

**St. Andrew's Presbyterian Church, Perth**  
**Sunday, April 5<sup>th</sup>, 2026**  
**Rev. Gerry Gallant**

**But In Fact: The Resurrection That Changes Everything**  
**Easter Sunday**  
**1 Corinthians 15:12-26**

### Welcome

### Announcements

### Call to Worship

Christ is risen!

**He is risen indeed! Alleluia!**

This is the day the Lord has made;

**Let us rejoice and be glad in it.**

Because Christ has been raised from the dead,

**Our faith is not in vain; our hope is not a lie.**

Come, let us worship the living God

**Who raised Jesus from the tomb and who will raise us also.**

### Prayer of Adoration and Invocation

Almighty and eternal God,

Father of our Lord Jesus Christ,

We come before You on this resurrection morning with awe and gratitude.

You are the God who raises the dead, who calls into being things that are not,  
and who has acted in history to accomplish our salvation.

We praise You that Jesus Christ was delivered up for our trespasses  
and raised for our justification.

We praise You that the tomb is empty, that death has been conquered,  
and that Your promises stand unshaken.

You are holy, righteous, and faithful in all Your works.  
Your Word is true, Your purposes cannot fail,  
and Your kingdom shall have no end.  
Now, by Your Holy Spirit, draw near to us as we draw near to You.  
Open our hearts to believe, our minds to understand,  
and our lives to be shaped by the reality of the risen Christ.  
We ask this in His victorious name.  
**Amen.**

### **Call to Confession**

If Christ has been raised, then sin has been judged and forgiveness secured.  
Yet we often live as though sin still rules over us.  
Scripture calls us to confess our sins,  
trusting not in ourselves, but in the finished work of Christ.

### **Prayer of Confession**

Most Merciful God,  
we admit that we are often shaped as much by our surrounding culture as by the gospel.  
We have treated Your resurrection as a beautiful story rather than a defining reality.  
We confess that we have lived as those "In Adam," anchored to our past sins and  
paralyzed by the fear of death.  
We have sought a private spirituality that requires no sacrifice and a heaven that  
demands no change.  
Forgive us for our unbelief.  
Forgive us for living as if the grave still held its power.  
Transform our hearts by the same power that raised Jesus from the dead.  
**Amen.**

### **Assurance of Pardon**

Hear the good news of the gospel:  
"But in fact Christ has been raised from the dead."  
If Christ is raised, then sin is forgiven, death is defeated, and hope is secure.  
In Jesus Christ, your sins are truly forgiven.  
You are reconciled to God.  
You belong to the risen Lord.

### **The Lord's Prayer**

**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 debts, as we forgive our debtors.  
 And lead us not into temptation, but deliver us from the Evil One.  
 For Thine is the Kingdom, the power, and the glory,  
 Forever and ever. Amen.**

**Hymn #258: “Thine Be The Glory”**

Thine be the glory, risen, conquering Son,  
 endless is the victory thou o’er death hast won;  
 angels in bright raiment rolled the stone away,  
 kept the folded grave-clothes where thy body lay.

Refrain:

Thine be the glory, risen, conquering Son,  
 endless is the victory thou o’er death hast won.

Lo! Jesus meets us, risen from the tomb;  
 lovingly he greets us, scatters fear and gloom;  
 let the Church with gladness songs of triumph sing,  
 for her Lord now liveth; death hath lost its sting. (Refrain)

No more we doubt thee, glorious Prince of life;  
 life is nought without thee: aid us in our strife;  
 make us more than conquerors, through thy deathless love:  
 bring us safe through Jordan to thy home above. (Refrain)

**Responsive Reading**

**Psalm 118:14–24**

<sup>14</sup> The Lord is my strength and my song;  
 he has become my salvation.

<sup>15</sup> **Glad songs of salvation  
 are in the tents of the righteous:  
 “The right hand of the Lord does valiantly,**

<sup>16</sup> the right hand of the Lord exalts,  
 the right hand of the Lord does valiantly!”

<sup>17</sup> **I shall not die, but I shall live,  
 and recount the deeds of the Lord.**

<sup>18</sup> The Lord has disciplined me severely,  
 but he has not given me over to death.

**<sup>19</sup> Open to me the gates of righteousness,  
that I may enter through them  
and give thanks to the Lord.**

<sup>20</sup> This is the gate of the Lord;  
the righteous shall enter through it.

**<sup>21</sup> I thank you that you have answered me  
and have become my salvation.**

<sup>22</sup> The stone that the builders rejected  
has become the cornerstone.

**<sup>23</sup> This is the Lord's doing;  
it is marvelous in our eyes.**

**<sup>24</sup> This is the day that the Lord has made;  
let us rejoice and be glad in it.**

**Anthem (Music Ministry): "The Lord is Risen Today"**

**Prayer for illumination  
(Congregant Prepared)**

**Scripture**

**1 Corinthians 15:12-26**

**<sup>12</sup> Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then not even Christ has been raised. <sup>14</sup> And if Christ has not been raised, then our preaching is in vain and your faith is in vain. <sup>15</sup> We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. <sup>16</sup> For if the dead are not raised, not even Christ has been raised. <sup>17</sup> And if Christ has not been raised, your faith is futile and you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ have perished. <sup>19</sup> If in Christ we have hope in this life only, we are of all people most to be pitied.**

**<sup>20</sup> But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. <sup>21</sup> For as by a man came death, by a man has come also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ shall all be made alive. <sup>23</sup> But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. <sup>24</sup> Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death.**

## Sermon

Every Easter morning, churches are filled with people carrying different expectations. Some arrive with joy already alive in their hearts; the music feels familiar, the words feel true, and hope seems almost natural.

Others come carrying something heavier, a grief that has not yet lifted, questions that remain unanswered, or a quiet fatigue that has settled deep within the soul. Some come out of long-standing faith, while others come simply because Easter still feels like it matters, even if they are not entirely sure why.

Many assume that Easter is ultimately about renewal in a general sense, spring replacing winter, life emerging from death, hope pushing back against despair.

Scripture does not dismiss any of those longings; in fact, it explains them.

But the apostle Paul insists that Easter is not built on a feeling, a metaphor, or a seasonal rhythm. It is built on a fact, a single, unshakable, historical reality upon which everything else depends. That fact is this: Jesus Christ was raised bodily from the dead.

Remove that truth, and Christianity does not weaken, instead it collapses entirely. Leave it standing, and everything doctrine stands secure, justification, sanctification, assurance, perseverance, and eternal life. The resurrection is not a supporting beam of Christianity; it is the foundation beneath the entire structure.

Paul does not begin this argument in a vacuum. Before he ever reaches verse 12, he has already reminded the Corinthians of the Gospel he preached to them; the Gospel they received, in which they stand, and by which they are being saved. At the heart of that Gospel stands the historical claim that :

### **1 Corinthians 15:3-4**

**<sup>3</sup>For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, <sup>4</sup>that he was buried, that he was raised on the third day in accordance with the Scriptures,**

Paul then lists the eyewitnesses: Cephas, the Twelve, more than five hundred brothers at one time, most of whom were still alive when he wrote, James, all the apostles, and finally himself; the least of the apostles, but one who had seen the risen Christ with his own eyes.

Paul is not offering a philosophy or an inspiring myth. Paul is not asking the Corinthians—or us—to take a blind leap of faith. He is pointing to more than five hundred living

eyewitnesses who could still be interviewed in the mid-50s AD. This was public, verifiable history, not private spirituality.

That is the unshakable fact the Corinthians were trying to deny when some of them said, **'There is no resurrection of the dead'**. Paul now exposes the devastating contradiction in their thinking.

Paul words were written to the church in Corinth, a church rich in spiritual gifts but lacking in spiritual maturity. They were shaped as much by their surrounding culture as by the Gospel itself, and the pressure they faced is not unfamiliar to us.

In the Greco-Roman world, the body was often viewed as inferior or even as a prison for the soul, and salvation was imagined as escape from the physical rather than its restoration.

So while some Corinthians affirmed that Christ had been raised, they quietly denied that believers would be raised. Paul immediately sees what is at stake: if you loosen the thread of bodily resurrection, the entire Gospel begins to unravel.

The Corinthians were comfortable with a risen Christ but uneasy with resurrected bodies.

They wanted salvation without physical restoration. And that temptation has not disappeared.

Many Christians today still want forgiveness without transformation, heaven without judgment, and hope without accountability.

But Paul will not allow a partial resurrection. If Christ is raised, then resurrection must belong to all who are united to Him.

He begins with a question that exposes the contradiction at the heart of their thinking:

**1 Corinthians 15:12**

**<sup>12</sup> Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead?**

And if you are here this morning unsure whether resurrection is true; if you are curious, skeptical, or quietly unconvinced; Paul is speaking to you as well.

He does not ask you to begin with feelings or tradition. He asks you to follow the logic and consider what is really at stake. Because if the resurrection is not true, Paul is about to show us that everything we think we have... begins to fall apart. And he does not do

this abstractly. He traces the consequences step by step—and they unfold in two devastating directions

Upward, if Christ is not raised, God is misrepresented and sin is unpunished. If Christ has not been raised, the apostles are false witnesses, claiming that God acted when He did not. Even more concerning is that sin remains unpaid. Without resurrection, the cross receives no divine confirmation. Guilt still stands, judgment still looms, and reconciliation with God has not been secured.

And if that is what collapses before God, then what collapses for us is just as devastating.

Outward, if Christ is not raised, our faith is futile and our loved ones are lost.. Faith becomes futile; empty of saving power. Those who have died in Christ are not resting but lost. And those who continue to live as Christians, shaping their lives around resurrection hope, are not noble but pitiable, clinging to a future that does not exist.

Paul then turns to those who have already died, saying that those who have **'fallen asleep in Christ'** have perished.

And nowhere does this become more painfully clear than when we consider those who have already died.

That phrase was chosen by the early church because it assumes awakening, because it is filled with quiet hope, but Paul insists that without resurrection even that hope collapses.

Death would not be temporary; it would be final.

Some know the silence of a graveside and the weight of loss, and Paul's point is unflinching: without resurrection, death has won completely.

His conclusion follows with sobering clarity; if in Christ we have hope in this life only, we are of all people most to be pitied. Christians reorder their entire lives around resurrection hope, shaping their priorities, sacrifices, and endurance around what is to come, and if that hope is false, then their lives are not admirable but tragic. Christianity without resurrection is not beautiful; it is empty.

If Paul stopped here, Christianity would not merely be difficult—it would be unbearable. Everything we believe, everything we hope for, everything we endure would collapse under the weight of death. But Paul does not stop here. And the reason he does not stop is because death did not get the final word.

Then everything changes with three simple words: **‘But in fact.’**

Not ‘but we feel,’ not ‘but we hope,’ not ‘but it inspires,’ but ‘in fact.’

Christianity stands or falls on history—a real tomb, a real body, a real resurrection.

**Christ has been raised from the dead.**

This is not wishful thinking or symbolic language; it is a concrete event that anchors the entire gospel.

And to explain why this changes everything, Paul reaches back into the language of the Old Testament.

Paul calls Christ the **‘firstfruits of those who have fallen asleep,’** drawing on Old Testament imagery in which the first portion of the harvest was offered to God as both a sign and a guarantee that more was coming. The ‘firstfruits’ were not the harvest itself, but they assured that the harvest had begun and would surely follow.

The term **‘firstfruits’** (*aparche*) is not accidental.

In Leviticus, God commanded Israel to bring a single sheaf of the earliest ripe barley into the temple. The priest would wave it before the Lord on the day after the Sabbath, the first day of the week, during the Passover week. This offering was both thanksgiving and guarantee: it declared that the full harvest had begun and that the rest would surely follow.

Christ rose from the dead on the very day that sheaf was waved before God.

On that first Easter Sunday, the Father presented His Son as the true ‘Firstfruits’ of the resurrection harvest. What was once shadow in the Old Testament has now become blazing reality in the New.

Because He lives, the full gathering of all who belong to Him is certain. The empty tomb is God’s visible pledge that every grave belonging to His people will one day stand empty as well.

In the same way, Christ’s resurrection is not an isolated miracle.

It is the beginning of the final harvest of redeemed humanity.

Even the timing is significant, as Jesus rose on the very day the ‘firstfruits’ were offered, showing that what had long been shadow has now become reality.

Paul then grounds this hope in covenant representation:

**1 Corinthians 15:21**

**<sup>21</sup> For as by a man came death, by a man has come also the resurrection of the dead**

Humanity is united to one of two heads. In Adam there is sin, corruption, and death; in Christ there is righteousness, forgiveness, and life.

This is not a vague spiritual principle but a defining reality—two humanities and two destinies. Every person stands in one or the other.

Paul adds a note of order and certainty:

**1 Corinthians 15:23**

**<sup>23</sup> But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.**

That word “coming” (*Parousia*) refers to the arrival of a king.

The risen Christ will return, and when He does, believers will not merely survive in some spiritual sense but will be raised bodily. They will not exist as disembodied souls, but as fully restored and glorified human beings.

The same body that was sown in weakness will be raised in power, transformed, incorruptible, and fit for eternal life. Because Christ has been raised, those who belong to Him will be raised also, and what began in His empty tomb will be completed at His return.

Paul then widens the lens beyond individual salvation to the destiny of the entire cosmos.

What began in the resurrection of Christ does not end with personal hope; it culminates in the restoration of all things under His reign.

Paul explains that Christ will deliver the kingdom to God the Father after destroying every rule, every authority, and every power that stands in opposition to Him.

History is not random, nor is it an endless cycle repeating itself. It is moving steadily toward a planned ending; when Christ's reign is complete and everything is put right under God.

Paul reinforces this with language drawn from the Psalms:

**1 Corinthians 15:25**

**<sup>25</sup> For he must reign until he has put all his enemies under his feet.**

That word "must" is crucial. It speaks of divine necessity, not mere possibility.

Christ's reign is not fragile, not uncertain, and not contested in any ultimate sense. It is decreed by God Himself and is unfolding exactly as intended.

Even now, though we do not yet see all things subjected to Him, His authority is real and His victory is assured. Every opposing power; whether spiritual, political, or personal, will ultimately be brought into submission.

Christ's reign is not like a fragile ceasefire but like a victorious campaign already won. The enemies still resist, but their defeat is certain. Death itself has been disarmed, even if it has not yet been removed from the battlefield.

Then Paul names the final enemy:

**1 Corinthians 15:26**

**<sup>26</sup> The last enemy to be destroyed is death.**

Death is not presented as a natural part of life to be accepted or embraced.

It is an intruder into God's good creation, the result of sin, and the great enemy of humanity.

When Jesus stood at the tomb of Lazarus, He wept, not because death is fitting, but because it is an outrage. Our culture often softens death with gentle language, speaking of passing away or moving on, but Scripture speaks plainly.

It names death for what it is—and then proclaims its end.

The resurrection of Christ was the decisive victory over death, the moment when its power was broken. Yet its final destruction still lies ahead.

One day, at the return of Christ, death itself will be undone completely. Graves will be emptied, corruption will give way to incorruption, and the last enemy will fall.

What began on Easter morning will reach its full and final completion, and death will no longer have any place in God's renewed creation.

Imagine an Israelite farmer bringing a single sheaf of grain into the temple at the beginning of the harvest.

That sheaf does not feed the nation, nor does it meet the immediate needs of the people, but it serves as a guarantee.

It is the 'firstfruits'; the visible sign that the harvest has begun and that much more is on the way.

In the same way, Christ's empty tomb is God's 'firstfruits' offering. Because He lives, the full harvest of resurrection life is certain. What has begun in Him will surely be completed in all who belong to Him.

But this is not just about what will happen one day. It speaks directly into your life right now

The resurrection is God's declaration that the work of Christ is finished, that sin has been paid for, and that righteousness has been secured. The full effects of that verdict will one day be seen across all creation, but even now, its truth stands firm and unchanging.

Because Christ is the 'firstfruits', faith is not empty.

Because the resurrection is God's verdict, your sins are truly forgiven. Because death is the last enemy, and not the final ruler, your suffering is not meaningless. And because resurrection is bodily, what you do in your body now matters. Obedience, sacrifice, and faithfulness are not temporary gestures; they are seeds sown toward resurrection glory.

This passage does not leave room for neutrality.

**1 Corinthians 15:13**

**<sup>13</sup> But if there is no resurrection of the dead, then not even Christ has been raised.**

That declaration stands at the center of everything, and it draws a line through all of humanity. Every person stands in one of two places.

To be "In Adam" is to be anchored to the past. If you remain in Adam, you are still under the shadow of sin and death; no amount of effort, morality, or religion can bridge the gap. In Adam, death has the final word.

But to be "In Christ" is to be anchored to the future. If you are in Christ, everything changes. His righteousness becomes yours, His life becomes yours, and His future becomes yours. The resurrection is not merely something that happened to Him; it defines what will happen to you.

Because Christ is raised; and He is, your past does not have the final word over you.

Your sins, however real, do not define your standing before God.

Your suffering, however heavy, is not meaningless or wasted. Even death has been defanged; its power is broken and its end is certain.

The risen Christ does not call you merely to admire Him from a distance. He calls you to come to Him—to repent, to believe, and to be united to the living Savior. This is an urgent call: to come to Him is to enter into true life now, and eternal life to come.

And for those who already belong to Him, the call is just as clear: Live like it. Be steadfast and immovable. Let your life be shaped by the certainty that nothing done in Christ is in vain. Even the smallest acts of obedience are caught up into something eternal.

We are not standing on sentiment or tradition; we are standing on resurrection ground.

Christ is risen; He is risen indeed.

And because He lives, you also shall live—now, and forever.

Let us pray,  
Almighty God and gracious Father,  
since You have given Your Son Jesus Christ over to death for us,  
and have raised Him again for our justification,  
grant that we may not only hear this great mystery with our ears,  
but receive it inwardly by true faith.  
Cause us to die daily to sin,  
and to be raised up to newness of life,  
that we may walk before You in righteousness and holiness.

And as You have made Christ to be the firstfruits of those who sleep,  
 strengthen us in the sure hope  
 that we also shall be raised incorruptible at His coming.  
 Therefore, make us steadfast and immovable,  
 always abounding in Your work,  
 knowing that our labor in the Lord is not in vain.  
 Through the same Jesus Christ, our risen and reigning Lord.  
**Amen.**

John Calvin

## **NEW MEMBERS**

### **Introduction**

It is always a joy for a congregation to welcome new members into its fellowship. I would like to invite the following people to come forward:

You stand before this congregation as children of God, ready to take your place in Christian fellowship.

### **CHARGE**

Beloved, in the name of the Lord Jesus Christ, we welcome you into this household of faith. You are no longer strangers or sojourners but are equal citizens with the saints and members of this household of faith, all of us together serving the great head of the church, Christ Jesus our Lord. You have confessed your faith in Jesus Christ by your participation in his work here in this church. Now, with this formal service, you will join us in full communion, accepting all of the privileges and responsibilities that accompany such a step of faith.

### **VOWS**

Do you affirm once again, that Jesus Christ is your Lord and Savior, that the Bible is God's Word revealing Christ and his redemption, and that the teachings of this church reflect this revelation?

[We/I do.]

Acknowledging Jesus Christ as Lord, do you promise to fulfill the duties of membership in this local church, joining us regularly in worship, engaging with us in Christian service, participating with us in Christian fellowship, and giving of your heart and resources to further the work of the Gospel?

[We/I do.]

**Church Vows**

To the members of Perth Community Church, will you welcome these fellow travelers into the life of this church, accepting them as full members, extending your friendship and prayers to them and supporting them fully as one of your own?  
We will, with God's help.

**Prayer**

Almighty and everlasting God may your hand ever be over these, your servants, who have made this commitment to membership here today. May your Holy Spirit always be with them, and with all of us. Lead us all, together, in the knowledge and obedience of your Word that we may continue to serve you in this life and dwell with you in the life to come, through Jesus Christ our Lord. Amen.

**Declaration of Acceptance**

In the name of Jesus Christ, we extend a hearty welcome to you. You are now full members of this church. May we, together, grow in our love of, faith in and understanding of our God, made known in our Lord Jesus Christ. We extend the right hand of fellowship to you.

**Communion**

Having heard the Word proclaimed, we now come to the Table where that same gospel is made visible.

**Invitation to the Table**

Beloved in the Lord,

On this day of resurrection, when death has been swallowed up in victory and Christ is risen indeed, we are invited to the table of the Lord—not as strangers, but as those who have been called, washed, and made new.

This is not the table of man, but of Jesus Christ, who gave Himself for the life of the world and was raised for our justification, and now lives forevermore. As the apostles taught from the beginning, this holy meal is given to those who are baptized into His name and who seek to walk in His way.

Therefore, all who truly and earnestly repent of their sins, who are reconciled to their neighbors, and who trust in the crucified and risen Lord for their salvation, draw near with faith and thanksgiving.

Come, not because you are worthy in yourselves, but because Christ is worthy.  
 Come, not trusting in your own righteousness, but in His mercy.  
 Come, you who hunger and thirst for righteousness, and be filled.

For as the grain once scattered upon the hills has been gathered and made one bread, so we who are many are one body in Him.

Let all who are holy come.  
 Let all who seek Him repent and believe.  
 For the risen Lord is present among His people.

Come, for all things are now ready.

### **The Prayer of Great Thanksgiving**

The Lord be with you.  
**And with thy spirit.**

Lift up your hearts.  
**They are turned to the Lord.**

Let us give thanks to the Lord.  
**It is worthy and just**

We thank You, holy Father,  
 for Your holy name which You have caused to dwell in our hearts,  
 and for the knowledge and faith and immortality  
 which You have made known to us through Jesus Your Servant.  
 To You be the glory forever.  
 You, Almighty Master, created all things for Your name's sake,  
 and gave food and drink to humanity for enjoyment,  
 that they might give thanks to You;  
 but to us You have graciously given spiritual food and drink  
 and eternal life through Your Servant.  
 Remember, Lord, Your Church,  
 to deliver it from all evil and to perfect it in Your love,  
 and gather it from the four winds into Your kingdom.  
 For Yours is the power and the glory forever.  
 Let grace come, and let this world pass away.  
 Hosanna to the God of David!  
 If anyone is holy, let him come;

if anyone is not, let him repent.  
 Maranatha.  
**Amen.**

Let us together confess the faith of the church at all times and in all places:

**The Apostles Creed**

**I believe in God, the Father almighty,  
 creator of heaven and earth.  
 I believe in Jesus Christ, God's only Son, our Lord,  
 who was conceived by the Holy Spirit,  
 born of the Virgin Mary,  
 suffered under Pontius Pilate,  
 was crucified, died, and was buried;  
 he descended to the dead.  
 On the third day he rose again;  
 he ascended into heaven,  
 he is seated at the right hand of the Father,  
 and he will come again to judge the living and the dead.  
 I believe in the Holy Spirit,  
 the holy catholic church,  
 the communion of saints,  
 the forgiveness of sins,  
 the resurrection of the body,  
 and the life everlasting. AMEN.**

**Words of Institution**

“First, concerning the cup:  
 We thank thee, our Father, for the holy vine, David thy Son,  
 which thou hast made known unto us through Jesus Christ thy Son;  
 to thee be the glory for ever.”

“And concerning the broken bread:  
 We thank thee, our Father, for the life and knowledge  
 which thou hast made known unto us through Jesus thy Son;  
 to thee be the glory for ever.  
 As this broken bread was once scattered on the mountains,  
 and after it had been brought together became one,

so may thy Church be gathered together from the ends of the earth unto thy kingdom;  
for thine is the glory, and the power, through Jesus Christ, for ever.”

On the night when He was betrayed, the Lord Jesus took bread, and when He had given thanks, He broke it and said:  
“This is My body, which is for you. Do this in remembrance of Me.”

In the same way also He took the cup after supper, saying:  
“This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me.”

### **Distribution**

#### **Taking of the bread**

As we share in this one bread,  
we who are many are made one body in Him.

**Take, eat, remember, and believe  
that the body of our Lord Jesus Christ, once crucified, now raised and glorified for us.**

#### **Drinking of the cup**

As surely as we receive this cup,  
so surely are we assured  
that His blood was poured out for us.

Take, drink, remember, and believe  
that the precious blood of our Lord Jesus Christ  
was shed for the complete forgiveness of all your sins and vindicated in His resurrection.

### **Prayer after Communion**

But after ye are filled, thus give ye thanks:  
We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting,

through thy Son. Above all, we thank thee that thou art able to save; to thee be the glory for ever.

Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever. **Amen.**

### **Invitation to Offering**

#### **Offering**

#### **Offertory Prayer**

**(Congregant Prepared)**

### **Closing Hymn #243: "Jesus Christ is Risen Today" (V 1,2,4)**

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

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

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

Sing we to our God above, Hallelujah!  
 Praise eternal as His love, Hallelujah!  
 Praise Him, all you heavenly host, Hallelujah!  
 Father, Son, and Holy Ghost, Hallelujah!

### **Pastoral Prayer**

Gracious Father,

We thank You that the resurrection of Jesus Christ  
is not merely a truth to be believed,  
but a reality that reshapes our lives.

Because He lives, our faith is not empty,  
our sins are forgiven,  
and our future is secure.

Strengthen Your people to live in light of this truth.  
Make us steadfast and immovable,  
always abounding in the work of the Lord,  
knowing that in Christ our labour is not in vain.

Comfort those who grieve,  
remind them that death is not the end,  
and anchor them in the sure hope of resurrection.

Encourage the weary,  
call the wandering back to Yourself,  
and deepen the faith of all who belong to Christ.

As we now share in fellowship together,  
we ask that You would bless our time.  
Let our conversations be marked by grace and truth,  
our joy be genuine,  
and our unity reflect the life we share in the risen Christ.

May our fellowship be a foretaste  
of the great gathering to come,  
when all Your people will be raised and made new.

We ask this in the name of our risen and reigning Savior,  
Jesus Christ.

**Amen.**

### **Benediction**

Now go forth into the world as those united to the living Savior.  
Be steadfast and immovable,  
knowing that even your smallest acts of obedience  
are caught up into something eternal.

May the blessing of God the Father,  
who presented His Son as the Firstfruits;  
the grace of the Lord Jesus, who is the resurrection and the life;  
and the fellowship of the Holy Spirit, who guarantees our inheritance,  
be with you now and forevermore. **Amen.**