



Third Sunday after Easter  
Holy Eucharist  
Sunday, May 4, 2025 at 10:30 AM



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 <https://theredeemer.ca/post-17524>.

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The Easter Season, which began on Easter Sunday, is a 50-day period where we celebrate Jesus' resurrection, uniting every living being everywhere.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

**Presider:** Steven Mackison

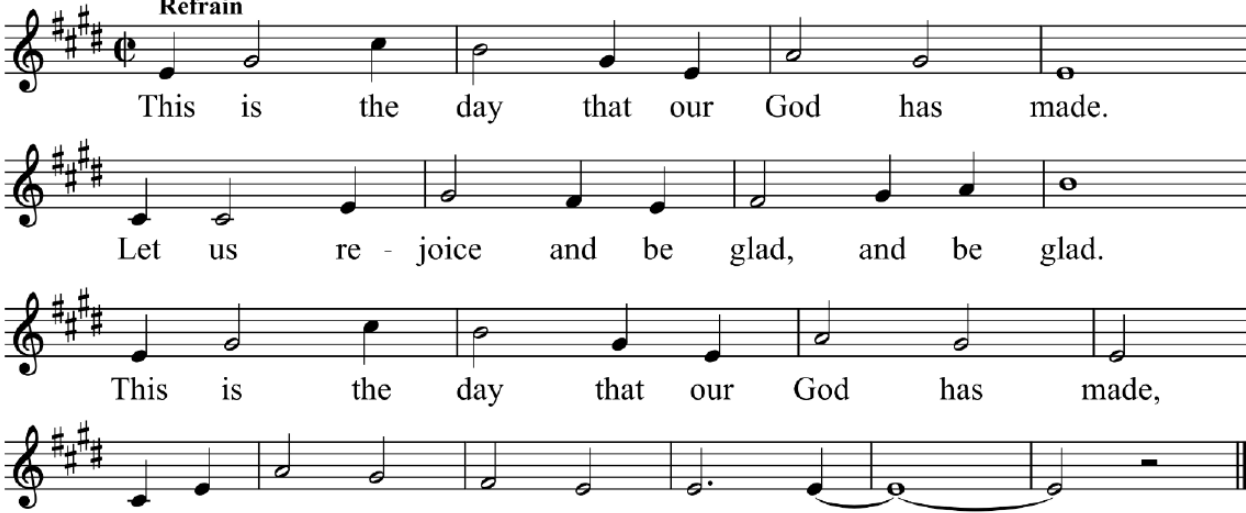
**Welcome**

**Land Acknowledgement**

## Opening Hymn: #449 (Gather) "This is the Day"

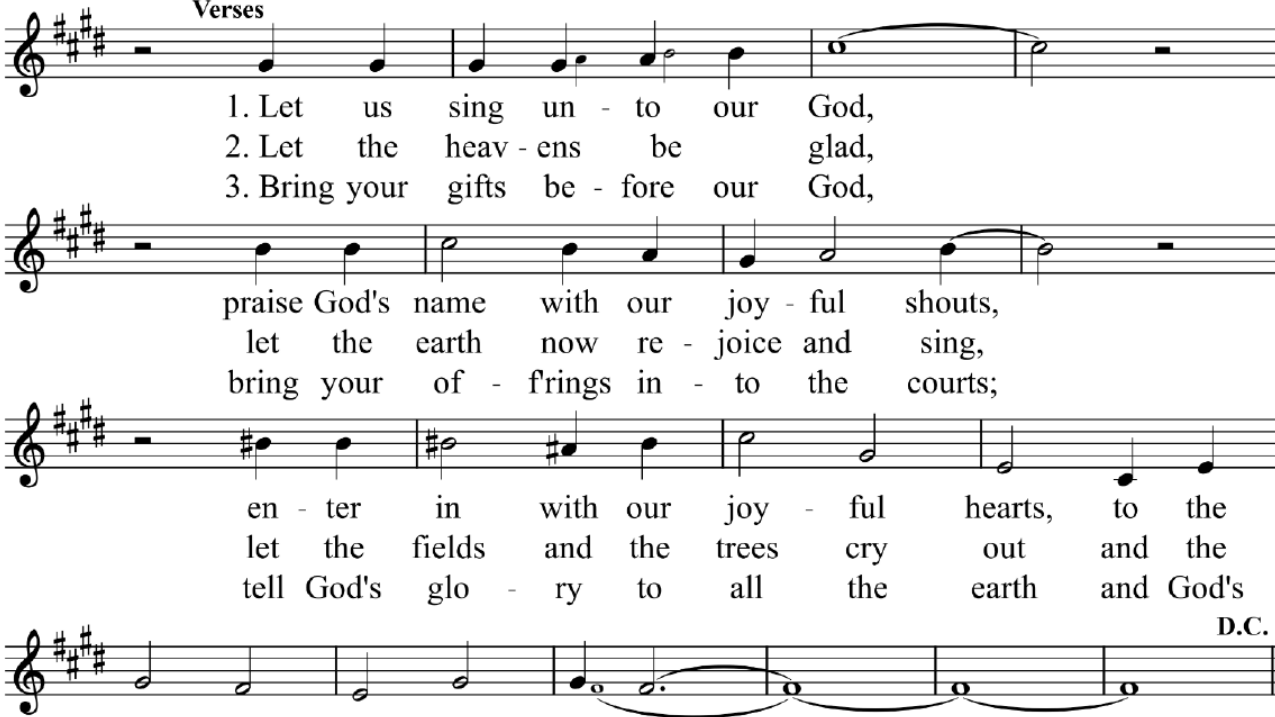
*All rise and sing*

**Refrain**



This is the day that our God has made.  
Let us re - joice and be glad, and be glad.  
This is the day that our God has made,  
al - le - lu - ia, al - le - lu - ia.

**Verses**



1. Let us sing un - to our God,  
2. Let the heav - ens be glad,  
3. Bring your gifts be - fore our God,  
praise God's name with our joy - ful shouts,  
let the earth now re - joice and sing,  
bring your of - frings in - to the courts;  
en - ter in with our joy - ful hearts, to the  
let the fields and the trees cry out and the  
tell God's glo - ry to all the earth and God's  
**D.C.**  
God of our sal - va - tion.  
o - ceans thun - der praise.  
won - ders for all time.

Text: Psalm 95, 96; Marty Haugen (1950- ). Tune: Marty Haugen (1950- ) © 1980, GIA Publications, Inc.

## ✠ The Easter Greeting:

*Priest:* Alleluia! Christ is risen.

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

*Priest:* May his grace and peace be with you.

*People:* May he fill our hearts with joy.

## Gloria

**Gloria in excelsis Deo!**

**Gloria, Alleluia!**

The Easter Greeting expresses our joy that Christ is risen and has vanquished death. "Alleluia" is from the Hebrew, "Hallelujah" meaning "let us praise God."

Pronounced  
"CALL-ect,"  
the Collect of  
the Day is the  
prayer that  
calls us  
together in  
worship and  
praise.

This story  
describes how  
Saul, a violent  
and  
murderous  
persecutor of  
Jesus-  
followers, met  
Jesus on the  
road to  
Damascus,  
becoming one  
of the most  
faithful (and  
non-violent!)  
leaders in the  
early Christian  
communities.  
We know him  
as St Paul,  
whose letters  
make up 1/3 of  
the New  
Testament.

## **The Collect of the Day**

*Priest:* Risen Christ,  
you filled your disciples with boldness and fresh hope:  
strengthen us to proclaim your risen life  
and fill us with your peace,  
to the glory of God,  
who raises the dead to life.

*People:* Amen.

## **✠ Proclamation of the Word**

### **First Reading:**

*Please be seated*

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

Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do."

The men who were traveling with him stood speechless because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight and neither ate nor drank.

Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem, and here he has authority from the chief priests to bind all who invoke your name." But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name."

So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, and after taking some food, he regained his strength. For several days he was with the disciples in Damascus, and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."

*Reader:* The word of the Lord.

Acts 9.1-20

*People:* Thanks be to God.

*A moment of silence is observed*

**Psalm 30** (George Black)

*All sing*

**Refrain**

Re - mem-ber God's ho - li-ness and praise God.

I will exalt you, O God, because you have lifted me up  
and have not let my enemies triumph over me.  
O my God, I cried out to you, and you restored me to health.  
You brought me up, O God from the dead;  
you restored my life as I was going down to the grave. **Refrain**

Sing to the Most High, all you servants;  
give thanks for the remembrance of God's holiness.  
For wrath endures but the twinkling of an eye,  
but favour for a lifetime.  
Weeping may spend the night,  
but joy comes in the morning. **Refrain**

While I felt secure, I said, "I shall never be disturbed.  
You, God, with your favour, made me as strong as the mountains."  
Then you hid your face,  
and I was filled with fear. **Refrain**

I cried to you, O God;  
I pleaded with you and said,  
"What profit is there in my blood, if I go down to the Pit?  
will the dust praise you or declare your faithfulness? **Refrain**

Hear, O God, and have mercy upon me;  
O God, be my helper."  
You have turned my wailing into dancing;  
you have put off my sack-cloth and clothed me with joy.  
Therefore my heart sings to you without ceasing;  
O God, I will give you thanks for ever. **Refrain**

The Psalms contain some of the most beautiful descriptions of God's faithfulness in the midst of sorrow and pain. This Psalm, with its description of weeping turning to joy and mourning turning to dancing, has been sung both as a song of fierce hope in the face of suffering and as a song of joyful gratitude in the face of new life.



The Book of Revelation describes the violence and horror of life in the Roman empire of the first century. This passage, however, provides a glimpse of the reality behind that horror: the heavens and all the creatures of the earth are singing praise to the Creator.

The Acclamation (from the Latin "acclamare," meaning "shout in approval") is sung or said to prepare our hearts to receive the Gospel.

## Second Reading:

*Reader:* A reading from the Revelation to John the Divine.

Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice, 'Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honour and glory and blessing!' Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, 'To the one seated on the throne and to the Lamb be blessing and honour and glory and might for ever and ever!' And the four living creatures said, 'Amen!' And the elders fell down and worshipped.

*Reader:* The word of the Lord.

Revelation 5.11-14

*People:* Thanks be to God.

*A moment of silence is observed*

## Gospel Acclamation

*Please rise and sing*

*Cantor*  
Lis - ten now for the Gos - pel! Al - le - lu - ia! It is

*All*  
Al - le - lu ia!

*Cantor*  
God's word that chan - ges us! Al - le - lu - ia!

*All*  
Al - le - lu - ia!

Come, Holy Spirit, root in us God's living word that we may show the faithfulness of Christ our Lord.

Text: Zimbabwean liturgical acclamation; transc. John L. Bell, 2002. Transc. © 2002 WGRG c/o Iona Community, GIA Publications, Inc., agent. Music: Zimbabwean trad.

*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.

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

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

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

Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, 'I am going fishing.' They said to him, 'We will go with you.' They went out and got into the boat, but that night they caught nothing.

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, 'Children, you have no fish, have you?' They answered him, 'No.' He said to them, 'Cast the net to the right side of the boat, and you will find some.' So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, 'It is the Lord!' When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the lake. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, 'Bring some of the fish that you have just caught.' So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, 'Come and have breakfast.' Now none of the disciples dared to ask him, 'Who are you?' because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Feed my lambs.' A second time he said to him, 'Simon son of John, do you love me?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Tend my sheep.' He said to him the third time, 'Simon son of John, do you love me?' Peter felt hurt because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you.'

Jesus said to him, 'Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.' After this he said to him, 'Follow me.'

*Priest:* The Gospel of Christ.

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

John 21.1-19

*A moment of silence is observed.*

**Homily:** Sylvia Keesmaat

*A moment of silence is observed.*

Peter, the most well-known of Jesus' apostles, was a headstrong and passionate disciple, known for denying Jesus three times. In this passage, after a breakfast of fish cooked over an open fire, the resurrected Jesus offers forgiveness to Peter and asks him to feed and tend to the community with the imperfect gifts Peter has to offer.

The purpose of the homily (sermon) is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written for, and to bring those words to life for us today.

Through our prayers, we are drawn closer to God, closer to each other, closer to those in need, and closer to our suffering world.

## Prayers of the People

**Leader:** As the green of spring emerges from the blanket of winter, we long to emerge from the blanket of fear and discouragement to engage with your creation which is alive again with birds, trees, streams, topsoil, gentle winds and people.

Whether about to embark on pilgrimage or staying put here, we say 'yes' to your invitation for us to follow you.

*Please add your prayers, either silently or aloud.*

**Leader:** We hear you saying to the church 'feed my lambs and tend my sheep.'

**All:** **Lord lead us where you'd have us go.**

**Leader:** We pray for those living in the shadow of death in Gaza, in Ukraine, Sudan and in Haiti. We pray that in these and other war torn countries, conflicts would cease and truth prevail. We pray that the children, the widows, the wounded and victims have a say in the peace and reconciliation process; that their mourning turn to dancing and their sorrow into songs of joy. We pray for the Filipino people in the aftermath of last weekend's tragedy, that you comfort those who mourn. May they find both empathy and compassion from those eager to come to their aid.

*Please add your prayers, either silently or aloud.*

**Leader:** We hear you saying to the church 'feed my lambs and tend my sheep.'

**All:** **Lord lead us where you'd have us go.**

**Leader:** We pray for the church. May we be faithful witnesses of your resurrection, able to rise above the cynicism and heartlessness of our time. Fill the nets of those who have fished all night for nothing. Fill them and us with hope and inspiration. Help your people, rich and poor, to succeed in the things that really matter: generosity, compassion and standing up for the most vulnerable.

*Please add your prayers, either silently or aloud.*

**Leader:** We hear you saying to the church 'feed my lambs and tend my sheep.'

**All:** **Lord lead us where you'd have us go.**

**Leader:** Bless the ministry of the Common Table and other agencies of care. Help our newly elected members of Parliament to build infrastructures of support and opportunity for all Canadians, especially those whom our economy excludes.

*Please add your prayers, either silently or aloud.*

**Leader:** We hear you saying to the church 'feed my lambs and tend my sheep.'

**All:** **Lord lead us where you'd have us go.**

**Leader:** We pray for those who are ill and those who care for them. Strengthen, heal and encourage them. We pray for those who are dying. In their decline, may they experience a foretaste of the life to come, which can never die.

*Please add your prayers, either silently or aloud.*

**Leader:** We hear you saying to the church 'feed my lambs and tend my sheep.'

**All:** **Lord lead us where you'd have us go. Amen.**



## The Peace

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

*People:* And also with you.



*Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.*

At the Last Supper, Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In the same manner, we, as his disciples, share his peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

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: #231 (Common Praise) "That Eastertide with Joy was Bright"

*All sing*

1. That Eas - ter - tide with joy was bright; the sun shone out  
2. He bade them see his hands, his side, where yet the glo -  
3. From ev - ery weap - on death can wield thine own re-deemed  
4. Je - sus, the king of gen - tle - ness, do thou thy - self

with fair - er light,  
rious wounds a - bide; al - le - lu - ia, al - le - lu - ia!  
for - ev - er shield:  
our hearts pos - sess,

when, to their long - ing eyes re - stored, the a - pos - tles saw  
the to -kens true which made it plain their Lord in - deed  
O Lord of all, with us a - bide in this our joy -  
that we may give thee all our days the tri - bute of

their ris - en Lord.  
was risen a - gain. Al - le - lu - ia, al - le - lu - ia,  
ful Eas - ter - tide.  
our grate - ful praise.

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

Text: Latin (*Aurora lucis rutllat*, part 3, 5<sup>th</sup> cent.?) tr. John Mason Neale (1818-1866), alt.

Music: LASST UNS ERFREUEN. Melody *Geistliche Kirchengesänge*, Köln, 1623; adapt. Ralph Vaughan Williams (1872-1958), © Oxford University Press; harm. Derek Holman (1931-2019) ©.

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:* Creator of all,  
you wash away our sins in water,  
you give us new birth by the Spirit,  
and redeem us in the blood of Christ.  
As we celebrate the resurrection,  
renew your gift of life within us.  
We ask this in the name of Jesus Christ the risen 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: #719 (Common Praise)**

Ho - ly, ho - ly, ho - ly Lord, God of power and might,  
heaven and earth are full of your glo - ry. Ho - san - na in the 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: LAND OF REST; American trad.; adapt. Marcia Pruner (1936- ); harm. John Campbell (1950-2020) ©. Adapt. © 1980 Church Pension Fund.

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:* 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."

*Priest:* 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."

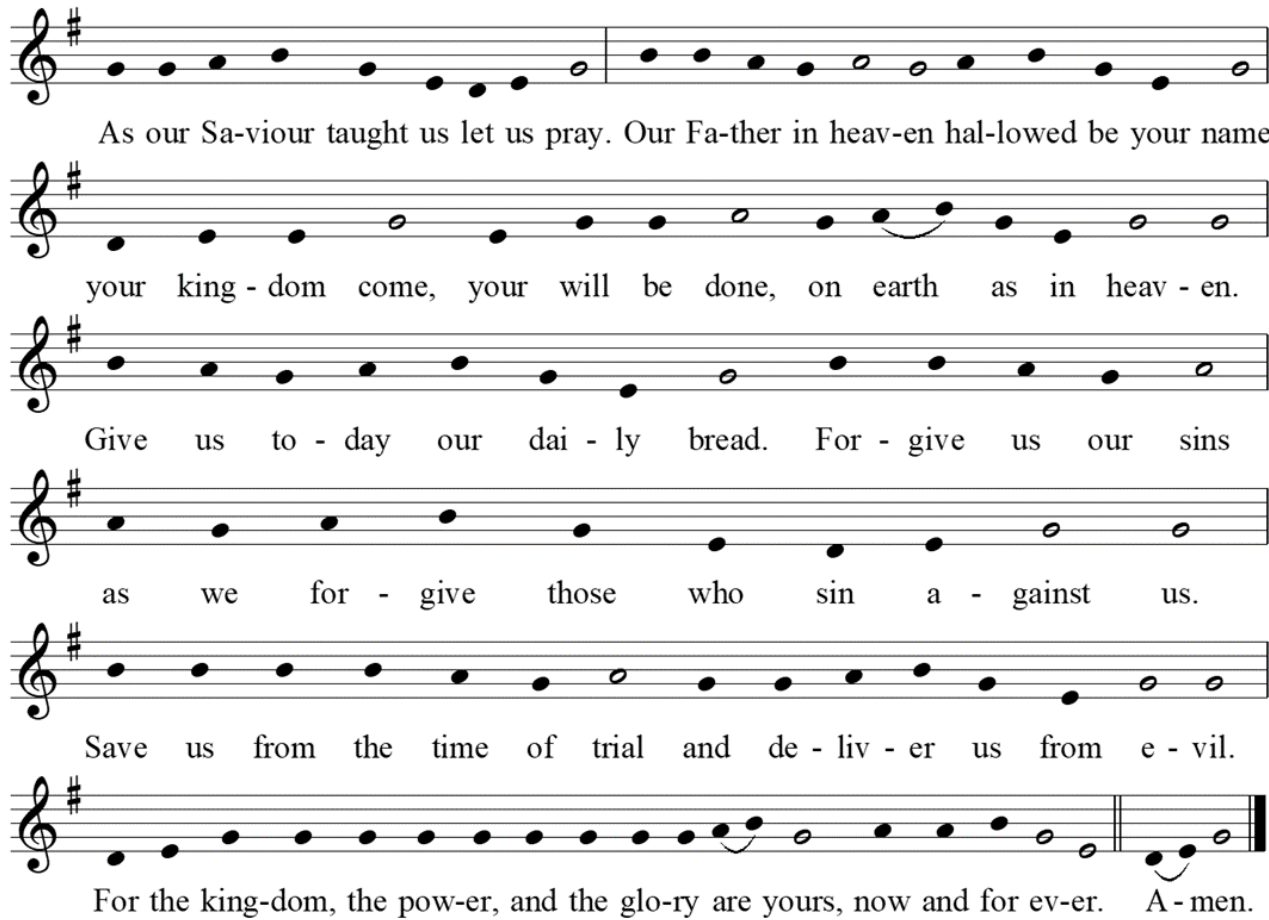
We now obey your Son's command  
We recall his blessed passion and death,  
his glorious resurrection and ascension;  
and we look for the coming of his Kingdom.  
Made one with him, we offer you these gifts  
and with them ourselves  
a single, holy living sacrifice.  
Hear us, most merciful Father,  
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.  
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

*Priest:*

*People:*



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.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

When asked by his disciples how to pray, Jesus gave them these simple words that we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

## 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.

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

## Fraction Hymn: #746 (Common Praise)

*All sing*  
*Last time*

*Refrain*

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.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion.  
This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer,  
for health and safety reasons.*



# Communion Song: #448 (Gather) "Darkness Is Gone"

All sing

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.



1. Dark-ness is gone, day - light has come:  
 2. See now the cross, see now the grave:  
 3. Green-er the grass, bright - er the sun,  
 4. The need - ed trust, the longed - for peace  
 5. "The King - dom comes!" the King pro - claims:  
 6. En - roll the drum, en - list the gong



God's heir to heav'n and earth a - ris - es with the dawn.  
 They, va - cant, cel - e - brate how God's fool-ish-ness can save.  
 The God - loved world pro-claims a new age has be - gun.  
 Are passed as hands from sword and shack - le are re - leased.  
 Jus - tice and joy a - bound where Christ-filled faith per - tains.  
 To cel - e - brate in sound that right has con-quer'd wrong.



Death los - es its sin - is - ter sting:  
 The crim - i - nal nailed as a fraud  
 Cre - a - tion is decked for her guest  
 The vio - lence of hate reigns no more:  
 Re - li - gion, re - mote and type - cast,  
 Join hands with the neigh - bour un - known,



God's prom - ise to do a new thing  
 Is raised by the pow - er of God  
 Who, freed from his grave clothes, is dressed  
 The vic - t'ry of love is the core  
 Is gone and the fu - ture is vast.  
 U - nite through the love that is shown



Is done, and Hal-le - lu - jah! Earth joins heav'n to sing.  
 And lives. So Hal-le - lu - jah! Scat - ter the news a - broad.  
 In light and, Hal-le - lu - jah! Tells that the earth is blessed.  
 Of hope and, Hal-le - lu - jah! Love means an o - pen door.  
 New tongues sing, "Hal-le - lu - jah! God is for us at last!"  
 In Christ, for, Hal-le - lu - jah! Christ is our Lord a - lone.

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

"Doxology" 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.

**Motet: "Lied an den Mai"** (*Josephine Lang / Ludwig Heinrich Christoph Hölty*)

Tanzt dem schönen Mai entgegen,  
der, in seiner Heerlichkeit  
wiederkehrend, Reiz und Segen  
über Tal und Hügel streut.

*Dance to greet beautiful May,  
Which, returning in its glory,  
Strews enchantment and blessing  
Over valley and hill.*

Tanz', o Jüngling, tanz', o Schöne,  
die des Maien Hauch verschönt!  
Mendet Lieder ins Getöse,  
das die Morgenglocke tönt.

*Dance, fair youth and sweet maiden  
Who are beautiful by the breath of May  
Blend songs into the resounding  
Of the morning bell.*

Singt ins Säuseln junger Blätter,  
und der holden Nachtigall,  
Libejauchzen des Geschmetter;  
und erweckt den Widerhall.

*Let the young leaves rustle gently,  
And into the sound of the Nightingale's  
Exhortation of rejoicing Love;  
Till it echoes all around.*

**Prayer after Communion**

*Please rise as you are able*

*Priest:* Author of life divine,  
in the breaking of bread we know the risen Lord.  
Feed us always in these mysteries,  
that we may show your glory to all the world.  
We ask this in the name of Jesus Christ our Lord.

*People:* **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.**

**Announcements**

*Please be seated*

**Blessing of the Pilgrims**

**Departing Hymn: #239 (Common Praise) “Jesus Lives! Thy Terrors Now”** *All rise and sing*



1. Je - sus lives! Thy ter - rors now can no more, O  
2. Je - sus lives! Hence-forth is death but the gate of  
3. Je - sus lives! For us he died; then, a - lone to  
4. Je - sus lives! Our hearts know well nought from us his  
death, ap - pal us. Je - sus lives! By this we know  
life im - mor - tal; this shall calm our trem - bling breath  
Je - sus liv - ing, pure in heart may we a - bide,  
love shall sev - er; life, nor death, nor powers of hell  
thou, O grave, canst not en - thral us.  
when we pass its gloom - y por - tal. Al - le - lu - ia!  
glo - ry to our Sav - iour giv - ing.  
tear us from his keep - ing ev - er.

Text: Christian Furchtegott Gellert (1715-1769); tr. Frances Elizabeth Cox (1812-1897), alt. Music: ST. ALBINOUS. Henry John Gauntlett (1805-1876).

**The Dismissal**

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

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

In the dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

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## **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

**Sunday May 4 (Third Sunday after Easter)**

**8:00 PM** – Compline (on Zoom only)

**Sunday May 11 (Fourth 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** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)