The Great Amen

AMEN.

The Lord's Prayer

At this solemn time, we pray a prayer that is familiar and one which Jesus taught the disciples.

And now, as our Savior

Christ has taught us,

we are bold to say,

People and Celebrant

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread

The breaking of the bread, called the Fraction, recalls Jesus's breaking bread at the Last Supper and is a reminder that Jesus's body was broken on the cross for us. The anthem, sung or said, speaks of Jesus as the Passover Lamb, sacrificed to take away our sins."
The blessed or consecrated Bread is broken.
A moment of silence is kept.

Then, the anthem may be sung or said

FRACTION ANTHEM

Wonder, Love, and Praise #764

Taste and see

Taste and see. Taste and see the good - ness

of the Lord. O taste and see. Taste and

see the good - ness of the Lord, of the Lord. Fine

The Invitation

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

COMMUNION HYMNS

The Hymnal 1982, Blue Hymn book, #343 (vs. 1 - 4)

The Hymnal 1982, Blue Hymn book, #467 (vs. 1 - 4)

The Ministration of Communion

In communion, we are joined with God as well as with one another. The Body of the Church is joined with the Body of Christ, the consecrated bread. This is a prayerful time of sharing the gifts of bread and wine. Prayers of devotion before receiving and after receiving communion are found on page 834."

To reverently receive the Body of Christ, place your palms facing up, right hand over left hand so that the bread may be easily placed by the priest in your hand. To receive the Blood of Christ, guide the chalice to your lips to sip from the cup. If you want to have your bread intincted (dipped), keep the bread in your hand and the Eucharistic Minister will dip it in the cup and return it to your open palm. If you prefer not to receive the wine, after receiving bread, cross your arms across your chest. If you prefer not to receive communion, but you want a blessing, simply cross your arms across your chest when you first kneel or stand at the communion rail.

The Post Communion Prayer

This prayer sums up what God has done with us in the liturgy by preparing us for our daily mission in the world.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing and the Dismissal

The priest blesses the people. After the closing hymn, the priest or a deacon dismisses the people, and we respond with thanksgiving that is the meaning of eucharist.

THE BLESSING

Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord. And the blessing of God, Creator, Redeemer Christ, and Sustainer be among you and remain with you always. Amen.

RECESSIONAL HYMN

The Hymnal 1982, Blue Hymn book, #470 (vs. 1 - 3)

THE DISMISSAL

Celebrant Let us go forth in the name of Christ.

People Thanks be to God.

POSTLUDE

The candles are extinguished.

The service ends.

Attribution for this Instructed Eucharist from "Celebrated with Reverence; Instructed Eucharist St. Mark's Cathedral 2024, St. Peter's Church, Cambridge, MA, Grace Church, Colorado Springs, CO, Grace Episcopal Church, New Bedford, MA.

Collect from "Nicaragua," as found in From Shore to Shore: Liturgies, Litanies and Prayers from Around the World, Kate Wyles, ed. (London: SPCK, 2003).

CHOIR

Choir: We sing two (2) times a month with rehearsal at 9:15 am before on the days we sing: 3/30, 4/13 (Palm Sunday), 4/20 (Easter), 5/4, 5/18, 6/1, 6/15 (last Sunday before summer break).

LENTEN GUIDE

Living Well Through Lent 2025 is a guide for introspection and self-reflection during the upcoming season of Lent. Anyone interested in a copy, please see Rev. Chip.

HAPPENING TODAY

There will be an instructed Eucharist celebrated on Sunday, March 30 at our 10am service. This service will walk through the different parts of the holy eucharist with explanation. This is enlightening experience especially for children, to learn parts of the communion service they might not understand.

Folks can contribute to Easter flower from now through Palm Sunday (April 13). Envelopes are located on the Welcomer's table and may be placed in the offering plate, or a check may be written with the names added to the comment line.

UPCOMING

Movie Matinee, Sunday, April 6, after coffee hour. We will be showing "The Prince of Egypt." A critically acclaimed production all ages will love. Movie snacks and popcorn provided.

Pysanky Eggs, Saturday, April 12, 3 workshops: 9am, 11am, & 1pm

Spring Cleaning, for the whole church, Saturday, April 26, 9am-1pm (lunch provided on April 26), and Sunday, April 27, after coffee hour-3pm. There is a sign up sheet on the bulletin board in the parish hall. The scouts will be helping outside.

Diocese-wide Ministry Fair, Saturday, May 3, at St. John's Episcopal Church, in Plymouth.

Memorial Service for Elizabeth LaChance, Saturday, May 3, 12pm, at Trinity. Luncheon to follow in the parish hall.

Confirmation, Reception, Re-affirmation with Bishop Bonnie here at Trinity Episcopal Church, Saturday, May 10, at 11am. Are you interested in or do you feel called to be confirmed? What about being received into the Episcopal church communion or to reaffirm your baptismal vows? Bishop Bonnie Perry will administer the rites at Trinity on Saturday, May 10. Rev. Chip will meet for an **instructional meeting on Sunday, March 23** after the service, in room 5. For more information contact Rev. Chip.

HOLY WEEK & EASTER

Sunday, April 13, Palm Sunday, 10am

Tuesday, April 15, Stations of the Cross, 7pm

Wednesday, April 16, Eucharist Service, 5:45pm

Thursday, April 17, Maundy Thursday Service, 7pm, with foot washing

Thursday, April 17, Altar of Repose, 8pm-12am, room 5 (please see Sharon Peters to sign up for a time)

Friday, April 18, Altar of Repose, 6am-noon, room 5 (please see Sharon Peters to sign up for a time)

Friday, April 18, The Passion, noon (readers needed). We will use "burden stones" again this year. These are to be given to worshipers by the greeters. They signify a burden that each individual would prayerfully release during the course of the service. Towards the end of the service, the stones will be laid at the foot of the cross on the Altar. Printed instructions will be given alongside the stones.

Saturday, April 19, Easter Vigil Service, 10pm

Sunday, April 20, Easter Sunday Service, 10am, with flower the cross, and a baptism. Brunch following the service, bring a dish to pass. Egg hunt following the service.

LUNCH BUNCH Meets Tuesdays from 11:30 am - 1:30 pm Bring a friend – all are welcome!

For more information or if you would like a ride, call Jeanne 734-787-9048.

Tuesday, April 1, Room 5, soup is provided

Tuesday, April 8, Room 5, soup is provided

Tuesday, April 15, Room 5, soup is provided

Tuesday, April 22, Spring Celebration, assembling teacups, sandwiches will be provided

Tuesday, April 29, dining out, destination TBD

ONLINE GIVING

Fulfill your pledge or support the many other ministries of Trinity using your card or checking account. It's fast and easy. Set up recurring payments for the year all at once. There is a guide sheet. You'll find them on a table in the narthex, or click on the "Ways to Donate" tab on the website to get started. Contact the office with questions, either by office@trinitybell.org or 734-699-3361.

PRAYERS AND CELEBRATIONS (Please email your prayer requests to office@trinitybell.org. We will remove people from the prayer list monthly, unless otherwise notified by email at office@trinitybell.org).

For those in need of healing:

Gabby Burton

Claire Isabel Kandler

Steve Copeland

Bill Demarr

Fred Thom

Tricia Fairman Riley

Mildred Bennett

Cheryl Miller

Jim Poethke

Michael & Betty

Fay Taylor

Julie Travis

Valarie Altizer

Gary Marshall

Ron Wepler

Annette Herrera

Gregory Penning

Julie Gilliam

Dave Tremper

The Fairman & Englert families

Juliette

Those Who Have Passed Away:

Elizabeth LaChance, Kenneth Englert

Other:

Hurricane victims

Fires in California

For those in the military:

Ethan Fulton, Alex Miret, Jr., Joshua Muse

For our worshipping communities:

Southgate - Grace Church

Clarkston - Church of the Resurrection

Bani, DR - Church of the Transfiguration

For those celebrating birthdays/anniversaries this week:

Birthdays

3/30 Darryl Conliffe

4/2 Ariel Gregory, Kaden Harris

4/3 Sheila Settles

4/4 Dennis Harkai, Ron Wepler

TRINITY VESTRY *Please keep the Vestry in your prayers*

Sue Carpenter, Sr. Warden

Morris Altizer, Jr. Warden

Gabby Burton

Hannah Diaz

Bonnie Martin

Sharon Peters

Vance Power

Brenda Thom

Ron Wepler

Appointed: Cyndi Hernandez-Treasurer, Pat Gearn - Secretary

REV. CHIP DISCHINGER'S CONTACT INFORMATION

Rev. Chip's office hours are Tuesday, Wednesday, Thursday, & Friday 9:30am-3:30pm,
office phone: 734-699-3361, cell phone: 248-329-2089.

MINISTERS FOR THE SERVICE

Celebrant: Rev. Chip Dischinger

Welcomers: Michelle Powell, Harry Van Gelder

Musician: Jenifer Dapsi-Morse

Streaming: Amber Chadwick, Nancy Copeland,

Ed Hernandez, Deb Williams, Daryl Royal

Crucifer/EM: Brenda Thom

Altar Guild: Amber Chadwick, Barb Smith, On call: Moulda Waldron

Lector: Maria Conliffe

Flower Guild: Patrice Anderson, Gabby Burton, Brenda Thom