



# Fifth Sunday of Easter

May 3, 2026 | 10:30am

## Gathering in the FBCH Sanctuary

Prayer candles are available in the north transept if you would like to light one as part of your prayer this morning.  
For more information about the life of FBCH, visit our website: [fbchalifax.ca](http://fbchalifax.ca) or like us on social media.

\*Stand as you are able

Wifi Password for FBCH Guest: youareloved



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## **Prelude**

**Lynette Wahlstrom, Organ**

*Les Barricades Mystérieuses -Couperin*

## **Welcome**

**Paula Zanella Antunes**

*If joining on Facebook Live or YouTube we invite you to say hello to everyone by posting a comment to the live stream.*

## **Ringing of the Trinity**

*We Gather in the presence of God - Creator, Christ, and Spirit*

## **\*Call to Worship**

*From Gathering for Worship a British Baptist Book of Worship*

Among the poor,  
among the proud,  
among the persecuted,  
among the privileged,

**Christ is coming to make all things new.**

In the private house,  
in the public place,  
in the wedding feast,  
in the judgment hall,

**Christ is coming to make all things new.**

With a gentle touch,  
with an angry word,  
with a clear conscience,  
with burning love,

**Christ is coming to make all things new.**

That the kingdom might come,  
that the world might believe,  
that the powerful might stumble,  
that the hidden might be seen,

**Christ is coming to make all things new.**

## **\*Prayer of Approach**

**God-Creator, Christ and Spirit:**

**within us, without us,  
behind us, before us,  
in this place, in every place,  
for this time, for all time,  
come to make all things new. Amen.**

## **\*Processional Hymn (next page)**

FORGIVENESS

# 435 There's a Wideness in God's Mercy

1 There's a wide - ness in God's mer - cy, like the wide - ness  
 2 For the love of God is broad - er than the mea - sures

of the sea. There's a kind - ness in God's jus - tice,  
 of the mind. And the heart of the E - ter - nal

which is more than lib - er - ty. There is no place where earth's  
 is most won - der - ful - ly kind. If our love were but more

sor - rows are more felt than up in heaven. There is no place  
 faith - ful, we would glad - ly trust God's Word, and our lives re -

where earth's fail - ings have such kind - ly judg - ment given.  
 flect thanks - giv - ing for the good - ness of our Lord.

These stanzas, excerpted from quite a few more, offer a reminder that the model for our dealings with others should be God's generosity rather than limited human tolerance. The text is effectively set to a broad and sturdy Dutch folk melody, probably from the 17th century.

TEXT: Frederick William Faber, 1854, alt.  
 MUSIC: Dutch melody; arr. Julius Röntgen, c. 1906

IN BABILONE  
 8.7.8.7.D

## Lighting of the Christ Candle

### Gospel Reading: John 10:7-10

Hugh Kirkegaard

*New Revised Standard Version Updated Edition*

<sup>10:7</sup>So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. <sup>8</sup>All who came before me are thieves and bandits, but the sheep did not listen to them. <sup>9</sup>I am the gate. Whoever enters by me will be saved and will come in and go out and find pasture. <sup>10</sup>The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

### \*Children's Hymn

## God Welcomes All

399

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of two systems of music. The first system has a treble clef staff with a melody of quarter notes and a bass clef staff with a harmonic accompaniment of chords. The lyrics are: "God wel - comes all, strang - ers and friends;". The second system continues the melody and accompaniment. The lyrics are: "God's love is strong and it nev - er ends." The piece concludes with a double bar line.

This "short song," as the Iona Community calls it, can be especially effective as a means of setting a welcoming tone for a service (especially an ecumenical one). Like most such songs, it needs to be sung several times, adding and improvising harmony with each repetition.

TEXT: John L. Bell, 2008  
MUSIC: South African song; transcr. John L. Bell, 2008  
*Text and Music Transcr. © 2008 WGRC, Iona Community (admin. GIA Publications, Inc.)*

THEMBA AMEN  
4.4.9

## Children's Story

Rusty Edwards

### \*Blessing of the Children

**Beloved children of our church family: may God's Spirit be with you as you enter into the stories of our faith; may your imaginations be opened to encounter God's love for you and all the world; and may you be formed to care for others as you discover the Way of Jesus. Amen.**

Children going into Primary-Grade 6 are invited to go to Godly Play.

Today's formation activities: Music and Godly Play Feast

## \*Doxology - OLD HUNDREDTH

**Praise God, from whom all blessings flow,  
Praise Christ, all people here below, Praise Holy Spirit evermore;  
Praise Triune God, whom we adore. Amen.**

### Donations

*All contributions to FBCH support our mission and ministry and are greatly appreciated. Offering boxes are located at the side doors at the back of the Sanctuary. You can also go to our website [fbchalifax.ca](http://fbchalifax.ca) and click on the Ways to Give link for information about how to financially support the ministries of FBCH, including e-transfers or setting up recurring donations.*

## New Testament Reading: Acts 16:16-40

*New Revised Standard Version Updated Edition*

<sup>16:16</sup>One day as we were going to the place of prayer, we met a female slave who had a spirit of divination and brought her owners a great deal of money by fortune-telling. <sup>17</sup>While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you the way of salvation." <sup>18</sup>She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

<sup>19</sup>But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. <sup>20</sup>When they had brought them before the magistrates, they said, "These men, these Jews, are disturbing our city <sup>21</sup>and are advocating customs that are not lawful for us, being Romans, to adopt or observe." <sup>22</sup>The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. <sup>23</sup>After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. <sup>24</sup>Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

<sup>25</sup>About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. <sup>26</sup>Suddenly there was an earthquake so violent that the foundations of the prison were shaken, and immediately all the doors were opened and everyone's chains were unfastened. <sup>27</sup>When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. <sup>28</sup>But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." <sup>29</sup>The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. <sup>30</sup>Then he brought them outside and said, "Sirs, what must I do to be saved?" <sup>31</sup>They answered, "Believe in the Lord Jesus, and you will be saved, you and your household." <sup>32</sup>They spoke the word of the Lord to him and to all who were in his house. <sup>33</sup>At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. <sup>34</sup>He brought

them up into the house and set food before them, and he and his entire household rejoiced that he had become a believer in God.

<sup>35</sup>When morning came, the magistrates sent the police, saying, “Let those men go.” <sup>36</sup>And the jailer reported the message to Paul, saying, “The magistrates sent word to let you go; therefore come out now and go in peace.” <sup>37</sup>But Paul replied, “They have beaten us in public, uncondemned, men who are Romans, and have thrown us into prison, and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves.” <sup>38</sup>The police reported these words to the magistrates, and they were afraid when they heard that they were Romans, <sup>39</sup>so they came and apologized to them. And they took them out and asked them to leave the city. <sup>40</sup>After leaving the prison they went to Lydia’s home, and when they had seen and encouraged the siblings there, they departed.

*Reader* For the Word of God in Scripture,  
for the Word of God among us,  
for the Word of God within us.  
*All* **Thanks be to God.**

**Spoken Reflection**

**Rusty Edwards**

*Jailhouse Rocked*

**Anthem**

**Sr. Choir**

*Ama Namin -Leander Mendoza*  
*The Lord’s Prayer (Tagalog dialect)*

**Invitation to the Holy Feast**

**Hugh Kirkegaard and Rusty Edwards**

**Installation of New Deacons**

**Jordan Roberts, Marivel Samipillai, Sheila Stanley**

**Prayer of Dedication**

**Rusty Edwards**

**Lord’s Prayer**

**Our Creator, 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, the power, and the glory, for ever and ever.  
Amen.**

**Sharing the Holy Feast**

(gluten free bread available on the small tables beside the wine)

## \*Recessional Hymn

# You Satisfy the Hungry Heart 523

*Refrain* D Bm G F#m D/F# Em A D

You sat-is - fy the hun - gry heart with gift of fin - est wheat;

Bm F#m Em A D *Fine*

come give to us, O sav - ing Lord, the bread of life to eat.

Bm G F#m G A7 Bm

- 1 As when the shep - herd calls his sheep, they know and heed his voice,
- 2 With joy - ful lips we sing to you our praise and grat - i - tude
- 3 Is not the cup we bless and share the blood of Christ out - poured?
- 4 The mys - tery of your pres - ence, Lord, no mor - tal tongue can tell:
- 5 You give your - self to us, O Lord; then self - less let us be,

Em A Em Em7 A *to Refrain*

so when you call your fam - ily, Lord, we fol - low and re - joyce.  
that you should count us wor - thy, Lord, to share this heav - en - ly food.  
Do not one cup, one loaf, de - clare our one - ness in the Lord?  
whom all the world can - not con - tain comes in our hearts to dwell.  
to serve each oth - er in your name in truth and char - i - ty.

*Guitar chords do not correspond with keyboard harmony.*

Submitted together, this text and tune were chosen from about two hundred entries to be the official hymn for the 41st International Eucharistic Congress held at Philadelphia in 1976. At the center of its many biblical images, the third stanza draws on 1 Corinthians 10:16–17.

TEXT: Omer Westendorf, 1976

MUSIC: Robert E. Kreutz, 1976

*Text and Music* © 1977 Archdiocese of Philadelphia (Published by International Liturgy Publications)

BICENTENNIAL

CM with refrain

**Benediction**

**Rusty Edwards**

**Amen**

**Postlude**

**Lynette Wahlstrom, Piano**

*We Gather Together* - arr. Carter

## THE WEEK AHEAD AT FBCH

### Sunday, May 3

10:30am - Sunday Worship; Sanctuary  
11:45 Just Lunch; Parlour

### Thursday, May 7

7-9pm - Choir Practice; Sanctuary

### Sunday, May 10

10:30am - Sunday Worship; Sanctuary

*\*For details go to [fbchalifax.ca](http://fbchalifax.ca) or read News Notes\**

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Special thanks to  
today's worship leaders:

Hugh Kirkegaard

## FIND OUT MORE

**fbchalifax.ca** 

## CONNECT ONLINE

First Baptist Church Halifax 

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FIRST  
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## Breaking Stereotypes Since 1827

The story of the early church in the New Testament is a story of the ever-expanding circle of those included in the community of Jesus. We believe that circle expands to include all people.

Because we are followers of Jesus, First Baptist Church Halifax welcomes all people into the full life of the church community. This means we will not discriminate on the grounds of gender, age, race, national or ethnic origin, colour, disability, marital status, sexual orientation, or economic circumstances.

We really do want you to join us. Our diversity helps us all expand our understandings of God.

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