



ST. THOMAS  
EPISCOPAL CHURCH

**THE FIFTH SUNDAY IN LENT**

**MARCH 22, 2026**

**HOLY EUCHARIST**

**10:00 AM**

He Stayed

*After having heard that Lazarus was ill,  
he stayed two days longer in the place where he was.  
—John 11.6*

Maybe he knew he couldn't keep his friend safe,  
or protect even his loved ones from the reality of death.  
Maybe he stayed to remind himself.

Sure enough, when he arrived, both sisters cried,  
"If you'd been here Lazarus wouldn't have died."  
But he would have. We all do.

Oh, how we want God to quell the germ,  
deflect the bullet, guide the tires.  
Life, a marble rolling safely down a track.

Instead, we pray that we be open  
to the intimate presence of the Beloved  
even in our trials and suffering.

Maybe the grace of God  
is not a shield that protects us from all harm  
but an energy that changes everything.

--Steve Garnaas-Holmes

*Childcare for children ages 4 and under is available 9am-1pm in the Ebsworth Life Center.  
Access the Childcare Room from the north lobby, nearest the main parking area, just past the elevator.  
Follow the signs or please ask an usher to escort you to Room 109.*

**VOLUNTARY***Herzliebster Jesu*, op. 122 no. 2

Johannes Brahms

**CALL TO WORSHIP***The pealing of the bell calls us to prayer.***HYMN AT THE PROCESSION***Now let us all with one accord**All rise as able and sing.*

1 Now let us all with one ac - cord, in  
 2 The cov - e - nant, so long re - vealed to  
 3 Your love, O Lord, our sin - ful race has  
 4 Re - mem - ber, Lord, though frail we be, in  
 5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our  
 2 those of faith in for - mer time, Christ by his own ex -  
 3 not re - turned, but fal - si - fied; au - thor of mer - cy,  
 4 your own i - mage were we made; help us, lest in anx -  
 5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.  
 2 am - ple sealed, the Lord of love, in love sub - lime.  
 3 turn your face and grant re - pent - ance for our pride.  
 4 i - e - ty, we cause your Name to be be - trayed.  
 5 ev - er live, in love and u - ni - ty and peace.

*Hymnal 1982*, 147 ©; Words: Att. Gregory the Great (540-604); tr. *Praise the Lord*, 1972, alt.  
 Music: *Bourbon*, melody att. Freeman Lewis (1780-1859)

**OPENING ACCLAMATION***Celebrant* Bless the Lord, who forgives all our sins.**All** God's mercy endures for ever.**COLLECT FOR PURITY***Celebrant* Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: 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.**All** Amen.

## KYRIE

*All sing.*

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e  
e - le - i - son. Chri - ste e - le - i - son. Chri - ste e -  
le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son.  
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

*Hymnal 1982, S 86 ©; Setting: From New Plainsong; David Hurd (b. 1950)*

## COLLECT OF THE DAY

*Celebrant*

Let us pray.

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*All*

**Amen.**

## THE LITURGY OF THE WORD

### THE FIRST READING

*Lector*

A Reading from the Prophet Ezekiel (37:1-14).

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

*Lector*        The Word of the Lord.  
*All*            **Thanks be to God.**

## THE PSALM

Psalm 130

chant by Ivor Algernon Atkins

### *De profundis*

*Sung by the choir.*

- 1 Out of the depths have I called to you, O Lord;  
    Lord, hear my voice; \*  
    let your ears consider well the voice of my supplication.
- 2 If you, Lord, were to note what is done amiss, \*  
    O Lord, who could stand?
- 3 For there is forgiveness with you; \*  
    therefore you shall be feared.
- 4 I wait for the Lord; my soul waits for him; \*  
    in his word is my hope.
- 5 My soul waits for the Lord,  
    more than watchmen for the morning, \*  
    more than watchmen for the morning.
- 6 O Israel, wait for the Lord, \*  
    for with the Lord there is mercy;
- 7 With him there is plenteous redemption, \*  
    and he shall redeem Israel from all their sins.

## THE SECOND READING

*Lector* A Reading from Paul's letter to the Romans (8:6-11).

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

*Lector* The Word of the Lord.

**All** Thanks be to God.

## SEQUENCE HYMN

*Awake, O sleeper, rise from death*

*All rise as able and sing.*

1 A - wake, O sleep - er, rise from death, and Christ shall  
2 To us on earth he came to bring from sin and  
5 For us Christ lived, for us he died and con - quered

1 give you light, so learn his love— its length and  
2 fear re - lease, to give the Spi - rit's u - ni -  
5 in the strife. A - wake, a - rise, go forth in

1 breadth, its full - ness, depth, and height.  
2 ty, the ve - ry bond of peace.  
5 faith, and Christ shall give you life.

*Hymnal 1982, 547 ©; Words: F. Bland Tucker (1895-1984)  
Music: Marsh Chapel, Max Miller (1927-2013)*

## THE GOSPEL

*Gospeler*      The Holy Gospel of our Lord Jesus Christ according to John (11:1-45).  
*All*              **Glory to you, Lord Christ.**

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the

house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

*Gospeler*      The Gospel of the Lord.  
*All*              **Praise to you, Lord Christ.**



**THE SERMON**

The Rev. Edmund Harris

*All may be seated.*

*Silence follows the sermon.*

*All rise as able.*

## THE NICENE CREED

**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, 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 and the Son. With the Father and the Son he is worshiped 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

*Intercessor* Almighty God, your Son Jesus Christ fasted forty days in the wilderness; give us grace to direct our lives in obedience to your Spirit; and as you know our weakness so may we know your power to save; through Jesus Christ our Redeemer.

Lord of grace and mercy,

**All** Hear our prayer.

*Intercessor* Bring us to greater awareness of your vision for our human family and for all created beings, for the church universal and all who minister in your name. In the Anglican Cycle of Prayer, we pray for the Anglican Church of Korea. In the Diocesan Cycle of Prayer, we pray St. Columba's, Kent and St. John's South Sudanese, Kent. And we pray for St. Thomas community, our clergy, vestry, and all humble servants.

Lord of grace and mercy,

**All** Hear our prayer.

*Intercessor* Help us to recognize Lent as God’s invitation to participate in Jesus’s journey to the cross; as we enter the shadows of self-examination, bring us to sorrow for our sins, our thoughts, actions, and inactions that are grievous to you; let us surrender to your will and turn to you in our powerlessness as we repent, fast, and give alms; let us ask your forgiveness that we may be reconciled through your love and grace.

Lord of grace and mercy,

**All Hear our prayer.**

*Intercessor* We commend to your love all those in need of comfort, peace, and healing, especially:

**All Matthew, Lynn, Kellee, Nancy, John, Andy, Emily, Bill, Louise, Fred, Dianne, Zarin, Nancy, Steve, Mary, Kathy, Mary, John, George, Mary Ann, Martha, and Catherine & Jim.**

*Intercessor* And we pray for the blessed departed, especially:

**All Jerry VanDyk, Dorothy Janke, Mark Moriarty, Susan Gibson, Alex Schmitz, Luigi Micheli, and Joan Bradley.**

*Intercessor* Please add intercessions and thanksgivings you hold in your heart, either silently or aloud.

*A period of silence is held.*

*Intercessor* Lord of grace and mercy,

**All Hear our prayer.**

*Celebrant* Almighty God and Father, your beloved Son willingly endured the agony and shame of the cross for our redemption. Give us the courage to take up our cross and follow him in newness of life and hope, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**All Amen.**

*The Anglican Church of Korea is a member of the worldwide Anglican Communion, serving approximately 65,000 members. It traces its origins to late 19th-century missionary work and emphasizes both liturgical worship and social engagement. The church is organized into three dioceses—Seoul, Daejeon, and Busan—each led by a bishop under the guidance of the Archbishop of Seoul. Its ministries include education programs, healthcare services, and outreach to marginalized communities. Through its parishes and institutions, the Anglican Church of Korea seeks to nurture spiritual growth, promote justice, and contribute positively to Korean society.*

## LITANY OF RECONCILIATION

*During the season of Lent, we use as our confession of sin the Litany of Reconciliation. Written at Coventry Cathedral in the years following the Second World War, the Litany is prayed daily at the Cathedral, as well as by partners in the Community of the Cross of Nails, a worldwide family of churches and other organizations committed to practicing reconciliation in their contexts.*

*Celebrant* All have sinned and fallen short of the glory of God.

*All* The hatred which divides nation from nation, race from race, class from class,  
**Father forgive.**

*Celebrant* The covetous desires of people and nations to possess what is not their own,  
*All* **Father forgive.**

*Celebrant* The greed which exploits the work of human hands and lays waste the earth,  
*All* **Father forgive.**

*Celebrant* Our envy of the welfare and happiness of others,  
*All* **Father forgive.**

*Celebrant* Our indifference to the plight of the imprisoned, the homeless, the refugee,  
*All* **Father forgive.**

*Celebrant* The lust which dishonours the bodies of men, women and children,  
*All* **Father forgive.**

*Celebrant* The pride which leads us to trust in ourselves and not in God,  
*All* **Father forgive.**

*Celebrant* Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you. And may God have mercy on you, forgive you all your sins through our Lord Jesus Christ.

*All* **Amen.**

## THE PEACE

*Celebrant* The peace of the Lord be always with you.

*All* **And also with you.**

*The ministers and the people greet one another.*

*All may be seated.*

**ANNOUNCEMENTS** *As stewards of all that God has given us, we share the many ways to be engaged in the life of our community.*

## THE LITURGY OF THE TABLE

*Celebrant* Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

*An offering is received to support the mission of St. Thomas. All are invited to make a gift as the plate is passed, using the QR code at right, at [stthomasmedina.org/giving](http://stthomasmedina.org/giving), or at Paypal with email [donations@stthomasmedina.org](mailto:donations@stthomasmedina.org).*



### OFFERTORY ANTHEM

*Thou art the way*

Christopher Steel

Thou art the way: to Thee alone  
From sin and death we flee;  
And he who would the Father seek  
Must seek Him, Lord, by Thee.

Thou art the truth: Thy Word alone  
True wisdom can impart;  
Thou only canst inform the mind,  
And purify the heart.

Thou art the life: the rending tomb  
Proclaims Thy conqu'ring arm,  
And those who put their trust in Thee  
Not death nor hell shall harm.

Thou art the way, the truth, the life;  
Grant us that way to know,  
That truth to keep, that life to win,  
Whose joys eternal flow.

text: The Rt. Rev. George Washington Doane



## THE PRESENTATION HYMN

*Lord, who throughout these forty days*

*All rise as able and sing.*

The musical score is written for voice and piano. It consists of two systems. The first system has a treble and bass staff. The lyrics are: '1 Lord, who through-out these for - ty days for us didst fast and pray, 5 A - bidde with us, that so, this life of suf - fer - ing o - ver - past,'. The second system also has a treble and bass staff. The lyrics are: '1 teach us with thee to mourn our sins, and close by thee to stay. 5 an Eas - ter of un - end - ing joy we may at - tain at last!'. The music is in a simple, hymn-like style with a key signature of one sharp (F#) and a common time signature (C).

*Hymnal 1982, 142 ©; Words: Claudia Frances Hernaman (1838-1898)*

*Music: St. Fabian, melody from Day's Psalter, 1562; adapt. and harm. Richard Redhead (1820-1901)*

## THE GREAT THANKSGIVING

*Celebrant* The Lord be with you.

**All** And also with you.

*Celebrant* Lift up your hearts.

**All** We lift them to the Lord.

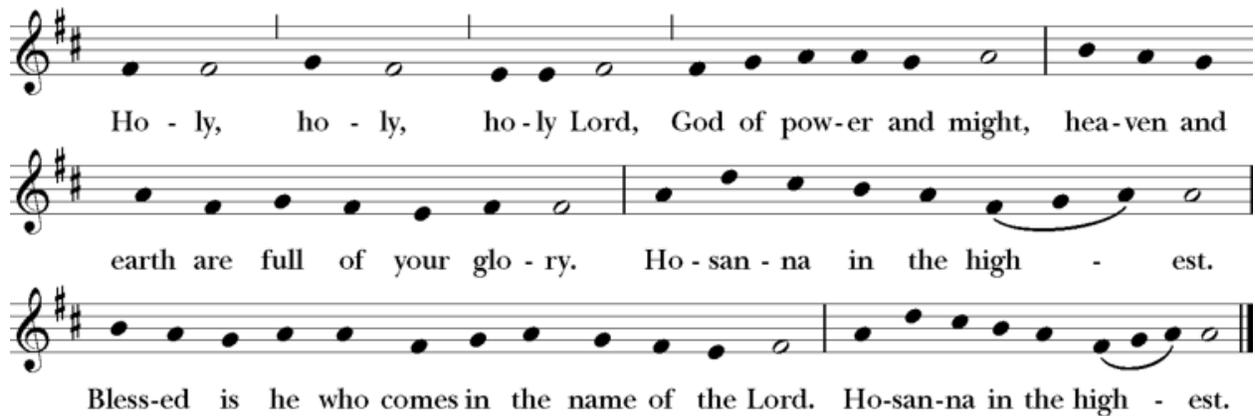
*Celebrant* Let us give thanks to the Lord our God.

**All** It is right to give him thanks and praise.

*Celebrant* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## SANCTUS & BENEDICTUS

*All sing.*



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven 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.

*Hymnal 1982, S 124 ©; Setting: From New Plainsong; David Hurd (b. 1950)*

*Celebrant* Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

***All* Christ has died. Christ is risen. Christ will come again.**

*Celebrant* We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

*All* AMEN.

## THE LORD'S PRAYER

*Celebrant* And now, as our Savior Christ has taught us, we are bold to say,  
*All* Our Father who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

*The Bread is broken.*

## AGNUS DEI

*All sing.*

Lamb of God, you take a - way the sins of the world:  
have mer - cy on us. Lamb of God, you take a - way the  
sins of the world: have mer - cy on us. Lamb of God,  
you take a - way the sins of the world: grant us peace.

*Hymnal 1982, S 161 ©; Setting: From New Plainsong; David Hurd (b. 1950)*

## INVITATION TO COMMUNION

*Celebrant* The Gifts of God for the People of God.

*All may be seated for the time of Communion.*

Ushers will guide each row to the altar to receive Holy Communion. Please follow their instructions. Intinction (dipping the bread in the wine) is **not** available at this time. If you prefer to receive a blessing (or not to receive bread and/ or wine), place your arms across your chest as a sign. Gluten-free Holy Communion wafers are available upon request. If you need a gluten-free wafer, please inform the priest at the altar rail.

## COMMUNION HYMN

### *Breath on me, Breath of God*

*All sing.*

1 Breathe on me, Breath of God, fill me with life a - new,  
 2 Breathe on me, Breath of God, un - til my heart is pure,  
 3 Breathe on me, Breath of God, till I am whol - ly thine,  
 4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.  
 un - til with thee I will one will, to do or to en - dure.  
 till all this earth - ly part of me glows with thy fire di - vine.  
 but live with thee the per - fect life of thine e - ter - ni - ty.

Hymnal 1982, 508 ©; Words: Edwin Hatch (1835-1889), alt.  
 Music: *Nova Vita*, Lister R. Peace (1885-1969)



COMMUNION HYMN

*I am the bread of life*

*All sing.*



1 I am the bread of life; they who  
 2 (The) Bread that I will give is my  
 3 (Un-) less you eat of the  
 4 I am the re - sur - rec - tion,  
 5 (Yes,) Lord, we be - lieve that



1 come to me shall not hun - ger; they who be -  
 2 Flesh for the life of the world, and they who  
 3 Flesh of the Son of Man and  
 4 I am the life. They who be -  
 5 you are the Christ, the



1 lieve in me shall not thirst. No one can come to  
 2 eat of this bread, they shall live for  
 3 drink of his Blood, you shall not have life with -  
 4 lieve in me, e - ven if they  
 5 Son of God who has



1 me un - less the Fa - ther draw them.  
 2 ev - er. they shall live for ev - er.  
 3 in you. you shall not have life with - in you.  
 4 die, they shall live for ev - er.  
 5 come in - to the world.

*Hymnal 1982*, 335 ©; Words: Suzanne Toolan (b. 1927); adapt. of John 6  
 Music: *I am the Bread of Life*, Suzanne Toolan (b. 1927); arr. Betty Pulkingham (1928-2019)

*Descant*

And I will raise them up, and I will raise them

*Refrain*

And I will raise them up, and I will raise them

up, and I will raise them up on the

up, and I will raise them up on the

last day. \_\_\_\_\_ 5 Yes, day.

last day. \_\_\_\_\_ 2 The  
3 Un- day.  
4 —  
5 Yes,  
( )

*Final Ending*

*The descant may be sung after stanzas 4 and 5.*

*All rise as able.*

## PRAYER AFTER COMMUNION

*Celebrant* Let us pray.

**All** Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

## EUCCHARISTIC VISITOR BLESSING \*\* *When appropriate.*

*Celebrant* In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

**All** We who are many are one body, because we all share one bread, one cup.

## SOLEMN PRAYER

*Celebrant* Bow down before the Lord.

Look with compassion, O Lord, upon this your people; that, rightly observing this holy season, they may learn to know you more fully, and to serve you with a more perfect will; through Christ our Lord.

**All** Amen.

## HYMN AT THE RECESSION

*Thine arm, O Lord, in days of old*

*All sing.*

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. The key signature is one sharp (F#) and the time signature is common time (C). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff. There are three verses of lyrics. The first verse is: '1 Thine arm, O Lord, in days of old was strong to'. The second verse is: '2 And lo! thy touch brought life and health, gave hear - ing,'. The third verse is: '3 Be thou our great de - liv - erer still, thou Lord of'.

Hymnal 1982, 567 ©; Words: Edward Hayes Plumptre (1821-1891), alt.  
Music: St. Matthew, from Supplement to the New Version of Psalms by Dr. Brady and Mr. Tate, 1708

heal and save; it tri - umphed o'er dis - ease and death,  
 strength, and sight; and youth re - newed and fren - zy calmed  
 life and death; re - store and quick - en, soothe and bless,  
 o'er dark - ness and the grave. To thee they went, the  
 owned thee, the Lord of light: and now, O Lord, be  
 with thine al - might - y breath: to hands that work and  
 blind, the deaf, the pal - sied, and the lame, the lep - er  
 near to bless, al - might - y as of yore, in crowd - ed  
 eyes that see, give wis - dom's heaven - ly lore, that whole and  
 set a - part and shunned, the sick with fe - vered frame.  
 street, by rest - less couch, as by Gen - nes - aret's shore.  
 sick, and weak and strong, may praise thee ev - er - more.

**THE DISMISSAL**

*Celebrant* Let us bless the Lord.

**All** Thanks be to God.

**VOLUNTARY**

*Praeludium in E minor*

Nicolaus Bruhns

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*Rector*

**The Rev. Edmund Harris**

*Associate Rector*

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**Dr. Paul Meier**

*Director of Music & Organist*

•  
**The Choir of St. Thomas Church**

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