



THE SUNDAY OF THE RESURRECTION: EASTER DAY

PROCESSION AND HOLY EUCHARIST

SUNDAY, MARCH 31, 2024, AT 10:30 A.M.

The Church of the Redeemer:

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to theredeemer.ca/newsletters.

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President: Paige Souter

Welcome to the Church of the Redeemer bulletin margin notes, where you will find a brief commentary and explanation of the liturgy as it unfolds, and making it more meaningful for all.

The Procession is where those who will lead us in the service, move to the back of the church (the "nave") and arrive at the front (the "chancel"). It is symbolic of our journey through this earthly life.

Welcome

Land Acknowledgement

The Procession

Please rise as you are able

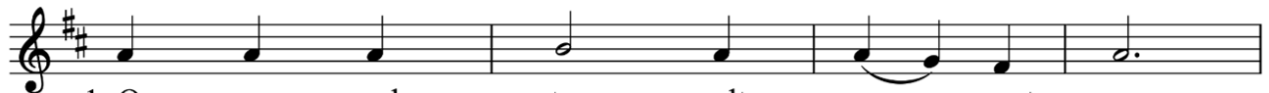
Priest: Let us go forth in peace. Alleluia.

People: **In the name of Christ. Amen. Alleluia.**

Processional Hymn: #55 (Songs of a New Creation)

"Our Wars and Tumults Now Must Cease"

All sing



1. Our wars and tu - mul - ts now must cease:
2. From death's grim har - vest and de - cree
3. By your deep wounds, O Je - sus bring
4. Christ closed the gates of hell and fear;
5. Christ rose the third day to pro - claim



vic - tor - ious life and love and peace al - read - y
Je - sus' a - ris - ing sets us free. Now earth joins
your peo - ple freed from death's dread sting, that we may
be - hold! now heav'n's wide halls ap - pear! Re - joice and
heav'n's life's for all, for all to claim. Let peo - ple



reign! Let joy in - crease!
heav - en's har - mo - ny:
ev - er live to sing: Al - le - lu - ia!
sing for all to hear:
shout this great re - frain:

Text: *Finita jam sunt praelia*, 1695; tr. William Whitla, 2005. © Music: VICTORY. Giovanni Pierluigi da Palestrina, 1591; adapt. William Henry Monk, 1861.

Verses 1-3 are sung, then the Procession and hymn pause for the Station at the Font

Station at the Font

Priest: The Lord is risen from the tomb. Alleluia!

People: **Who for our sakes hung upon the tree. Alleluia!**

Priest: O God who made this holy day to shine with the glory of the Lord's resurrection: Stir up in your Church that spirit of adoption that is given to us in baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Redeemer. **Amen.**

All sing verse 4 of the Processional Hymn

Station at the Paschal Candle

Priest: Tell it out among the nations. Alleluia!

People: **That the Lord reigns from the tree. Alleluia!**

Priest: O Lord, who by triumphing over the power of darkness, prepared for us our place in the New Jerusalem: Grant us, who have this day given thanks for your Resurrection, to praise you in that city of which you are the Light; where in the communion of the Blessed Trinity you live and reign, world without end. **Amen.**

All sing verse 5 of the Processional Hymn

The Easter Greeting

Priest: Alleluia! Christ is risen.

People: **The Lord is risen indeed. Alleluia!**

Priest: The stone is rolled away.

People: **Death has been vanquished.**

The Gloria: #686 (Common Praise)

Glo-ry to God in the high-est, and peace to all peo-ple on earth. Lord God, heav-en-ly king, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-way the sin of the world: have mer-cy on us; you are sea-ted at the right hand of the Fa-ther: re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it, in the glo-ry of God the Fa-ther. A-men.

Music: New Plainsong, David Hurd (1950-). © 1981 GIA Publications, Inc

During a procession, we stop to highlight something significant in the celebration. On Easter Day the procession pauses at the Font (from the Latin "fons" meaning "fountain" or "spring"). It is the symbol of our baptism, a sign of our new life in Christ.

The next place we pause is at the Paschal Candle (from the Hebrew word "Pesach" – meaning Passover).

It embodies the symbol of God leading the people from all that enslaves them - ultimately from the bondage of death itself!

The "Gloria," penned in the first century, is a timeless song of praise. It is based on the song from Luke 2:14 that the angels sang to the shepherds to announce to the whole world the glorious arrival of the Son of God.

Pronounced "CALL-ect". The collect of the day is the prayer we say together that unites us in worship and praise. It focuses on the theme of the day and "collects" the meaning behind the readings and offers them in prayer.

The Acts of the Apostles is the sequel to the gospel according to Luke. Beginning with Jesus' ascension, Luke tells the story of the beginnings of the church. In this passage Peter recounts the work of God in Jesus and how it continues through us.

Pronounced "sahm", the psalms are a collection of poetry, prose, and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair.

The Collect of the Day

Priest: God of glory, by the raising of your Son you have broken the chains of death: fill your church with faith and hope, for a new day has dawned and the way of life stands before us; through Jesus Christ, our risen Saviour.

People: Amen.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

Then Peter began to speak to them: '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.'

Reader: The word of the Lord.

Acts 10:34-43

All: Thanks be to God.

A moment of silence is observed

Psalm 118.1-2, 14-24 (George Black)

All sing

Refrain

This is the day our God made, let us re-joice and be glad.

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

Give thanks to God who is good;
whose mercy endures for ever.
Let Israel now proclaim,
"God's mercy endures for ever." **Refrain**

God is my strength and my song, and has become my salvation.
There is a sound of exultation and victory in the tents of the righteous:
"The right hand of the Most High has triumphed!
the right hand of the Most High is exalted!
the right hand of the Mighty One has triumphed!" **Refrain**

I shall not die, but live,
and declare the works of God.
God has punished me sorely,
but did not hand me over to death. **Refrain**

Open for me the gates of righteousness;
I will enter them; I will offer thanks to God.
"This is the gate of the Holy One;
those who are righteous may enter." **Refrain**

I will give thanks to you, for you answered me
and have become my salvation.
The same stone which the builders rejected
has become the chief cornerstone. **Refrain**

This is God's doing,
and it is marvellous in our eyes.
On this day our God has acted;
we will rejoice and be glad in it. **Refrain**

Second Reading:

Reader: A Reading from the First Letter to Paul to the Corinthians.

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

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

Reader: The word of the Lord.

All: **Thanks be to God.**

1 Corinthians 15:1-11

A moment of silence is observed

Today the Psalmist says, "this is God's doing...we will rejoice and be glad in it." With its mention of victory, triumph, and exultation this psalm is especially meaningful on Easter Day.

Corinth was a large metropolitan trading centre where a diversity of cultures, faiths, and practices converged. Paul wrote this letter to the Church he established there. He is responding to questions and challenges that they are facing as they try to live Paul's teachings of the Gospel faithfully.

In this passage, Paul talks about how Jesus appeared to him and called him to spread the good news.

The Sequence Hymn/Song (from the Latin "sequentiae" meaning "following") is a hymn/song that is sung after the second reading and before the reading of the Gospel.

Gospel" is an Old-English word meaning "good news" and refers to the writings of Matthew, Mark, Luke and John, all of whom were witnesses to Jesus' life and ministry.

John's Gospel emphasizes Jesus's divinity as the Son of God, revealed through a series of miracles that John calls signs.

In this Easter Gospel, the final sign is revealed; Jesus is raised to new life, conquering death for ever.

Sequence Hymn: #229 (Common Praise) "Who is There on This Easter Morning"

Please rise as you are able and sing



1. Who is there on this Eas - ter morn - ing runs not with John to
 2. Who has not stood where Ma - ry, griev - ing, to that first Eas - ter
 3. Who is there doubts that night is end - ed? Hear from on high the
 find the grave? Nor sees how, death's do - min-ion scorn - ing,
 gar - den came, for ver - y joy but half be - liev - ing;
 trum-pets call! Christ is in tri - umph now as - cend - ed,
 Je - sus is ris - en, strong to save? Who is there on this
 whose is the voice that calls her name? Who has not stood where
 ris - en and reign - ing Lord of all! Who is there doubts that
 Eas - ter morn - ing runs not with John to find the grave?
 Ma - ry, griev - ing, to that first Eas - ter gar - den came?
 night is end - ed? Hear from on high the trum-pets call!

Text: Timothy Dudley-Smith (1926-). © 1984 Hope Publishing Co. Music: QUELLE EST CETTE ODEUR. Melody French trad.; harm. Martin Shaw (1875-1958). Harm. © Oxford University Press.

We turn and face the Gospel as it is processed to the midst of the gathered community.

We do this as a sign of respect and to symbolize that

its message is at the centre of our lives and its truth is always before our eyes.

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: The Holy Gospel of our Lord Jesus Christ according to John.

All: **Glory to you, Lord Jesus Christ.**

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

Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my

Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

Priest: The Gospel of Christ.

John 20.1-18

All: **Praise to you, Lord Jesus Christ.**

Homily: Steven Mackison

Please be seated

A moment of silence is observed

Prayers of the People

Please rise as you are able

The king-dom of God is jus-tice and peace and joy in the Ho-ly
Spir - it. Come, God, and o - pen in us the gates of your king-dom.

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Lord God,
Early in the morning,
When the world was young,
You made life in all its beauty and terror,
You gave birth to all that we know.

Hallowed be your name...

The Kingdom of God...

Early in the morning,
When the world least expected it,
A newborn child crying in a cradle
Announced that you had come among us,
That you were one of us.

Hallowed be your name...

The Kingdom of God...

Homily (from the Greek word "homilio" meaning "conversation"). The purpose of the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us, today.

In the prayers of the people, we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

The king-dom of God is jus-tice and peace and joy in the Ho-ly
Spir - it. Come, God, and o - pen in us the gates of your king-dom.

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Early in the morning,
Surrounded by respectable liars,
Religious leaders, anxious statesmen
And silent friends,
You accepted the penalty for doing good,
For being God:
You shouldered and suffered the cross.

Hallowed be your name...

The Kingdom of God...

Early in the morning
A voice in a guarded graveyard and footsteps in the dew
Proved that you had risen, that you came back
To those and for those who had forgotten, denied and destroyed you.

Hallowed be your name...

The Kingdom of God...

Early in the morning
In the multicoloured company
Of your Church on earth and in heaven
We celebrate your creation,
Your life,
Your death and resurrection,
Your interest in us:

So to you we pray,

Hallowed be your name...

The Kingdom of God...

Lord, bring new life where we are worn and tired,
New love where we have turned hard-hearted,
Forgiveness where we feel hurt and where we have wounded,
And the joy and freedom of your Holy Spirit
Where we are the prisoners of ourselves.

Hallowed be your name...

The Kingdom of God...

We pause for one minute at this time to offer our prayers aloud or silently.

To all and to each
Where regret is real,
God pronounces pardon
And grants us the right to begin again.

Thanks be to God!

Amen.

The Peace

Priest: The peace of the Lord be always with you.

People: **And also with you.**

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of
Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

Just as Jesus said “My peace I give you” to his disciples, so we share His peace with each other through a nod, a handshake, or by raising our hand in the peace symbol. This gesture is an ancient Christian tradition that we offer our neighbour to express that we are reconciled with one another and with God.

The offering is our opportunity to worship God by giving back out of the abundance from which we have received. It is not obligatory, but the opportunity is there for all who wish to express their love to God through the giving of monetary gifts.

Offertory Hymn: #217 (Common Praise) "Christ the Lord is Risen Again"

All sing



1. Christ the Lord is risen a - gain; Christ has bro - ken
2. He who gave for us his life, who for us en -
3. He who bore all pain and loss com - fort - less up -
4. He who slum - bered in the grave is ex - alt - ed
5. Now he bids us tell a - broad how the lost may
6. Christ, our pas - chal lamb in - deed, all your ran - somed



ev - ery chain. Hear the an - gel voi - ces cry,
dured the strife, is our pas - chal lamb to - day:
on the cross lives in glo - ry now on high,
now to save; through the u - ni - verse it rings
be re - stored, how the pen - i - tent for - given,
peo - ple feed! Take our sins and guilt a - way;



sing - ing ev - er - more on high: al - le - lu - ia!
we too sing for joy and say: al - le - lu - ia!
pleads for us, and hears our cry: al - le - lu - ia!
that the lamb is King of kings: al - le - lu - ia!
how we too may en - ter heaven: al - le - lu - ia!
let us sing by night and day: al - le - lu - ia!

Text: Michael Weisse (1488?-1534); tr. Catherine Winkworth (1827-1878), alt. Music: WÜRTEMBERG (STRAF MICH NICHT). Melody *Hundert Arien*, appendix to *Haus-Buch*, Dresden, 1694; adapt. and harm. William Henry Monk (1823-1889).

The Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God our strength and salvation, receive all we offer you this day, and grant that we who have confessed your name, and received new life in baptism, may live in the joy of the resurrection, through Jesus Christ the Lord. **Amen.**

The Great Thanksgiving



The Lord be with you. **And al-so with you.**



Lift up your hearts. **We lift them to the Lord.**



Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Priest: It is truly right, and good and joyful,
to give you thanks, all-holy God,
source of life and fountain of mercy.
You have filled us and all creation with your blessing
and fed us with your constant love;
you have redeemed us in Jesus Christ and knit us into one body.
Through your Spirit you replenish us and call us to fullness of life.
Therefore, joining with Angels and Archangels
and with the faithful of every generation,
we lift our voices with all creation as we sing:

Sanctus: #284 (Gather)

All sing

Ho-ly, ho-ly, ho - ly Lord, God of pow-er, God of might, heav-en and earth are
full of your glo-ry. Ho - san-na in the high-est. Bless-ed is he who
comes in the name of the Lord. Ho - san-na in the high-est, ho - san-na
in the high - est.

Music: *Mass of Creation*, Marty Haugen. © 1984, GIA Publications, Inc.

Priest: Blessed are you, gracious God, creator of the universe and giver of life.
You formed us in your own image and called us to dwell in your infinite love.
You gave the world into our care that we might be your faithful stewards
and show forth your bountiful grace.
But we failed to honour your image in one another and in ourselves;
we would not see your goodness in the world around us;
and so we violated your creation, abused one another, and rejected your love.
Yet you never ceased to care for us,
and prepared the way of salvation for all people.
Through Abraham and Sarah you called us into covenant with you.
You delivered us from slavery, sustained us in the wilderness,
and raised up prophets to renew your promise of salvation.
Then, in the fullness of time, you sent your eternal Word,
made mortal flesh in Jesus.
Born into the human family, and dwelling among us, he revealed your glory.
Giving himself freely to death on the cross, he triumphed over evil,
opening the way of freedom and life.

On the night before he died for us, our Saviour Jesus Christ took bread,
and when he had given thanks to you, he broke it,
and gave it to his friends, and said:
“Take, eat: This is my Body which is given for you.
Do this for the remembrance of me.”

The Eucharistic Prayer today is from the Episcopal Church, Enriching Our Worship, Prayer 1.

The Sanctus (from the Latin word “holy”) is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah’s vision of the greatness of God, and from Matthew, where the people called out “Hosanna!” when Jesus entered Jerusalem.

Priest: As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”
Therefore we proclaim our hope:


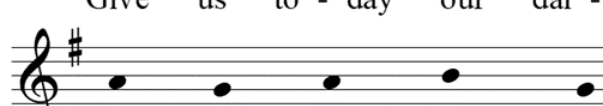
People: **Dying you destroyed our death,
rising you restored our life,
Lord Jesus, come in glory;**

Priest: Remembering his death and resurrection,
we now present to you from your creation this bread and this wine.
By your Holy Spirit may they be for us
the Body and Blood of our Saviour Jesus Christ.
Grant that we who share these gifts may be filled with the Holy Spirit
and live as Christ’s Body in the world.
Bring us into the everlasting heritage of the whole human family,
that with all your saints, past, present, and yet to come,
we may praise your name for ever.
Through Christ and with Christ and in Christ, in the unity of the Holy Spirit,
to you be honour, glory, and praise, for ever and ever.

All: **Amen.**

The Lord’s Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Give to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

The Lord’s Prayer

<i>Priest:</i>	<i>People:</i>
	
As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,	
	
your king - dom come, your will be done, on earth as in heav - en.	
	
Give us to - day our dai - ly bread. For - give us our sins	
	
as we for - give those who sin a - gainst us.	
	
Save us from the time of trial and de - liv - er us from e - vil.	
	
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.	

The Breaking of the Bread

Priest: We break this bread to share in the body of Christ.

People: **We, being many, are one body, for we all share in the one bread.**

Priest: The gifts of God for the People of God.

People: **Thanks be to God.**

Fraction: “Christ Our Passover”

The Giving and Receiving of Communion

Priest: Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God’s people, unseen and yet present with us now.

For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.

There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how.

You may wish to pray quietly this prayer to help you:

One: Lord, you stand at the door of my heart and knock.
You wait for me and only I can let you in.
I believe and trust in you and ask you now to fill me with your presence.
Feed me with your body and unite me in your blood,
that I may be your blessing to a world in need. Amen.

The Communion



*All in the church are invited to come forward to receive communion.
If you need a gluten-free wafer, please indicate this to the priest.*

If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.

Communion Song: “Here Comes the Sun” (George Harrison)

All sing

Here comes the sun, doo-doo-doo-doo
Here comes the sun, and I say - It's alright

Little darlin', it's been a long, cold, lonely winter
Little darlin', it feels like years since it's been here
Here comes the sun, doo-doo-doo-doo
Here comes the sun, and I say - It's alright

Little darlin', the smile's returning to their faces
Little darlin', it seems like years since it's been here
Here comes the sun
Here comes the sun, and I say - It's alright

Sun, sun, sun, here it comes
Sun, sun, sun, here it comes
Sun, sun, sun, here it comes
Sun, sun, sun, here it comes
Sun, sun, sun, here it comes

The Fraction Hymn (or Song) (from the Latin “fractio” meaning “to break”) is sung during the Eucharist when the priest breaks the consecrated bread.

Little darlin', I feel that ice is slowly melting
Little darlin', it seems like years since it's been clear

Here comes the sun, doo-doo-doo-doo
Here comes the sun, and I say - It's alright
Here comes the sun, doo-doo-doo-doo
Here comes the sun - It's alright
It's alright

Communion Hymn: #436 (Gather) "Surrexit Christus"

All sing

The image shows a musical score for a communion hymn. It consists of two systems of music. Each system has a treble and bass clef staff. The key signature is one sharp (F#) and the time signature is common time (C). The first system has the lyrics: (hum) Sur - re - xit Chri - stus, al - le - lu - ia! The second system has the lyrics: (hum) Can - ta - te Do - mi - no, al - le - lu - ia! The music is written in a simple, hymn-like style with block chords and a steady rhythm.

Motet comes from the Latin "motectum" meaning movement and refers to the movement of the various voices in this form of vocal composition.

Motet: "Unclouded Day" (Rev. J.K. Alwood / arr. Shawn Kirchner)

Sung by the Choir

O they tell me of a home far beyond the skies,
They tell me of a home far away,
And they tell me of a home
Where no storm clouds rise:
O they tell me of an unclouded day.

O the land of cloudless days
O the land of an unclouded sky,
O they tell me of a home
Where no storm-clouds rise:
O they tell me of an unclouded day.

O they tell me of a home
Where my friends have gone,
They tell me of a land far away,
Where the tree of life in eternal bloom
Sheds its fragrance through the unclouded day.

They tell me of a king in his beauty there,
They tell me that mine eyes shall behold
Where he sits on a throne
That is bright as the sun
In the city that is made of gold!

Prayer after Communion

Please rise as you are able

Priest: God of life,
bring us to the glory of the resurrection
promised in this Easter sacrament.
We ask this in the name
of Jesus Christ the risen Lord. **Amen.**

The Doxology

Priest: Glory to God,
All: **whose power working in us
can do infinitely more
than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus
for ever and ever. Amen.**

Concluding Hymn: #203 (Common Praise) "Jesus Christ is Risen Today"

All sing



1. Je - sus Christ is risen to - day, al - le - lu - ia! our tri - um - phant
2. Hymns of praise then let us sing, al - le - lu - ia! un - to Christ our
3. But the pains which he en - dured, al - le - lu - ia! our sal - va - tion



ho - ly day, al - le - lu - ia! who did once, up - on the cross, al - le -
heaven - ly King, al - le - lu - ia! who en - dured the cross and grave, al - le -
have pro - cured; al - le - lu - ia! now a - bove the sky he's king, al - le -



lu - ia! suf - fer to re - deem our loss. Al - le - lu - ia!
lu - ia! sin - ners to re - deem and save. Al - le - lu - ia!
lu - ia! where the an - gels ev - er sing. Al - le - lu - ia!

Text: Lyra
Davidica, 1708, alt.
Music: Lyra
Davidica, 1708;
desc. Derek
Holman (1931-
2019) ©.

The Dismissal

Priest: Go in peace. Alleluia! Alleluia!
People: **Thanks be to God. Alleluia! Alleluia!**

This closing prayer is called the "Doxology", which comes from the Greek word "doxologia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

FURTHER CREDITS FOR THIS BULLETIN

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The Easter Flowers are placed to the Glory of God and in grateful and loving memory of Mary Tanner Milford by her family, Judy and Jim Burnham and Katie Tanner; of my beloved Gordon and all the close friends who have died by Pamela Thomson; of Terry Finlay and Devon Faulkner by AJ Finlay; and of Joan Slamen by Louise Fast.

WORSHIP WITH US

EASTERTIDE

Sunday April 7 (Second Sunday after Easter)

9:00 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

7:00 PM – Taizé (in the Church and through YouTube)

Sunday April 14 (Third Sunday after Easter)

9:00 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)