



**THE SECOND SUNDAY OF EASTER**

SUNDAY, APRIL 7, 2024, AT 10:30 A.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

## 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](http://theredeemer.ca/newsletters).

[theredeemer.ca](http://theredeemer.ca)

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

[facebook.com/TheRedeemerTO](https://www.facebook.com/TheRedeemerTO)

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.

Having celebrated the resurrection of Jesus Christ on Easter Sunday, we have now entered the Easter Season. The season lasts for 50 days, and during that time each service begins with the declaration "Alleluia! Christ is risen."

**Presider:** Ann Jervis

### Welcome

### Land Acknowledgement

**Opening Hymn: #232 (Common Praise) "Jesus is Risen from the Grave"** *Please rise and sing*



1. Je - sus is ris - en from the grave, Je - sus is ris - en  
2. Je - sus was seen by Ma - ry, Je - sus was seen by  
3. Pe - ter will soon be smil - ing, Pe - ter will soon be  
4. Thom - as will stop his doubt - ing, Thom - as will stop his  
5. Je - sus will meet his peo - ple, Je - sus will meet his  
6. Je - sus is here in bread and wine, Je - sus is here in  
7. Je - sus will live for - ev - er, Je - sus will live for -



from the grave, Je - sus is ris - en from the grave, al-le-lu - ia.  
Ma - ry, Je - sus was seen by Ma - ry, al-le-lu - ia.  
smil - ing, Pe - ter will soon be smil - ing, al-le-lu - ia.  
doubt - ing, Thom - as will stop his doubt - ing, al-le-lu - ia.  
peo - ple, Je - sus will meet his peo - ple, al-le-lu - ia.  
bread and wine, Je - sus is here in bread and wine, al-le-lu - ia.  
ev - er, Je - sus will live for - ev - er, al-le-lu - ia.

Text: John L. Bell (1949- ) and Graham Maule (1958-2019 ). Music: CHILDER, John L. Bell (1949- ). Text and music © 1989 WGRG The Iona Community (Scotland).  
Used by permission of GIA Publications, Inc., exclusive agent.

### 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: #178 (Songs of a New Creation)

*All sing*



*¡Glo - ria, glo - ria, glo - ria en las al tur - as a Dios!*  
*Glo - ry, glo - ry, glo - ry, glo - ry be to God on high!*

*Y en la tie - rra paz pa-ra\_a-qué llos que\_a-ma el Se - ñor.*  
*And on earth peace to all peo-ple in whom God is well pleased.*

Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

## The Collect of the Day

*Priest:* Almighty and eternal God,  
the strength of those who believe and the hope of those who doubt,  
may we, who have not seen, have faith  
and receive the fullness of Christ's blessing,  
who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever.

*People:* Amen.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Acts of the Apostles.

The group of those who believed were of one heart and mind, and no one said that any of his possessions was his own, but everything was held in common. With great power the apostles were giving testimony to the resurrection of the Lord Jesus, and great grace was on them all. For there was no one needy among them, because those who were owners of land or houses were selling them and bringing the proceeds from the sales and placing them at the apostles' feet. The proceeds were distributed to each, as anyone had need.

*Reader:* The word of the Lord.

Acts 4.32-35

*All:* **Thanks be to God.**

*A moment of silence is observed*

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 Book of Acts records the adventures of Jesus' earliest followers as they try to figure out the meaning of his life, death and resurrection.

Apostles means "those who are sent." In this passage we see how their lives are changed by the resurrection.

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.

This is a paraphrase of Psalm 133. It praises God for his many blessings.

This letter was addressed to a general audience, unlike those written by Paul. It shares a style, phrases and expressions with the Gospel according to John, so it is likely that both were written by the same person.

In this passage, the author wants readers to understand that the resurrection changed everything and that forgiveness is offered to everyone.

**Psalm 133 (Paraphrase) #473 (Common Praise) "Miren qué Bueno" (Pablo Sosa)g**

*All sing*

**Refrain**

¡Mi-ren qué bue-no, qué bue-no es!

**Verses**

1. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:
2. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:
3. How pleas - ant and har - mo - nious when God's peo - ple are to - geth - er:

fra-grant as pre-cious oil when run-ning fresh on Aar-on's beard.  
 fresh like the morn-ing dew that falls on Zi-on's ho - ly hill.  
 there is where God be-stows the bless-ing, life for ev - er - more.

**Second Reading:**

*Reader:* A Reading from the First Letter of John.

This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched (concerning the word of life—and the life was revealed, and we have seen and testify and announce to you the eternal life that was with the Father and was revealed to us). What we have seen and heard we announce to you too, so that you may have fellowship with us (and indeed our fellowship is with the Father and with his Son Jesus Christ). Thus we are writing these things so that our joy may be complete.

Now this is the gospel message we have heard from him and announce to you: God is light, and in him there is no darkness at all. If we say we have fellowship with him and yet keep on walking in the darkness, we are lying and not practicing the truth. But if we walk in the light as he himself is in the light, we have fellowship with one another and the blood of Jesus his Son cleanses us from all sin.

If we say we do not bear the guilt of sin, we are deceiving ourselves and the truth is not in us. But if we confess our sins, he is faithful and righteous, forgiving us our sins and cleansing us from all unrighteousness. If we say we have not sinned, we make him a liar and his word is not in us.

(My little children, I am writing these things to you so that you may not sin.) But if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous One, and he himself is the atoning sacrifice for our sins, and not only for our sins but also for the whole world.

*Reader:* The word of the Lord.

**All:** **Thanks be to God.**

1 John 1.1-2.2

*A moment of silence is observed*

**Sequence Song: “By the Mark”** (*Gillian Welch*)

*Please rise and sing*

When I cross over  
I will shout and sing  
I will know my savior  
By the mark where the  
Nails have been

By the mark where the  
Nails have been  
By the sign upon his precious skin  
I will know my savior  
When I come to him  
By the mark where the  
Nails have been

A man of riches  
May claim a crown of jewels  
But the king of heaven  
Can be told from the  
Prince of fools

On Calvary's Mountain  
Where they made him suffer so  
All my sin was paid for  
A long, long time ago

*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.**

On the evening of that day, the first day of the week, the disciples had gathered together and locked the doors of the place because they were afraid of the Jewish leaders. Jesus came and stood among them and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. So Jesus said to them again, “Peace be with you. Just as the Father has sent me, I also send you.” And after he said this, he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone’s sins, they are forgiven; if you retain anyone’s sins, they are retained.” Now Thomas (called Didymus), one of the twelve, was not with them when Jesus came. The other disciples told him, “We have seen the Lord!” But he replied, “Unless I see the wounds from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!”

Eight days later the disciples were again together in the house, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be

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 presents the most detailed and intimate portrait of Jesus and his followers. Here, although they are hiding in fear, Jesus breathes the Holy Spirit on his followers so that they might engage in a ministry of forgiveness.

with you!” Then he said to Thomas, “Put your finger here, and examine my hands. Extend your hand and put it into my side. Do not continue in your unbelief, but believe.” Thomas replied to him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are the people who have not seen and yet have believed.” Now Jesus performed many other miraculous signs in the presence of the disciples, which are not recorded in this book. But these are recorded so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

*Priest:* The Gospel of Christ.

John 20.19-31

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

**Homily:** Steven Mackison

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.

**Prayers of the People**

*Please rise*

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.

© 2014 Ateliers et Presses de Taizé. Published and distributed in North America exclusively by GIA Publications, Inc. All Rights Reserved.

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...**

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.

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.

When Jesus appeared to his disciples after the resurrection, his first words to them were "Peace be with you." We share the peace with our neighbour as a sign that we are reconciled with one another and with God. You can share the peace through a nod, a handshake, or by raising your hand in the peace symbol.

The "Offertory Hymn" is sung when we offer our gifts to God as an expression of thanks for all that we have been given. Our financial gifts, as well as bread and wine are brought before the altar as a symbol that in offering what sustains us, we might be a blessing to others.

**Offertory Hymn: #228 (Common Praise) "Alleluia! O Sons and Daughters"**  
*(Beginning only)*

*All sing*

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

1. O sons and daughters, let us sing! The  
 2. That Easter morn, at break of day, the  
 3. An an - gel clad in white they see, who  
 4. That night the a - pos - tles met in fear; a -  
 5. When Thom - as first the tid - ings heard, how  
 6. "My pierc - ed side, O Thom - as see; be -  
 7. No lon - ger Thom - as then de - nied; he  
 8. How blest are they who have not seen, and  
 9. On this most ho - ly day of days, to

King of heaven, the glo - rious King, o'er death to -  
 faith - ful wom - en went their way to seek the  
 sat, and spoke un - to the three, "Your Lord goes  
 midst them came their Lord most dear, and said "My  
 they had seen the ris - en Lord, he doubt - ed  
 hold my hands, my feet," said he; "not faith - less,  
 saw the feet, the hands, the side; "Thou art my  
 yet whose faith has con - stant been, for they e -  
 God your hearts and voic - es raise in laud and

day rose tri - umph - ing. Al - le - lu - ia!  
 tomb where Je - sus lay. Al - le - lu - ia!  
 on to Gal - i - lee." Al - le - lu - ia!  
 peace be on all here." Al - le - lu - ia!  
 the dis - ci - ples' word. Al - le - lu - ia!  
 but be - liev - ing be." Al - le - lu - ia!  
 Lord and God," he cried. Al - le - lu - ia!  
 ter - nal life shall win. Al - le - lu - ia!  
 ju - bi - lee and praise. Al - le - lu - ia!

Text: Latin; attrib. Jean Tisserand (15<sup>th</sup> cent.); tr. John Mason Neale (1818-1866). Music: O FILII ET FILIAE. Melody *Airs sur les hymnes sacrez, odes et noëls*, Paris, 1623. Harm. Edmund W. Goldsmith (1860-1934). Harm. © Estate of Edmund W. Goldsmith.

**✠ The Holy Eucharist**

**Prayer Over the Gifts**

*Priest:* God of grace,  
 you have freed us from our sins  
 and made us a kingdom in your Son Jesus Christ our Lord.  
 Accept all we offer you this day,  
 and strengthen us in the new life you have given us,  
 through Jesus Christ our 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:*    Worship and praise belong to you, Author of all being.  
Your power sustains, your love restores, our broken world.  
You are unceasingly at work,  
from chaos bringing order  
and filling emptiness with life.  
Christ, raised from the dead,  
proclaims the dawn of hope.  
He lives in us that we may walk in light.  
Your Spirit is fire in us,  
your breath is power  
to purge our sin  
and warm our hearts to love.  
As children of your redeeming purpose,  
freed by him who burst from the tomb  
and opened the gate of life,  
we offer you our praise,  
with angels and archangels  
and the whole company of heaven,  
singing the hymn of your unending glory:

## Sanctus: #284 (Gather)



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.

The Eucharist begins with the “sursum corda” a Latin phrase meaning “lift up your hearts.” It is a dialogue between presider and people, to gather our many voices into one and offer our thanks and praise to God for the gifts that we are about to receive.

The Eucharistic Prayer today is Prayer 4 from the Scottish Liturgy.

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.

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.

*Priest:* Praise and thanksgiving be to you, Lord of all,  
for by the Cross eternal life is ours  
and death is swallowed up in victory.  
In the first light of Easter  
glory broke from the tomb  
and changed the women's sorrow into joy.  
From the Garden the mystery dawned  
that he whom they had loved and lost  
is with us now  
in every place for ever.  
Making himself known in the breaking of the bread,  
speaking peace to the fearful disciples,  
welcoming weary fishermen on the shore,  
he renewed the promise of his presence  
and of new birth in the Spirit  
who sets the seal of freedom on your sons and daughters.

Before he was given up to suffering and death,  
recalling the night of Israel's release,  
the night in which slaves walked free,  
at supper with his disciples  
he took bread and offered you thanks.  
He broke the bread,  
and gave it to them, saying:  
"Take, eat.  
This is my Body: it is broken for you."  
After supper, he took the cup,  
he offered you thanks,  
and gave it to them saying:  
Drink this, all of you.  
This is my Blood of the new covenant;  
it is poured out for you, and for all,  
that sins may be forgiven.  
Do this in remembrance of me."  
We now obey your Son's command  
We recall his blessed passion and death,  
his glorious resurrection and ascension;  
and we look for the coming of his Kingdom.  
Made one with him, we offer you these gifts  
and with them ourselves  
a single, holy living sacrifice.  
Hear us, most merciful Father,  
and send your Holy Spirit upon us  
and upon this bread and this wine,  
that, overshadowed by his life-giving power,  
they may be the Body and Blood of your Son,  
and we may be kindled with the fire of your love  
and renewed for the service of your Kingdom.

*Priest:* Help us, who are baptised into the fellowship of Christ's Body  
to live and work to your praise and glory;  
may we grow together in unity and love  
until at last, in your new creation,  
we enter into our heritage  
in the company of the Virgin Mary,  
the apostles, and prophets,  
and of all our brothers, sisters, and siblings  
living and departed.  
Through Jesus Christ our Lord,  
with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory be to you,  
Lord of all ages,  
world without end.

*All:* Amen.

### 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-losed 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 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 Breaking of the Bread

*Priest:* Lord, we died with you on the cross.

*People:* **Now we are raised to new life.**

*Priest:* We were buried in your tomb.

*People:* **Now we share in your resurrection.**

*Priest:* Live in us that we may live in you.

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

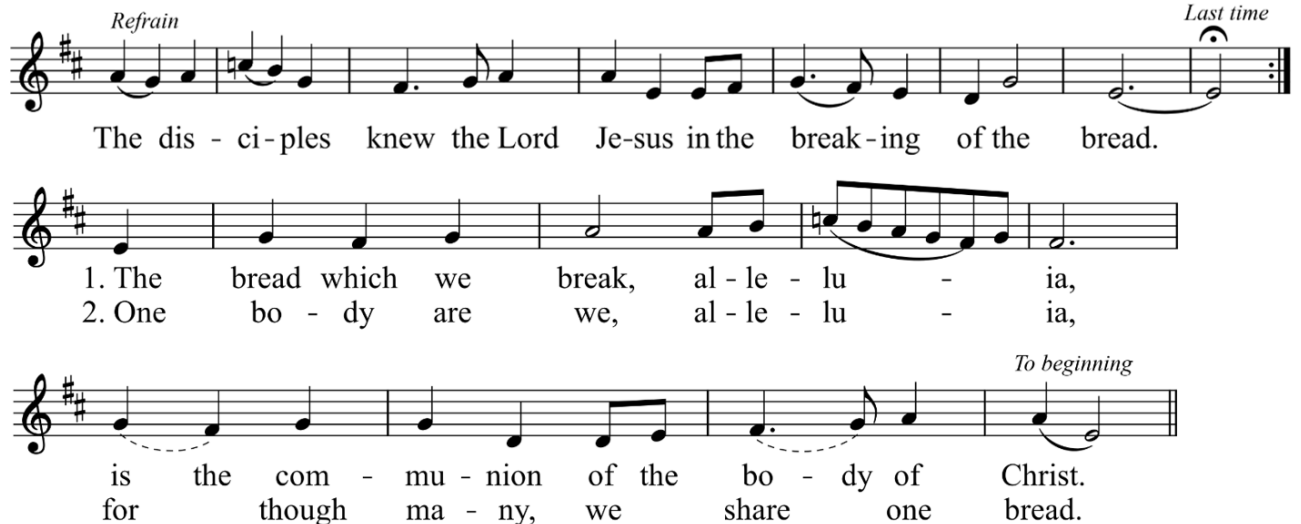
*People:* **Thanks be to God.**

## Fraction Hymn: #746 (Common Praise) "At the Breaking of the Bread"

*All sing*

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

*Refrain* *Last time*



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

1. The bread which we break, al - le - lu - ia,  
2. One bo - dy are we, al - le - lu - ia,

*To beginning*

is the com - mu - nion of the bo - dy of Christ.  
for though ma - ny, we share one bread.

Music: David Millard (1959-) ©.

## 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

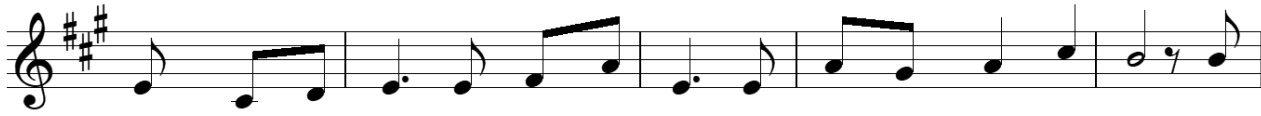


*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.*

*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 Hymn: #590 (Gather) "We Walk by Faith"**

*All sing*



1.,5. We walk by faith, and not by sight: No gra-cious words we hear Of  
2. We may not touch his hands and side, Nor fol - low where he trod; Yet  
3. Help then, O Lord, our un - be - lief, And may our faith a-bound; To  
4. That when our life of faith is done In realms of clear - er light We



him who spoke as none e'er spoke, But we be - lieve him near.  
in his prom-ise we re - joice, And cry "My Lord and God!"  
call on you when you are near, And seek where you are found:  
may be - hold you as you are In full and end-less sight.

Text: Henry Alford (1810-1871), alt. Tune: Marty Haugen (1950-), © 1984, GIA Publications, Inc.

**Motet: "When the Lord Turned Again" (Adrian Batten)**

When the Lord turned again the captivity of Sion: then were we like unto them that dream.  
Then was our mouth filled with laughter and our tongue with joy.  
Then said they among the people: the Lord hath done great things for them.  
Yea, the Lord hath done great things for us already, where of we rejoice.  
Glory be to the Father, and to the Son, and to the Holy Ghost.  
As it was in the beginning, is now, and ever shall be, world without end, Amen.

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

**Prayer after Communion**

*Priest:* Father, we have seen with our eyes  
and touched with our hands the bread of life.  
Strengthen our faith  
that we may grow in love  
for you and for each other;  
through Jesus Christ the risen Lord. **Amen.**

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

## 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: #223 (Common Praise) "Christ is Risen"

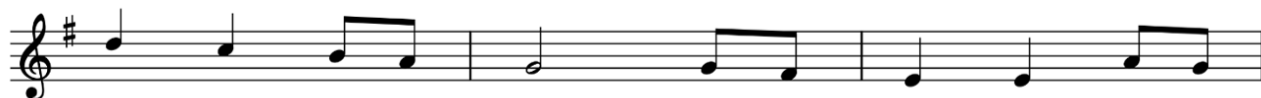
*All sing*



1. Christ is ris - en! Shout ho - san - na! Cel - e - brate this day of  
2. Christ is ris - en! Raise your spir - its from the cav - erns of de -  
3. Christ is ris - en! Earth and heav - en nev - er more shall be the



days. Christ is ris - en! Hush in won - der; all cre -  
spair. Walk with glad - ness in the morn - ing, see what  
same. Break the bread of new cre - a - tion where the



a - tion is a - mazed. In the des - ert all sur -  
love can do and dare. Drink the wine of res - ur -  
world is still in pain. Tell its grim, de - mon - ic



round - ing, see, a spread - ing tree has grown. Heal - ing  
rec - tion, not a ser - vant, but a friend. Je - sus  
chor - us: "Christ is ris - en! Get you gone!" God the



leaves of grace a - bound - ing bring a taste of love un - known.  
is our strong com - pan - ion; joy and peace shall nev - er end.  
First and Last is with us. Sing ho - san - na ev - ery - one!

Text: Brian Wren (1936-). © 1986 Hope Publishing Co. Music: POLISH CAROL (W ZLOBIE LEZY). Melody Polish trad.; harm. David Hugh Jones (1900-1983).  
Harm. © 1955, 1983 John Ribble. Used by permission of Westminster/John Knox Press.

## The Dismissal

*Priest:* Go in peace to love and serve the Lord. Alleluia! Alleluia!

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

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**

All Liturgical Texts unless otherwise noted excerpted from the Book of Alternative Services © 2004 by the General Synod of the Anglican Church of Canada. All rights reserved. Reproduced under license from ABC Publishing, Anglican Book Centre, a ministry of the General Synod of the Anglican Church of Canada, from Anglican Liturgical Library. Further copying is prohibited.

The cover graphic of the mosaic detail in Resurrection Chapel, Washington National Cathedral is a photo by Mary Ann Solari included in Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.

Prayers of the People are courtesy of the Iona Community.

All music, not in the public domain, is reproduced under OneLicense.net #A-707061

## **WORSHIP WITH US**

### **EASTERTIDE**

#### **Sunday April 7 (Second Sunday after Easter)**

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

**8:00 PM** – Compline (Zoom only)

#### **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)