

The Third Sunday of Easter

Holy Eucharist

Sunday, April 19, 2026 at 10:30 AM

Church of the Redeemer

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

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OUR VISION

Becoming the Body of Christ at the corner of Bloor & Avenue Road and beyond

Guided by commitment to our shared values, we seek to become the body of Christ, nurturing a lively faith, a persistent hope, and an ever-expanding love for God's world.

We seek to – open our doors and hearts, embracing all who seek a sacred space. We offer worship in many forms, touching the hearts of those yearning for spiritual connection, in-person or online.

We seek to – listen deeply, hearing the stories of Jesus and of one another with open minds and hearts. Through faithful questioning, reflection, and shared learning, we grow together in wisdom and grace.

We seek to – serve with generous hospitality, gathering at the table with our physical and spiritual hunger. We walk alongside one another with compassion in the seasons and conditions of life, sharing our needs and thanks.

We seek to – embody Jesus' teachings that all people are God's children, worthy of love, and that all of creation is interconnected. Where structures or attitudes threaten or diminish, we advocate for justice, peace, equity and ecological responsibility.

We seek to – reach out in-person and virtually to the world around us. We dare to love in word and action so that others see something of God in their midst.

OUR VALUES

Compassion: meeting every soul with tenderness and dignity

Openness: welcoming questions, embracing differences, and following the movement of the Spirit

Respect: honouring each person's unique story and gifts, and the inherent worth of all Creation

Inclusion: making room for all to enter, find a place, and participate fully

Stewardship: nurturing respect for our resources and partnerships for long-term vitality



Christ has no body now but ours, no hands, no feet on earth but ours.

Ours are the eyes with which he looks compassionately on this world. Ours are the feet with which he walks to do good, Ours are the hands, with which he blesses all the world.

Teresa of Avila (Adapted)

WELCOME TO THE CHURCH OF THE REDEEMER!

Who We Are

We are followers of Jesus: children, young adults, families, and seniors who come from a variety of backgrounds. We are long-time members and newcomers; people of deep faith and those still searching; people shaped by many traditions—and sometimes seeking a deeper sense of faith and community. We are not limited by ability, age, economic status, ethnicity, gender identity, personal history or sexual orientation.

Where We Stand

Dwelling on the traditional lands of the Wendat, Haudenosaunee, and Mississauga of the Credit First Nation, Church of the Redeemer stands at the crossroads, physical and virtual—of neighbourhoods and nations, of government, education, arts, culture, and commerce—in the heart of Toronto.

From this place we seek to live into our identity as the body of Christ: living our faith, offering hope, and sharing love for God's world.

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>.

Presider: Steven Mackison

Welcome

Land Acknowledgement

Opening Song: "O Beautiful Gaia" (Carolyn McDade)

All rise and sing


Refrain



O beau-ti - ful Gai - a, O Gai - a, call-ing us home.



O beau-ti - ful Gai - a, call - ing us on.



1. Soil yield-ing its har - vest, O Gai - a, call-ing us home.
2. Waves crash-ing on gran - ite, O Gai - a, call-ing us home.
3. Pine bend-ing in wind - storm, O Gai - a, call-ing us home.
4. Loon nest-ing in marsh - land, O Gai - a, call-ing us home.



Soil yield-ing its har - vest, call - ing us on.
Waves crash-ing on gran - ite, call - ing us on.
Pine bend-ing in wind - storm, call - ing us on.
Loon nest-ing in marsh - land, call - ing us on.

Text: Carolyn McDade. Music: Lydia Pedersen.

The Easter Season covers 50 days beginning with Easter Sunday. This is where we celebrate Jesus' resurrection, uniting every living being everywhere. Jesus has triumphed over all things that separate us from God, even death itself.

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

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

Glory to God is an ancient hymn of praise and adoration, typically acknowledging the Father, the Son, and the Holy Spirit.

Pronounced "CALL-ect", the Collect of the Day is the prayer we say that unites us in worship and praise. It focuses on the theme of the day and "collects" us to the service.

✠ The Easter Greeting

Priest: Alleluia! Christ is risen.

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

Priest: May his grace and peace be with you.

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

Glory to God

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 worship 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

The Collect of the Day

Priest: O God, your Son made himself known to his disciples in the breaking of bread. Open the eyes of our faith, that we may see him in his redeeming work, who is alive and reigns with you and the Holy Spirit, one God, now and forever.
Amen.

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Acts of the Apostles.

But Peter, standing with the eleven, raised his voice and addressed them, "Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified." Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven, and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." So those who welcomed his message were baptized, and that day about three thousand persons were added.

Reader: The Word of the Lord.

Acts 2.14a, 36-41

All: **Thanks be to God.**

A moment of silence is observed

Psalm 116:1-4, 12-19 (George Black)

All sing refrain

Refrain

I will lift up the cup of sal - va - tion. - va - tion.

Last time

I love you, O God, because you have heard the voice of my supplication,
because you have inclined your ear to me whenever I called upon you.
The cords of death entangled me; the grip of the grave took hold of me;
I came to grief and sorrow.

Then I called upon your name, O God:

"My defender, I pray you, save my life." **Refrain**

How shall I repay you, O God
for all the good things you have done for me?

I will lift up the cup of salvation
and call upon your name, O God. **Refrain**

I will fulfil my vows to you, O God,
in the presence of all your people.
Precious in your sight, O God,
is the death of your servants. **Refrain**

Peter, speaking in Jerusalem after the Spirit's powerful appearance, interprets the event as a sign that the crucified and risen Jesus is Lord and Christ, and that the Spirit is available to all who repent and are baptized.

Pronounced "sahms", the Psalms are a collection of worship, poetry and prose written between 950 and 350 BC. They were sung by the Israelites during worship and read for private meditation. They cover emotions from the lowest lament to utter joy.

Refrain

I will lift up the cup of sal - va - tion. - va - tion.

Last time

O God, I am your servant;
 I am your servant and the child of your handmaid;
 you have freed me from my bonds.
 I will offer you the sacrifice of thanksgiving
 and call upon your name, O God. **Refrain**

I will fulfil my vows to you, O God,
 in the presence of all your people.
 In the courts of God's house,
 in the midst of Jerusalem.
 Hallelujah! **Refrain**

Second Reading:

Please be seated

Reader: A Reading from the First Letter of Peter.

If you invoke as Father the one who judges impartially according to each person's work, live in fear during the time of your exile. You know that you were ransomed from the futile conduct inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your trust and hope are in God. Now that you have purified your souls by your obedience to the truth so that you have genuine mutual affection, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

Reader: The Word of the Lord.

1 Peter 1.17-23

All: Thanks be to God.

A moment of silence is observed

Peter interprets Jesus' death as an act of ransom which freed us from dead end lives. Jesus' death and resurrection mean not only that we can trust God but that we can live holy and loving lives.

Sequence Song: "On the Journey to Emmaus (Columcille)"

All rise and sing



1. On the jour - ney to Em - ma - us with our hearts cold as
2. And our hearts burned with - in us as we talked on the
3. And that eve - ning at the ta - ble as he blessed and broke
4. On our jour - ney to Em - ma - us, in our stor - ies and



stone The One who would save us had left us a -
way, How all that was prom - ised was ours on that
bread, We saw it was Je - sus a - ris'n from the
feast, With Je - sus we claim that the great - est is



lone. Then a stran - ger walks with us and, to our sur -
day. So we begged him, "Stay with us and grant us your
dead; Though he van - ished be - fore us we knew he was
least: And his words burn with - in us let none be ig -



prise, He o - pens our stor - ies and he o - pens our eyes.
word." we wel - comed the stran - ger and we wel - comed the Lord.
near The life in our dy - ing and the hope in our fear.
nored Who wel - comes the stran - ger shall wel - come the Lord.

Text: Luke 24 13-35; Marty Haugen (1950-). Tune: COLUMCILLE, Irregular; Gaelic, arr. by Marty Haugen (1950-). © 1995, GIA Publications, Inc.

*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 Luke.

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

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him.

The afternoon of the day that the women discovered Jesus' resurrection, two men meet Jesus as they are walking away from Jerusalem. They don't recognize him until he breaks bread with them.

But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but they did not see him." Then he said to them, "Oh, how foolish you are and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him, and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem, and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road and how he had been made known to them in the breaking of the bread.

Priest: The Gospel of Christ.

Luke 24.13-35

All: Praise to you, Lord Jesus Christ.

Homily: Ann Jervis

A few minutes of silence are observed.

Prayers of the People

Leader: We pray to you, O God, who judge all people impartially according to the things we do. We thank you for raising Jesus Christ from the dead, through whom we are born anew.

A silence is observed. Please add your prayers silently or aloud.

Leader: Through your beloved Son, the Resurrected One,

All: help us to trust in you.

Leader: Lord, these are difficult times where it seems that each day we hear more distressing news. Help us to stand with those who are not just hearing of troubling events, but who are experiencing terrible suffering because of these events. Strengthen us to stand in solidarity with the suffering, and to pray each day for those whose streets are being bombed in Tehran and Lebanon, those cut off from food and fuel in Cuba, those subject to constant bombardment in Kyiv, those rebuilding their homes from the rubble in Gaza, those traumatized by violence and war in Sudan, Myanmar and the DRC. Break the arrogance and weaponry of the aggressors and raise up voices for peace everywhere.

A silence is observed. Please add your prayers silently or aloud.

Leader: Through your beloved Son, the Resurrected One,

All: help us to trust in you.

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

Leader: We pray for the Church and for the leaders of the church, here in our country and around the world. We pray that you guide and direct them, giving them strength, wisdom, and the courage to not shy away from the difficult issues. We pray especially for Pope Leo as he proclaims what it means to live out the gospel message.

A silence is observed. Please add your prayers silently or aloud.

Leader: Through your beloved Son, the Resurrected One,
All: **help us to trust in you.**

Leader: We pray for people in high places everywhere, in government and in business, that they learn to govern with humility, accountability and wisdom. We pray for Prime Minister Carney, Premier Ford and Mayor Chow. For all the issues that they face on any given day, please help them to make decisions which bring goodness and health and compassion to our communities.

A silence is observed. Please add your prayers silently or aloud.

Leader: Through your beloved Son, the Resurrected One,
All: **help us to trust in you.**

Leader: Lord, as you did for the two who walked with you to Emmaus, reveal yourself when we break bread with the hungry, show hospitality to the stranger, and provide refuge for those living on our streets. May those who have newly found our church, find hospitality and friendship here.

A silence is observed. Please add your prayers silently or aloud.

Leader: Through your beloved Son, the Resurrected One,
All: **help us to trust in you.**

Leader: Thank you for the gifts so evident at this time of year - the greening of the earth, the heightened song of birds, and people filling our streets. Bless this time of the year for everyone. Help us to be more neighbourly and less suspicious of those around us, more generous and less fearful, knowing that we really have time and room for everyone. Help us to be kinder to this bountiful planet, to care for it in the way you intended.

A silence is observed. Please add your prayers silently or aloud.

Leader: Through your beloved Son, the Resurrected One,
All: **help us to trust in you.**

Leader: We pray for those we know who are ill. Comfort them in their affliction and show us how we can bring your comfort to them. We pray for those who are overwhelmed by loss, whether the loss of employment or housing, the loss of a relationship, or the loss of a good friend. Help us to walk alongside them in their sadness. We pray for those who are dying and for those who care for them. Remind us to care for them in their journey of grief.

A silence is observed. Please add your prayers silently or aloud.

Leader: Through your beloved Son, the Resurrected One,
All: **help us to trust in you. Amen.**

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.

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 Peace

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

All: **And also with you.**

Offertory Hymn: #239 (Common Praise) "Jesus Lives! Thy Terrors Now"

All 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. ALBINUS. Henry John Gauntlett (1805-1876).

✠ 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.**

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

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

Cantor
 Ho - ly, ho - ly, ho - ly Lord, God of power and might,

All
 Ho - ly, ho - ly, ho - ly Lord, God of power and 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.

Music: Byzantine; arr. George Black (1931-2003) ©.

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 children.

Drawing from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" as Jesus entered Jerusalem, the Sanctus (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer.

Priest: 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.
 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. **Amen.**

When asked by his disciples how to pray, Jesus gave them these simple words which 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 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.

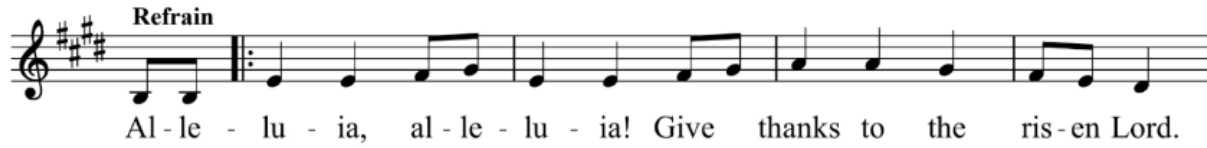
All: **We, being many, are one body, for we all share in the one bread.**

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

All: **Thanks be to God.**

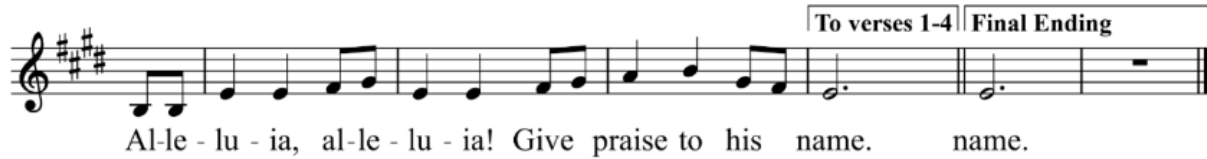
Fraction Song: #405 (Common Praise) “Alleluia No.1”

Refrain



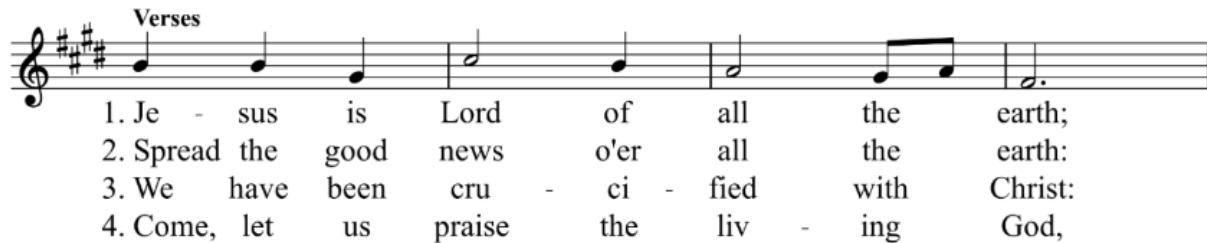
Al-le-lu-ia, al-le-lu-ia! Give thanks to the ris-en Lord.

To verses 1-4 | Final Ending

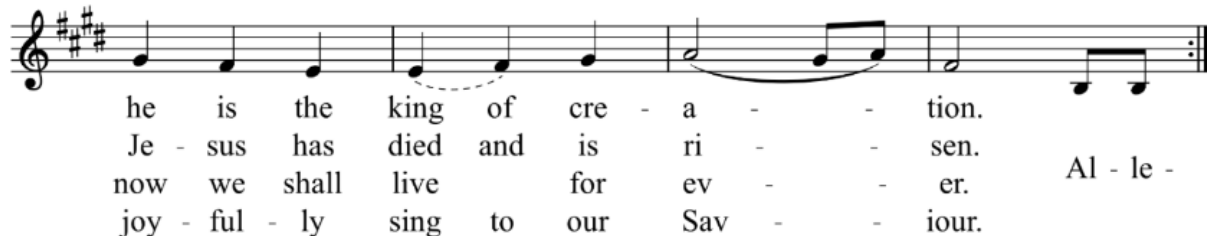


Al-le-lu-ia, al-le-lu-ia! Give praise to his name. name.

Verses



1. Je-sus is Lord of all the earth;
2. Spread the good news o'er all the earth;
3. We have been cru-ci-fied with Christ;
4. Come, let us praise the liv-ing God,



he is the king of cre-a-tion.
Je-sus has died and is ri-sen.
now we shall live for ev-er. Al-le-
joy-ful-ly sing to our Sav-iour.

Text: Donald Fishel (1950-). Music: ALLELUIA NO. 1. Melody Donald Fishel (1950-); arr. Betty Carr Pulkingham (1928-2019), Charles Mallory (1950-), and George Mims (1938-).
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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 Fraction Song (from the Latin “fractio” meaning “to break”) is a song, or hymn, sung during the Eucharist when the priest breaks the consecrated bread.

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.

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 Hymn: #69 (Common Praise) “We Who Live by Sound and Symbol” *All sing*



1. We who live by sound and sym - bol, we who learn from sight and word,
2. Not just once with spe - cial peo - ple, not just hid - den deep in time,
3. God, our Mak - er, send your Spir - it to per - vade the bread we break.



find these mar - ried in the per - son of the one we call our Lord.
but wher - ev - er Christ is fol - lowed, earth - ly fare be - comes sub - lime.
Let it bring the life we long for and the love which we for - sake.



Tak - ing bread to be his bod - y, tak - ing wine to be his blood,
Though to sound this seems a mys - tery, though to sense it seems ab - surd,
Bind us clos - er to each oth - er, both for - giv - ing and for - given;



he let thought take flesh in ac - tion; he let faith take root in food.
yet in faith, which seems like fol - ly, we meet Je - sus Christ our Lord.
give us grace in this and all things to dis - cern the hand of heaven.

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Music: CHARTRES. Melody French trad.; harm. George Black (1931-2003) ©.

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

Motet: “Light of a Clear Blue Morning” (*Dolly Parton, arr. Craig Hella Johnson*)

It's been a long dark night, and I've been waiting for the morning.
It's been a long hard fight, but I see a brand-new day a-dawning.
I've been looking for the sunshine 'cause I ain't seen it in so long.
Everything's gonna work out fine. Everything's gonna be alright, it's gonna be okay.
I can see the light of a clear blue morning.
I can see the light of a brand-new day.
I can see the light of a clear blue morning.
Everything's gonna be alright, it's gonna be okay.

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. **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

Concluding Hymn: #435 (Gather) "Sing to the Mountains"

All rise and sing

Refrain

Sing to the moun-tains, sing to the sea. Raise your
voic - es, lift your hearts. This is the day our
God has made. Let all the earth re - joice.

1. I will give thanks to you, my God. You have an-swered my
plea. You have saved my soul from death.

You are my strength and my song. **D.C.**

2. Ho - ly, ho - ly, ho - ly God,
heav - en and earth are full of your glo - ry. **D.C.**

3. This is the day that our God has made.
Let us be glad and re - joice. Now all death has turned to life.

Sing of the glo - ry of God. **D.C.**

The Doxology (from the Greek "doxalogia" meaning "words of glory") is our closing prayer. We say this to, for, and with one another, to proclaim that worshipping God together has made a difference in our lives.

The word "Announcements" arrives in English circa 1500 AD. from Old French "Anoncier" meaning "announce, proclaim." It originates from Latin, "annuntiare, adnuntiare" meaning "make known."

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.

Dismissal

Priest: Let us bless the Lord. Alleluia! Alleluia!

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

FURTHER CREDITS FOR THIS BULLETIN

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**The flowers in the chancel today are given
to the glory of God and in thanksgiving for Joan Slamen by Louise Fast.**

WORSHIP WITH US

EASTERTIDE

Sunday April 19 (Third Sunday after Easter)

4:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Wednesday April 22

12:00 PM – Mid-week Eucharist (in the Church)

Sunday April 26 (Fourth Sunday after Easter)

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

9:00 AM – Coffee Church (in the Church)

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

4:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)