

THE ANGLICAN PARISH OF
St. Mark

QUALICUM BEACH

EASTER SUNDAY

April 5, 2026 — 10:00 AM



HE IS RISEN!

Welcome to Worship

We're glad you are here and we hope you will find renewed life, health, joy and strength in God as you worship with us.

THE GATHERING OF THE COMMUNITY

Boldface text is spoken by everyone. The Book of Alternative Services (**BAS**) is GREEN. The Book of Common Praise (**CP**) is BLUE.

Easter Sunday is the principal feast day and celebration in the Christian tradition and Anglican Communion. Without the death and resurrection of Jesus we would not exist as a faith community.

As we sing we process with joyous "Alleluias" and symbols of our faith and worship practices.

The abbreviation **CP** indicates the blue hymn book COMMON PRAISE

Call to Worship

- Priest: Christ is Risen! Alleluia!
- All: We are Easter people, filled with hope and joy!**
- Priest: Hear the good news! Mary came to the empty tomb, and found the risen Christ.
- All: Jesus died and rose again – God has had the final victory over death!**
- Priest: We are in God's presence and bear witness to God's love and the holy mystery of Christ's resurrection.
- All: We experience God's love and power. We are part of the new thing that God is doing in the world around us.**
- 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.**

Procession to the Altar

Processional Hymn Jesus Christ Is Risen Today

CP #203

Jesus Christ is risen today, Alleluia!
Our triumphant holy day, Alleluia!
Who did once, upon the cross, Alleluia!
Suffer to redeem our loss, Alleluia!

Hymns of praise then let us sing, Alleluia!
Unto Christ, our heavenly King, Alleluia!
Who endured the cross and grave, Alleluia!
Sinners to redeem and save, Alleluia!

But the pains which He endured, Alleluia!
Our salvation have procured, Alleluia!
Now above the sky He's king, Alleluia!
Where the angels ever sing, Alleluia!

- Priest: The Easter story is the centre of our Christian faith. Like Earth around the sun, our lives orbit the mystery of Jesus alive and the tomb empty. In the Resurrection, the God of new things

transforms reality and offers hope and life to all. The Lord is risen!

All: Hallelujah! Hallelujah!

Priest: Let us sing our praises

All: Hallelujah! Hallelujah!

Collect for Purity

Priest: Almighty God,

All: to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.

Chancel Time

Rev Deborah Rivet

We invite our children to come forward.

Prayer

Priest: God of the empty tomb, we come into your presence looking for Jesus after his death on the cross. We find the risen Christ and are delighted and transformed. As the stone was rolled away from the tomb on the first Easter morning, may we move any obstacle in our hearts and minds to encountering you in the holy mystery we remember today.

All: Amen.

Gloria

Glory to God on High

CP #365

Glory to God on high, and peace to all on earth,
We worship you, we give you thanks, our heavenly King.
We give you praise, almighty God and Father blessed in glory bright.
Our Saviour, Jesus Christ, the Father's only Son,
The sacrificial Lamb, who saves the world from sin.
Have mercy, Lord. Beside the Father's hand enthroned, now hear our prayer.
You only are the Lord. You only are most high.
You only are the holy one, Lord Jesus Christ.
And now you reign with Father and with Spirit one in glorious light.

The Collect for Purity, an ancient Anglican prayer, asks God to cleanse our hearts, not just our behaviour, preparing us for the Eucharist with sincerity and unity. Here, the word "Collect" is pronounced with emphasis on the first syllable, "COL-lect."

Children are always welcome here, and we invite those who wish to come forward for a few minutes with the Rev Deborah, who will talk with them about the Risen Christ.

This joyful hymn of praise celebrates God's glory, Christ's saving work, and the Holy Spirit's presence. It is based on the Gloria, (from about the 4th-century), one of the oldest Christian hymns still used in regular worship.

Gloria, gloria, in excelsis Deo!
Gloria, gloria, alleluia, alleluia!

Collect of the Day

Please remain standing as we say this prayer together.

Priest: Lord of life and power,

All: through the mighty resurrection of your Son, you have overcome the old order of sin and death and have made all things new in him. May we, being dead to sin and alive to you in Jesus Christ, reign with him in glory, who with you and the Holy Spirit is alive, one God, now and for ever. Amen.

THE PROCLAMATION OF THE WORD

Priest: Let us prepare ourselves for the Word of God as it comes to us in the reading of Holy Scripture.

All: Our hearts and minds are open.

Introduction to the First Reading

Reader: Peter's words here in Acts follow the conversion of the first Gentile. Peter not only bears witness to the resurrection but also proclaims the opening of the gospel message beyond the Jewish people.

First Reading:

Acts 10:34-43

Reader: Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as

The Collect is a concise prayer meant to focus and combine the intentions of the worshippers.

As a family, we share the stories of our ancient relatives-in-faith.

We begin with the First Reading (also called the First Lesson). We sit and listen to the readings.

The Acts of The Apostles was written in the mid-1st century CE. It covers approximately 30 CE to 60 CE.

witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.'

Reader: Holy Word, Holy Wisdom.

All: Thanks be to God.

Introduction to the Psalm

Leader: This psalm of thanksgiving rejoices in God in the wake of some unidentified act of deliverance from the threat of death.

Psalm 118:1-2, 14-24

BAS, page 866

The Refrain is sung to Common Praise #359

Refrain: This is the day, this is the day that the Lord has made.

Leader: Give thanks to the Lord, for he is good;

All: his mercy endures for ever.

Leader: Let Israel now proclaim, *

All: "His mercy endures for ever."

Leader: The Lord is my strength and my song, *

All: and he has become my salvation.

Leader: There is a sound of exultation and victory *

All: in the tents of the righteous:

Refrain

Leader: "The right hand of the Lord has triumphed! *

All: the right hand of the Lord is exalted! the right hand of the Lord has triumphed!"

Leader: I shall not die, but live, *

All: and declare the works of the Lord.

Leader: The Lord has punished me sorely, *

All: but he did not hand me over to death.

Leader: Open for me the gates of righteousness; *

All: I will enter them; I will offer thanks to the Lord.

Refrain

Leader: "This is the gate of the Lord; *

All: he who is righteous may enter."

We use a special collection of readings from the Bible is called a Lectionary, and it follows a three-year cycle. Each cycle or year has a different set of readings. We are in Liturgical Year A. Years B and C follow and in Advent 2028 we begin Year A again.

Many families have favourite songs they sing when they get together. The oldest songs of the family of God are the Psalms. They were written over a period of time from 3,000 years ago to about 2,500 years ago.

We sing a refrain at the start, the end, and twice in the middle. We read the text aloud.

Leader: I will give thanks to you, for you answered me *

All: and have become my salvation.

Leader: The same stone which the builders rejected *

All: has become the chief cornerstone.

Leader: This is the Lord's doing, *

All: and it is marvellous in our eyes.

Leader: On this day the Lord has acted; *

All: we will rejoice and be glad in it.

Refrain

Introduction to the Lesson

Reader: These verses are part of Paul's ringing affirmation of the reality of God's victory over death.

Second Reading

Colossians 3:1-4

Reader: So, if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Reader: Holy Word, Holy Wisdom

All: Thanks be to God.

Gradual Hymn Alleluia Give Thanks

CP #405

Refrain: Alleluia! Alleluia!
Give thanks to the risen Lord,
Alleluia, Alleluia
Give praise to his name.

Jesus is Lord of all the earth,

He is the King of creation.

Refrain

Spread the good news o'er all the earth,

Jesus has died and has risen.

Refrain

The Gradual Hymn continues after the Gospel reading.

We continue with a second reading from the New Testament. This reading is from an epistle written by Paul. Epistle is a Greek word meaning "letter" or "message". The Colossians lived in the ancient city of Colossae, located in Phrygia, an area in central modern-day Turkey.

The Gradual Hymn was originally a psalm sung by a cantor, sometimes with a response from the people, which came before each reading. The word "Gradual" originates from the Latin word "gradus", meaning "step." This name reflects the tradition of singing the hymn on the step of the altar. Today's hymn is from the 15th century.

Introduction to the Gospel

Leader: The climax of the Gospel, and of our Christian faith, is Easter, when Jesus' followers discover the empty tomb and meet Jesus. Mary Magdalene plays a key role in John's version of the story that never grows old.

The Gospel John 20:1-18

Rev Rob Hutchison

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.

Priest: Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in

We stand, if able, to hear the Gospel proclaimed in our midst.

The word Gospel is Old English, but it derives from a Greek word meaning "Good News". It is good news because it is about Jesus. It is also the most important reading.

The Greek word for Gospel is εὐαγγέλιον has two parts: εὖ (meaning good or true) and ἀγγέλιον (meaning news or message). The second word gives us our word "angel".

Hebrew, ‘Rabbouni!’ (which means Teacher). Jesus said to her, ‘Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, “I am ascending to my Father and your Father, to my God and your God.”’ Mary Magdalene went and announced to the disciples, ‘I have seen the Lord’; and she told them that he had said these things to her.

Priest: The Gospel of Christ.

All: Praise to you, Lord Jesus Christ.

Gradual Hymn Alleluia Give Thanks

CP #405

We have been crucified with Christ,
Now we shall live forever.

Refrain

Come let us praise the Living God,
Joyfully sing to our Saviour.

Refrain

Sermon

Rev Deborah Rivet

Choir Anthem He is Risen!

N. Price, D. Besig

The Nicene Creed

BAS Page 188

Priest: Let us confess our faith as we say...

**All: We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,**

The interim head of our parish family, Reverend Deborah, provides an interpretation to us of what we have just heard in the lessons through the sermon—sometimes referred to as a reflection.

The Nicene Creed was written to address certain theological issues. While generally dated to the 1st Council of Nicaea in 325 CE, an almost identical form was used as early as 374 CE.

The Nicene Creed was modified and adopted at the 1st Council of Constantinople in 381 CE.

and was made man.
For our sake he was crucified
under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father.
With the Father and the Son
he is worshipped and glorified.
He has spoken through the prophets.
We believe in one holy catholic
and apostolic Church.
We acknowledge one baptism
for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Prayers of the People

Cynthia Preyser

Leader: We have walked together the Lenten days. On this beautiful Easter Day we celebrate the resurrection of Jesus. We reflected on the teachings of Jesus...the sacrifice of the cross...and the empty tomb...and this day we stand triumphant that as surely as Jesus rose from the dead, we are the people of his Holy Light and where He is...we will be also...and so with joy we can say: Alleluia, the Lord is risen...

All: The Lord is risen indeed!

Leader: Let us pray for the Anglican Church of Mexico and for those discerning Holy Orders. In our parish, we pray for Michael. As we pray, we give thanks for our Bishop, Anna, Rev Deborah Rivet, our interim priest, Rev Rob Hutchison, Rev Rob Goos, and Rev Faith Brace. God has called them to minister over us, to proclaim the gospel of salvation through Jesus Christ our Lord, and so in the name of Jesus, we can say: Alleluia, the Lord is risen...

We pray for our community and the world each week. If you have a request, call the parish office. We'll add it to our list of prayers, and Rev Deborah will pray for it or the person on an ongoing basis.

On the next page we say the Confession and receive Absolution. The purpose of confession and absolution is the restoration of our relationship with God and the community of faith.

Confession is not a plain, casual "sorry". We need to be honest with ourselves and God and have the right intention to do all we can to not repeat the same mistakes.

Acting on behalf of God, the priest pronounces absolution, and in that, we hear the voice of God welcoming us back.

All: The Lord is risen indeed!

Leader: In our parish family, we give thanks for the many gifts in our church: our music directors, Pippa Williams and Janet Goos, our Healing Ministry Team, Prayer Shawl Ministry, Hospitality Team, Outreach Team, Pastoral Care Ministry, and Men's Club. Jesus shared the examples of friendship, binding a wound, sharing a laugh, and in His Holy name, we give thanks that we can say: Alleluia, the Lord is risen...

All: The Lord is risen indeed!

Leader: Let us give thanks that we live in peace and tranquillity on the unceded lands of our First Nation families. Let us ask that God bless and make whole all who have been scarred by past events. Globally, we might not be at the site of trouble, but we can stand in the gap with those whose lives are shattered. Let us pray that those most powerful will humble themselves for those most vulnerable. Today, we pray especially for peace in Jerusalem, and indeed the entire Middle East. Despite wars raging all around the world, God is in charge. How wonderful to rest in the knowledge that the sun comes up, the flowers bloom, day turns to night with no help from us. We are not alone; Jesus is with us, and so we can say: Alleluia, the Lord is risen...

All: The Lord is risen indeed!

Leader: Father, we bring before you those who are absent though age or other infirmities who cannot participate in the celebration here today. Jesus only has our hands, our feet, our hearts, and minds—so we ask that you teach us to care for those in need. To love our neighbours as ourselves. To walk with those who are afraid. Thank you, Lord, for the examples you gave us while on this earth, and so we give thanks and say: Alleluia, the Lord is risen...

All: The Lord is risen indeed!

Leader: Let us give to God's care all who have departed this life as we know it. Let us give thanks for being assured that there is life after death; and because of that, we can say "I have seen the Lord," we can then say: Alleluia, the Lord is risen...

All: The Lord is risen indeed! Amen.

Confession and Absolution

Leader: God of mystery, we recognise the hopes and limitations in our lives and confess to you the times when we have not followed your will. We are Easter people, living the mystery of the resurrection and transformation in our own lives. We know that all things are possible with God and look for moments of grace to make up for our own shortcomings.

Priest: Most merciful God...

**All: we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will,
and walk in your ways, to the glory of your name.
Amen.**

Priest: Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord.

All: Amen.

Sharing the Peace — “Shalom”

Priest: May the joy and peace of the Risen Lord be with you always.

We sing the following as everyone shares the Peace.

Sung to the tune of Shalom Chaverim

**All: Shalom, good friends, shalom, good friends.
Shalom, shalom.
May peace be with you, God's peace be with you.
Shalom, shalom.**

CP 571

The practice of sharing the peace is a profound expression of Christian love and reconciliation. It is a transition point between the Confession and Absolution, and the start of the Eucharist. In this part of the liturgy, we use the Hebrew word "Shalom" which has a deeper meaning extending beyond the simple translation of "peace." It encompasses wholeness, completeness, harmony, and divine blessing. Shalom is derived from the Hebrew root "שלם", which fundamentally means "to be complete" or "to be whole." This root appears throughout Hebrew scripture in various forms, always carrying the core concept of totality and perfection.

After the Peace, a hymn is sung during which a collection is received. We appreciate any financial help you may offer. Your contribution helps us with church-related work and ministries. If you are able, please stand while the offerings are brought to the altar.

THE CELEBRATION OF THE EUCHARIST

The Eucharistic Prayer is the central prayer of the Liturgy of the Eucharist. It is a prayer of praise and thanksgiving where the celebrant acts in the person of Christ, offering God the bread and wine, which symbolise the body and blood of Christ. This prayer includes several distinct parts and concludes with the Doxology.

Eucharistic prayers may take different forms but will generally have an Offertory, Intercession/ Confession (the Lord's Prayer can be part of this), the Thanksgiving and Consecration, the Breaking, and the Communion.

Following the Invitation to the Eucharist and the story of the Last Supper, we will listen to and take part in the Eucharistic Prayer,

Preparation of the Gifts

Offertory Hymn The Day of Resurrection

CP #205

Prayer over the Gifts

Priest: God, we thank you for our new life in the risen Christ. The stone the builders rejected has become the cornerstone of our faith. We offer our gifts to you today. Take them and make them opportunities for new life to grow in you. God our strength and salvation.

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

The Great Thanksgiving

Invitation

Priest: The table of bread and wine has been made ready. It is the table of company with Jesus, and all who love him. It is the table of sharing with the poor of the world, with whom Jesus identified himself. It is the table of communion with the earth, in which Christ became incarnate. So come to this table, you who have much faith and you who would like to have more; you who have been here often and you who have not been for a long time; you who have tried to follow Jesus, and you who have failed; Come. It is Christ who invites us to meet him here.

Meditative Music is played as backdrop to the following words.

The Story of the Last Supper

Priest: Blessed is our brother Jesus,
who walks with us the road of our world's suffering,
and who is known to us in the breaking of bread.
On the night of his arrest Jesus took bread
and having blessed it he broke the bread
and gave it to his disciples, saying,
This is my body, given to you.

In the same way he took wine
and having given thanks for it he poured it out
and gave the cup to his disciples, saying,
This cup is the new relationship with God,
sealed with my blood. Take this and share it.
I shall drink wine with you next in the coming Kingdom of God.

Priest: Let us pray...

**All: Loving God, through your goodness
we have this bread and wine to offer,
which earth has given and human hands have made.
May we know your presence in the sharing of this bread, so
that we may know your touch in all bread, all matter. We
celebrate the life that Jesus has shared
among his community through the centuries, and shares
with us now. Made one in Christ, and one with each other,
we offer ourselves, a single, holy, living sacrifice.
Amen.**

The Eucharistic Prayer

Priest: God is here.

All: The Spirit is with us.

Priest: Lift up your hearts and minds.

All: We lift them up to God the Creator.

Priest: Let us give our thanks to God.

All: It is right to give thanks and praise, O holy one most high

The following is spoken.

Priest: Great Creator, with wit and wisdom you have formed the
universe. Your Spirit brooded over all in expectation, midwife of
transformation. At your Word, the skies, the seas and the lands
and all life came to be.

The following is sung.

CP #407

**All: Many and Great, O God are your works, Maker of earth and
sky Your hand have set the heavens with stars, your fingers
spread the mountains and plains. Lo, at your word the
waters were formed; deep seas obey your voice.**

The Eucharistic Prayer is another ancient part of our liturgy. It begins with a dialogue called the Sursum Corda (Latin meaning. "Lift up your hearts"). A text of this dialogue, from Hippolytus, dates to the late 2nd or early 3rd century.

The following is spoken.

Priest: In this land the people learned to depend upon your creation for their needs and their understanding. In ceremony and song, in dance and art, these relationships are portrayed and honoured. But when connections were dishonoured and broken, creation suffered.

There is silence followed by music.

Creation continues and brings light from night, freedom from slavery and life from death. Jesus, the living word, was sent as brother and friend to birth restoration.

On the night before Jesus died, he feasted with his companions. He taught them to remember how they are loved and to know his presence with them and in them always. He took bread, gave thanks, broke it and gave it to them saying, *“Take, eat, this is my body which is given for you”.*

Later he took the cup and when he had given thanks, he gave it to his companions saying,

“Drink this, all of you; this is the new covenant of my blood, shed for you and for the world for forgiveness and healing. Whenever you drink it, do this to remember me.”

The following is sung.

All: **Grant unto us communion with you, O star-abiding one. Come unto us and dwell with us; with you are found the gifts of life. Bless us with life that has no end, eternal life in you.**

The following is spoken.

Priest: Come, Creator. Come, transforming Word. Come, Breath of Life. Come and send the Breath of Life, like wind, blowing where it will, north, east, south, and west. Reveal the unity of your Church, the mystery of our communion with our holy forebears and all yet to be born. By our mother Mary, Michael, and all the holy angels, Mary Magdalene, Peter, and Paul; apostles, prophets, ministers, and martyrs, may we be encouraged in faith and in walking the earth gently.

The following is sung.

**All: Glory and honour our God unto thee, Holy God, Triune,
Perfect in unity for all time, be with us here, be with us now.
Amen, amen and amen; amen.**

The Lord's Prayer

Priest: With the risen Lord present among us, let us pray to the living God, as Jesus taught us, as we sing:

**All: Our Father in heaven, hallowed be your name.
Your kingdom come, your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive
those who sin against us.
Save us from the time of trial and deliver us from evil. For
the kingdom, the power and the glory are yours now and
forever.
Amen.**

The Lord's Prayer originates from the teachings of Jesus and was first recorded in the Gospels of Matthew and Luke as a model for how his followers should pray. These particular Gospels were written in the last quarter of the 1st century. An important transitional period of the early Church.

The Breaking of the Bread

BAS p. 213 Sentence #8

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

All: Now we are raised to new life.

Priest: We were buried in your tomb.

All: Now we share in your resurrection.

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

Agnus Dei is Latin for "Lamb of God," an important metaphor for Jesus with links to Jewish rites during the temple periods (prior to the destruction of the temple in 70 CE). In the New Testament, the phrase is attributed to John the Baptist, who proclaims Jesus as the Lamb of God who takes away the sins of the world. In the New Testament, there are other references to the image of Jesus as the Lamb of God. The phrase was formally introduced into Catholic liturgy during the papacy of Pope Sergius I in the 8th century, marking its integration into the liturgical practices of the Church.

Invitation to the Sacrament

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

All: Thanks be to God.

Agnus Dei

Said by all

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
grant us peace, grant us peace.**

The Communion

All are welcome to receive communion.

Post Communion Hymn I Danced in the Morning

#106

Hymn Book of the ACC & UCC

I danced in the morning when the world was begun,
And I danced in the moon And the stars and the sun,
And I came down from heaven, And I danced on the earth,
At Bethlehem, I had my birth.

Chorus: Dance, then, wherever you may be,
I am the Lord of the Dance, said he,
And I'll lead you all, wherever you may be,
And I'll lead you all in the Dance, said he.

I danced for the scribe and the pharisee,
But they would not dance and they wouldn't follow me.
I danced for the fishermen, for James and John -
They came with me and the Dance went on.

Chorus

I danced on the Sabbath and I cured the lame;
The holy people said it was a shame.
They whipped and they stripped and they hung me on high,
And they left me there on a Cross to die.

Chorus

I danced on a Friday when the sky turned black -
It's hard to dance with the devil on your back.
They buried my body and they thought I'd gone,
But I am the Dance, and I still go on.

Chorus

They cut me down and I leap up high;
I am the life that'll never, never die;
I'll live in you if you'll live in me -
I am the Lord Of the Dance, said he.

Chorus

Prayer after Communion

Priest: God of Life...

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

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.**

Blessing

Priest: We have celebrated the resurrection of Christ.
You have come with joy to the feast that lasts for ever.
May Our God strengthen and bless you:
in the name of the Father, and the Son, and the Holy Spirit.

All: Amen.

Recessional Hymn Alleluia! Sing to Jesus

CP #374

Alleluia! Sing to Jesus! His the sceptre, his the throne;
Alleluia! His the triumph, his the victory alone.
Hark! The songs of peaceful Zion thunder like a mighty flood.
Jesus, out of every nation, has redeemed us by his blood.

Alleluia! Not as orphans are we left in sorrow now;
Alleluia! He is near us; faith believes nor questions how.
Though the cloud from sight received him when the forty days were o'er,
shall our hearts forget his promise, "I am with you evermore"?

Alleluia! King of eternal, thee the Lord of lords we own;
Alleluia! Born of Mary, earth thy footstool, heaven thy throne.
Thou within the veil hast entered, robed in flesh, our great high priest;
thou on earth both priest and victim in the eucharistic feast.

Alleluia! Sing to Jesus! His the sceptre, his the throne;
Alleluia! His the triumph, his the victory alone.
Hark! The songs of peaceful Zion thunder like a mighty flood.
Jesus, out of every nation, has redeemed us by his blood.

Dismissal

Priest: Go forth from this place and – like Mary – share the joy of the Resurrection with everyone you encounter.

All: Let us be a messenger of God's transforming love and proclaim God's vision of a new heaven and new earth.

Priest: Christ is Risen! Alleluia!

All: The Lord is Risen indeed! Alleluia!

ANNOUNCEMENTS

HAPPY EASTER to you all!!

Welcome to our service and celebration of Christ's resurrection.

- ❖ The flowers today are dedicated to the Glory of God, and in loving memory of Brinkman, Amy, and Robert Douglas.
- ❖ Please join us in the hall following the service in the parish hall for coffee and fellowship. A huge "Thank you" to Michael and Paul for providing us with a delicious Easter brunch.
- ❖ Our Spring Tea takes place this coming Wednesday following the midweek service of Holy Eucharist. Please join us! Invite a friend and meet a new one.
- ❖ At the Annual Vestry meeting in February, our Treasurer Wendy Carriere noted that if everyone gave another \$2.25 per week in their offering, we could meet the budget for 2026 and eliminate our deficit. Please consider what you can do to make this happen.
- ❖ As a lay worship leader, and as a member of our Pastoral Care team in charge of services at retirement and care facilities, Cynthia Preyser will be leading worship at the Eagle Park Care facility on Tuesday, April 14. She would be very appreciative of some "helpers". Please consider being available for this ministry and contact Cynthia if you are interested.

St Marks Calendar

Monday April 6

9:00 AM to 12:30 PM MIFAC

Tuesday April 7

9:15 AM Garden Group

9:00 AM to 3:00 PM OK Quilters

4:00 PM to 5:00 PM Handbells

Wednesday April 8

10:00 AM Sermon Circle

11:30 AM Holy Communion

12:30 PM to 3:00 PM Easter Tea

5:30 PM NAC

Thursday April 9

11:15 AM Choir

12:30 PM to 4:00 PM MIFAC

3:30 PM 52 Ways

Friday April 10

Saturday April 11

Sunday April 12

8:30 AM Holy Communion (BCP)

10:00 AM Holy Communion (BAS)

"Drawing people to the Light"



We hope to see you next week!

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St. Mark



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We draw the circle wide so all will find a home in the House of God
...and a place at the table of the Lord