



Third Sunday  
of Easter

Gilead Presbyterian Church  
3<sup>rd</sup> Sunday of Easter  
May 1, 2022, 10:00 a.m.

WELCOME

Convinced of God’s Grace, we affirm that there can be no exclusiveness in the body of Christ. We welcome all regardless of race, ethnic heritage, national origin, age, ability, gender, marital status, sexual orientation, or socioeconomic standing; and we encourage the full participation of all in the life of our congregation.



WELCOME

Leader: Alleluia! Christ is Risen!

People: **He is Risen indeed!**

OPENING MUSIC

"Joyful, Joyful, We Adore Thee" by Ludwig van Beethoven  
arr. by Mary Charlotte and Lewis Ball  
Mary Temple, organ

OPENING SCRIPTURE

Psalms 118:24; Isaiah 65:17-18

Leader: This is the day that the Lord has made!

People: **Let us rejoice and be glad in it!**

Leader: Heaven and earth will never be the same!

People: **Let us rejoice and be glad!**

Leader: Alleluia! Christ is Risen!

People: **He is Risen indeed!**

**\*PURPLE HYMNAL #233**

**“The Day of Resurrection!”**

**1. The day of resurrection! Earth, tell it out abroad,  
the Passover of gladness, the Passover of God.  
From death to life eternal, from sin’s dominion free,  
our Christ has brought us over with hymns of victory.**

**2. Let hearts be purged of evil that we may see aright  
the Lord in rays eternal of resurrection light,  
and listening to his accents, may hear, so calm and plain,  
his own “All hail!” and hearing, may raise the victor strain.**

**3. Now let the heavens be joyful; let earth its song begin;  
the round world keep high triumph and all that is therein.  
Let all things seen and unseen their notes of gladness blend,  
for Christ the Lord has risen, our joy that has no end.**

## ANNOUNCEMENTS

### PRAYER

#### **LITANY OF AFFIRMATION AND ASSURANCE+**

Leader: That which was from the beginning, which we have heard and seen with our eyes concerning the word of life, we proclaim to you.

**People: God of light, in whom is no darkness, we praise you.**

Leader: The life was made manifest, and we testify to it.

**People: God of light, in whom is no darkness, we praise you.**

Leader: If we say we have fellowship with God while we walk in darkness, we lie and do not live according to the truth.

**People: God of light, in whom is no darkness, we praise you.**

Leader: If we confess our sins, Jesus Christ is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.

**People: Jesus Christ is the expiation for our sins, and not for ours only, but also for the sins of the world.**

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#### SILENT PRAYER OF CONFESSION

#### ASSURANCE OF PARDON

#### **\*THE GLORIA**

**Glory to the Creator, and to the Christ, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen.**

#### THE PEACE OF CHRIST

Leader: Peace be with you. **People: And also with you.**



#### TIME FOR THE YOUNG AT HEART

*The children are dismissed to Sunday School.*

#### SCRIPTURE READINGS

<sup>1</sup> Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup> and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. <sup>3</sup> Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. <sup>4</sup> He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" <sup>5</sup> He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. <sup>6</sup> But get up and enter the city, and you will be told what you are to do." <sup>7</sup> Those who were traveling with him stood speechless because they heard the voice but saw no one. <sup>8</sup> Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. <sup>9</sup> For three days he was without sight, and neither ate nor drank. <sup>10</sup> Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." <sup>11</sup> The Lord said to him, "Get up and go to the street called Straight, and at the

house of Judas look for a man of Tarsus named Saul. At this moment he is praying,<sup>12</sup> and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight."<sup>13</sup> But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem;<sup>14</sup> and here he has authority from the chief priests to bind all who invoke your name."<sup>15</sup> But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel;<sup>16</sup> I myself will show him how much he must suffer for the sake of my name."<sup>17</sup> So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit."<sup>18</sup> And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized,<sup>19</sup> and after taking some food, he regained his strength. For several days he was with the disciples in Damascus,<sup>20</sup> and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."  
*Acts 9:1-20*

<sup>1</sup> After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. <sup>2</sup> Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. <sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. <sup>4</sup> Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. <sup>5</sup> Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." <sup>6</sup> He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. <sup>7</sup> That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. <sup>8</sup> But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. <sup>9</sup> When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. <sup>10</sup> Jesus said to them, "Bring some of the fish that you have just caught." <sup>11</sup> So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. <sup>12</sup> Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. <sup>13</sup> Jesus came and took the bread and gave it to them, and did the same with the fish. <sup>14</sup> This was now the third time that Jesus appeared to the disciples after he was raised from the dead. <sup>15</sup> When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." <sup>16</sup> A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." <sup>17</sup> He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep." <sup>18</sup> Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch

out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." <sup>19</sup> (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me." *John 21:1-19*

SERMON

"Breathing Fire"

Rev. Martin McGeachy

**\*PURPLE HYMNAL #792**

**"There Is a Balm in Gilead"**

**Refrain: There is a balm in Gilead to make the wounded whole;  
there is a balm in Gilead to heal the sin-sick soul.**

**1. Sometimes I feel discouraged, and think my work's in vain,  
but then the Holy Spirit revives my soul again. (Refrain)**

**2. Don't ever feel discouraged, for Jesus is your friend,  
and if you lack for knowledge, he'll not refuse to lend. (Refrain)**

**3. If you cannot preach like Peter, if you cannot pray like Paul,  
you can tell the love of Jesus and say, "He died for all." (Refrain)**

**\*THE APOSTLES' CREED (universal)**

**I believe in God, the Beloved Almighty, creator of heaven and earth. I believe in Jesus Christ, God's only Son, our Savior, 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, is seated at the right hand of the Almighty, and will come again to judge the living and the dead. I believe in the Holy Spirit, the holy universal church, the communion of all believers, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

THE OFFERING

OFFERTORY

"Jesus Shall Reign"  
Gilead Bell Chimes

by John Hatton  
arr. by Martha Lynn Thompson

**\*DOXOLOGY**

**Praise God, from whom all blessings flow; Praise God, all creatures here below;  
Praise God above, ye heavenly host; Creator, Christ, and Holy Ghost. Amen.**

**\*PRAYER OF DEDICATION**

**THE SACRAMENT OF THE LORD'S SUPPER**

*For those joining virtually, all are invited to partake of bread and wine, or any substance that feels appropriate; or prayerfully take in the sacrifice of the Lord symbolically. For those joining physically, the individual Communion Bread & Cup sets contain grape juice.*

INVITATION, PRAYER OF THANKSGIVING

SHARING OF THE BREAD

SHARING OF THE CUP

PRAYER

**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 evil. For thine is the kingdom, the power, and the glory, forever. Amen.

**\*PURPLE HYMNAL #238** "Thine Is the Glory"

1. Thine is 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 is the glory, risen, conquering Son;  
endless is the victory thou o'er death hast won.

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

3. No more we doubt thee, glorious Prince of life!  
Life is naught 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)

**\*CONGREGATIONAL BENEDICTION**

**\*PURPLE HYMNAL #547** "Go, My Children, with My Blessing"

2. "Go, my children, sins forgiven, at peace and pure.  
Here you learned how much I love you, what I can cure.  
Here you heard my dear Son's story; here you touched him, saw his glory.  
Go, my children, sins forgiven, at peace and pure."

CLOSING MUSIC "The Heavens are Telling" by Franz Joseph Haydn  
arr. by Mary Charlotte and Lewis Ball  
Mary Temple, organ

*\*Please stand, if you are able.*

*Thank you to our Lay Reader today, Paul Francis,  
and our videographer, Stephanie Gould.*

## **ANNOUNCEMENTS**

- ▶ Zoom Prayer, Wednesdays 8:30 a.m.; Zoom Bible Study, Wednesdays 7:30 p.m. The links are in the weekly email.
- ▶ Sunday School meets after the Time for the Young at Heart.
- ▶ Enrique Araya Art Show in the Gilead lounge, May 14, from 10-2.
- ▶ PRPH Mother's Day Plant Sale, Sunday May 8
- ▶ Bell Chimes rehearse this morning at 9:15 to play in worship.
  
- ▶ Gilead Choir rehearses this morning at 9:15 to sing in worship.



Presbyterian Disaster Assistance is sending aid to Ukraine and surrounding countries. Gifts can be [made online](#), by calling (800) 872-3283, by texting PDAUKR to 41444, or by check made payable to Presbyterian Church U.S.A. with "DR000156-Ukraine" on the memo line. Mail to: Presbyterian Church (U.S.A.), P.O. Box 643700, Pittsburgh, PA 15264-3700.



*† We accept offerings through the "Online Giving" link on our website, [www.gileadchurch.org](http://www.gileadchurch.org), or mail checks made out to Gilead Presbyterian Church, 9 Church Street, Carmel, NY 10512. Or give elsewhere if you see a need. In doing so, we brighten the world, and brighten our hearts.*

### **GILEAD PRESBYTERIAN CHURCH**

Rev. Martin McGeachy, Pastor  
Mary Temple, Music Director  
Diana Drake Behan, Church School Superintendent

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[www.gileadchurch.org](http://www.gileadchurch.org)



# 233 The Day of Resurrection!

1 The day of res - ur - rec - tion! Earth, tell it out a - broad,  
 2 Let hearts be purged of e - vil that we may see a - right  
 3 Now let the heavens be joy - ful; let earth its song be - gin;

the Pass - o - ver of glad - ness, the Pass - o - ver of God.  
 the Lord in rays e - ter - nal of res - ur - rec - tion light,  
 the round world keep high tri - umph and all that is there - in.

From death to life e - ter - nal, from sin's do - min - ion free,  
 and lis - tening to his ac - cents, may hear, so calm and plain,  
 Let all things seen and un - seen their notes of glad - ness blend,

our Christ has brought us o - ver with hymns of vic - to - ry.  
 his own "All hail!" and hear - ing, may raise the vic - tor strain.  
 for Christ the Lord has ris - en, our joy that has no end.

The roots of this English text come from a mid-8th century Greek hymn that continues to be used in Orthodox churches at the midnight Eucharist marking the beginning of Easter. The tune is named for the county in northwestern England where the composer was then an organist.

## There Is a Balm in Gilead 792

*Refrain*

There is a balm in Gil-e-ad to make the wound-ed whole;

there is a balm in Gil-e-ad to heal the sin-sick soul.

*Fine*

1 Some-times I feel dis-cour-aged, and think my work's in vain, but  
 2 Don't ev-er feel dis-cour-aged, for Je-sus is your friend, and  
 3 If you can-not preach like Pe-ter, if you can-not pray like Paul, you can

then the Ho-ly Spir-it re-vives my soul a-gain. There is a  
 if you lack for knowl-edge, he'll not re-fuse to lend. There is a  
 tell the love of Je-sus and say, "He died for all." There is a

*to Refrain*

This African American spiritual offers a long-delayed answer to the prophet Jeremiah's question, "Is there no balm in Gilead?" (Jeremiah 8:22). No earthly remedy can compare with the healing that comes from a sense of God's presence; nothing else can heal "the sin-sick soul."



# 238 Thine Is the Glory

1 Thine is the glo - ry, ris - en, con- quering Son; end - less is  
 2 Lo! Je - sus meets us, ris - en from the tomb; lov - ing - ly  
 3 No more we doubt thee, glo - rious Prince of life! Life is naught

the vic - tory thou o'er death hast won. An - gels in bright rai - ment  
 he greets us, scat - ters fear and gloom. Let the church with glad - ness  
 with - out thee; aid us in our strife. Make us more than con - querors

rolled the stone a - way, kept the fold - ed grave - clothes  
 hymns of tri - umph sing, for the Lord now liv - eth;  
 through thy death - less love; bring us safe through Jor - dan

*Refrain*

where thy bod - y lay.  
 death hath lost its sting. Thine is the glo - ry, ris - en, con - quering  
 to thy home a - bove.

This Easter text, first in French and later in English, was written to fit the music, a chorus created for Handel's oratorio *Josua* and moved to *Judas Maccabeus* in 1751. It grew widely popular following its use at the First Assembly of the World Council of Churches in 1948.

TEXT: Edmond Louis Budry, 1884; trans. R. Birch Hoyle, 1923, alt.  
 MUSIC: George Frederick Handel, 1748

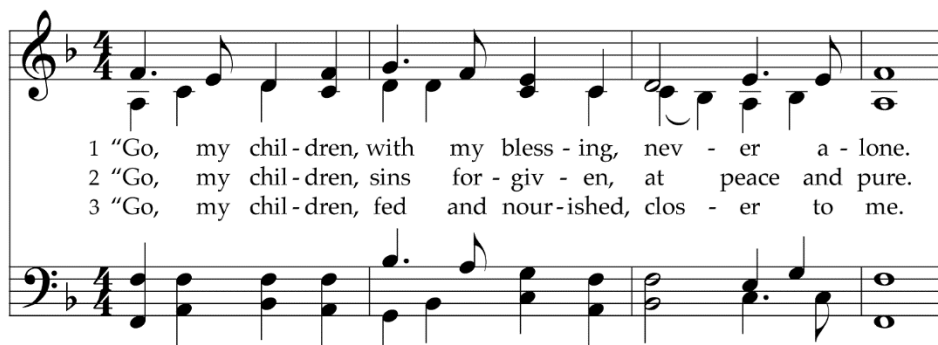
JUDAS MACCABEUS  
 5.5.6.5.6.5.6.5 with refrain

JESUS CHRIST: RESURRECTION

Son; end - less is the vic - tory thou o'er death hast won.

The musical score consists of two staves. The upper staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a common time signature. It begins with a whole rest, followed by a series of eighth and quarter notes, and ends with a whole note. The lower staff is in bass clef with the same key signature and time signature. It begins with a whole note, followed by a series of eighth and quarter notes, and ends with a whole rest. The lyrics are placed between the two staves, aligned with the vocal line.

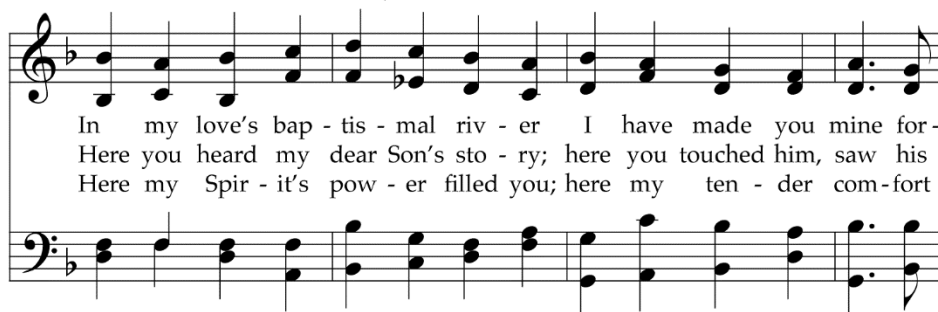
## Go, My Children, with My Blessing 547



1 "Go, my chil-dren, with my bless-ing, nev-er a-lone.  
 2 "Go, my chil-dren, sins for-giv-en, at peace and pure.  
 3 "Go, my chil-dren, fed and nour-ished, clos-er to me.



Wak-ing, sleep-ing, I am with you, you are my own.  
 Here you learned how much I love you, what I can cure.  
 Grow in love and love by serv-ing, joy-ful and free.



In my love's bap-tis-mal riv-er I have made you mine for-  
 Here you heard my dear Son's sto-ry; here you touched him, saw his  
 Here my Spir-it's pow-er filled you; here my ten-der com-fort



ev-er. Go, my chil-dren, with my bless-ing, you are my own."  
 glo-ry. Go, my chil-dren, sins for-giv-en, at peace and pure."  
 stilled you. Go, my chil-dren, fed and nour-ished, joy-ful and free."

Because this Welsh melody usually sets evening texts, the author was asked to create one for use in daytime. His recasting of the Aaronic blessing in Numbers 6:22-27 imagines that passage as a benediction that might be spoken by God at the conclusion of a worship service.