



Holy Eucharist

The Lessons Appointed for the Third Sunday of Easter

Year A

Sunday April 19, 2026

Welcome to Good Shepherd. We welcome your full participation in this service. Page numbers in this leaflet refer to the Book of Common Prayer (BCP). Hymn numbers refer to the Hymnal 1982. Hymns with LEV refer to the Lift Every Voice and Sing Hymnal. Numbers with an S prefix refer to the Service Music section in the front of the Hymnal. Please turn off any cell phones before the beginning of the Eucharist.

Be thoughtful, be silent, be reverent, for you are in the house of the Lord. Before the service, speak to the Lord; during the service, let the Lord speak to you; after the service, speak to one another.

Entrance Rite

At the sound of the bell, all stand for the Entrance of the Ministers into the church.

PROCESSION *Good Christians all rejoice and sing* (H 205)

Service Begins (BCP p. 323)

All standing, the Celebrant says

Celebrant Alleluia. Christ is risen.

People The Lord has risen indeed,
Alleluia.

To prepare to worship, we ceremonially enter the church.

The Salutation, "the Lord be with you," is next. It is based upon Boaz's greeting to the reapers in Ruth 2:4. In our Eucharist liturgy, the Salutation appears here and later at the beginning of the Great Thanksgiving. It draws our attention to the two important parts of the Eucharist: the liturgy of the word and the liturgy of the table.

COLLECT FOR PURITY

The Celebrant may say

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. *Amen.*

The following is said, all standing

GLORY TO GOD (BCP p. 356)

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

LITURGY OF THE WORD

The Collect for Purity used to only be said by the worship leaders before the service. Now, we use it at the beginning of the service so that all prepare to worship together.

In Lent we sing The Kyrie (“Lord have mercy”). In other seasons we sing the Trisagion (“thrice holy”) or Gloria (“Glory to God in the highest”).

“Collects” are prayers we pray collectively with each other.

FIRST READING

Acts 2:14a, 36-41

The people sit.

Peter, standing with the eleven, raised his voice and addressed the crowd, “Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.”

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” So those who welcomed his message were baptized, and that day about three thousand persons were added.

Reader The Word of the Lord.

People Thanks be to God.

PSALM

The use of a **psalm** after the Old Testament reading can be dated to the midfourth century. The psalms are the hymnbook of Hebrew worship. A psalm, hymn or anthem may be said or sung after each reading.

Psalm 116:1-3, 10-17

Dilexi, quoniam

1 I love the LORD, because he has heard the voice of my supplication,

*

because he has inclined his ear to me whenever I called upon him.

2 The cords of death entangled me;

the grip of the grave took hold of me; *

I came to grief and sorrow.

3 Then I called upon the Name of the LORD: *

"O LORD, I pray you, save my life."

10 How shall I repay the LORD *

for all the good things he has done for me?

11 I will lift up the cup of salvation *

and call upon the Name of the LORD.

12 I will fulfill my vows to the LORD *

in the presence of all his people.

13 Precious in the sight of the LORD *

is the death of his servants.

14 O LORD, I am your servant; *

I am your servant and the child of your handmaid;
you have freed me from my bonds.

15 I will offer you the sacrifice of thanksgiving *

and call upon the Name of the LORD.

16 I will fulfill my vows to the LORD *

in the presence of all his people,

17 In the courts of the LORD'S house, *
in the midst of you, O Jerusalem.
Hallelujah!

THE EPISTLE:

1 Peter 1:17-23

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

Reader The Word of the Lord.

People Thanks be to God.

All stand.

SEQUENCE HYMN *Jesus is Lord of all the earth*
(H 178)

(refrain , v1)

THE HOLY GOSPEL

Luke 24:13-35

Priest The Holy Gospel of our Lord Jesus
Christ according to Luke.

People *Glory to you, Lord Christ.*

Now on that same day two of Jesus' disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people,

The Gospel reading is the climax of the lessons. It is often read following a special ceremony to stress its importance as the primary scripture of our faith. The people stand in reverence to hear the teaching of Jesus and to acknowledge the Gospels as the central teachings of our faith. The tradition of reading the Gospel from the aisles comes from before there were microphones, the reading was done in the middle of the congregation so it could be heard.

Bowing to the cross is optional, but it is a way to show respect to Jesus. Others see it as worshiping the cross so do not bow. We all have to choose what is meaningful to us and what connects us to God.

and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and

Some people do the sign of the cross over their foreheads, lips, and hearts when the Gospel is read, representing “the gospel on my mind, the gospel on my lips, the gospel on my heart.”

Some people choose to bow their heads at the mention of Jesus. This simple bow is reserved only for Jesus. Others do not do this because Jesus is one equal part of the Trinity, so they don't think he should get a special bow.

Fun Fact: A cross bearer is called a Crucifer. A torch bearer is called a Lucifer (we still call them torch bearers!)

gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

Priest The Gospel of the Lord.
People Praise be to thee, O Christ.

The Homily

All stand.

Nicene Creed

Beth South

(BCP p. 326)

PRAYERS OF THE PEOPLE

How shall we repay the Lord for all the good God has done? Let us offers the prayers of our hearts, saying, “Stay with us, Lord Jesus; *and set our hearts on fire.*”

The **Homily or Sermon** follows the Gospel with no interruption and is intended to be an exposition of the Word that has just been read. It is intended to help us make the Word a living and transforming reality in our lives. A sermon or homily has been required at the Eucharist from the time of the 1549 Prayer Book.

The Council of Nicaea in AD 325 came up with the Nicene Creed. It is not a prayer but a statement of what we believe as Christians.

There are six versions of the Prayers of the People already printed in the BCP, though they should not replace the people creating their own prayers. They are a guide.

Lord Jesus Christ, you have ransomed us by your own precious blood. Once again, as a holy community, we place our faith and hope in you.

Stay with us, Lord Jesus;

And set our hearts on fire.

Save us, O Lord, from corruption. Deliver the nations and peoples from greed and hatred. Place in your children, hearts of repentance.

Stay with us, Lord Jesus;

And set our hearts on fire.

O Lord, you are the giver of good things. We thank you for this planet; we thank you for its gifts. We pray a blessing on the seeds that were sown this spring that the harvest might be bountiful.

Invite the congregation to add their thanksgivings, followed by silence

Stay with us, Lord Jesus;

And set our hearts on fire.

O Lord, you are made known in the breaking of bread and so we pray for all those who lack bread. We pray for the hungry. You feed us generously at your table. Help us to generously feed the world.

Silence

Stay with us, Lord Jesus;

And set our hearts on fire.

Whenever we call upon you, gracious Lord, you incline your ear to us. We raise our voices for those for whom we care: those who are ill, those who are struggling, those who are in need of your mercy.

Invite the congregation to add their petitions, followed by silence

Stay with us, Lord Jesus;

And set our hearts on fire.

Precious in your sight, O Lord, is the death of your servants. We trust you with our dead and with our dying. Jesus, be gracious with them, we pray.

Silence

Stay with us, Lord Jesus;

And set our hearts on fire.

Invite the congregation to add their thanksgivings.

The Celebrant adds a concluding Collect.

Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

Then the Ministers and the People may greet one another in the name of the Lord.

Announcements

THE LITURGY OF THE EUCHARIST

The Celebrant says

“Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart.” (1 Peter)

The kiss of peace is evidenced in thirteen different New Testament passages. In the early Church, it was part of the Eucharist and the peace could not be exchanged with the unbaptized. By the fifth century, the peace was used as a preparation for communion. Although the 1549 Prayer Book contained the Peace, by this time it was not widely practiced. It was revived in the second half of the twentieth century and the peace was returned to its original place in a service of Eucharist. In various cultures, the exchange of the peace takes the form of a kiss on the cheek, an embrace, a handshake, a bow, or some combination of these. With the confession, absolution, and peace, we are prepared to proceed to the Lord's Table as a repentant, forgiven, and reconciled people.

OFFERTORY HYMN *Come, risen Lord, and
deign to be our guest* (H 306)

Old Hundredth, v 3 (H 380)

3 Praise God, from whom all blessings
flow;
praise him, all creatures here below;
praise him above, ye heavenly host:
praise Father, Son, and Holy Ghost.

*Representatives of the congregation bring the people's
offerings of bread and wine, and money or other gifts,
to the deacon or celebrant. The people stand while the
offerings are presented and placed on the Altar.*

Great Thanksgiving

EUCCHARISTIC PRAYER B BCP p 367

The people remain standing.

SANCTUS (BCP p. 362)

The people stand or kneel.

THE LORD'S PRAYER (BCP p. 363)

People and Celebrant

Breaking of the Bread

Alleluia, Alleluia, Christ our Passover is
sacrificed for us;

Fun Fact: The earliest Christian people stood for this part of the service. The Council of Nicaea in AD 325 even forbade kneeling! In the Middle Ages kneeling had become commonplace, and it is what most of us grew up doing.

“**Amen**” means “Let it be so.” It affirms agreement with the prayer. Don't forget The Great AMEN!

Some versions of the **Lord's Prayer** ask God to forgive us our “debts” or “sins” instead of trespasses. This has to do with which translation from the original Greek you are using.

Fun Fact: The “chasuble” (the poncho like thing) started out as a smock to keep the priest's clothes clean from wine spills. Now the chasubles are so ornate we don't want to get wine on them either.

Therefore let us keep the feast, Alleluia, alleluia.

All baptized Christians are welcome to receive Holy Communion. We believe in the Real Presence of Christ in the Eucharist. You may either stand or kneel when receiving communion. Children may receive the Bread and Wine according to the discretion of the parents. Cross your arms over your breast to receive a blessing if you do not wish to receive either Bread or Wine. If you need to receive Holy Communion in your pew, remain seated.

COMMUNION HYMN *Lord, enthroned in heavenly splendor* (H 307)

People and Celebrant

Postcommunion Prayer (BCP p. 339)

Blessing

The priest blesses the people.

POSTCOMMUNION HYMN *Sing, ye faithful, sing with gladness* (H 492)

Dismissal

CALENDAR OF EVENTS

Sun April 19 3rd Sunday of Easter (Shawn, Teri)

UNITY SUNDAY

Volunteers

Greeter: Lisa Shaw

Crucifier: Jeremy Sullivan

Torch Bearers:

Eucharistic: Cara James

Readers: Eric Goodwin, Kari Barr

Psalms: Rynd Barnes

Oblationer: Davyid Gourd

9:15am Formation

10:30am Holy Eucharist

Coffee Hour - Sandwiches

Tues Apr 21 11:30am-5pm Fr Keith Office Hours

1pm Bunko

6:30pm Brown Bag Theology

Sat Apr 25 *Happy Anniversary Scott & Cara James*

Sun April 26 4th Sunday of Easter (Shawn, Teri)

Volunteers

Greeter: Chad Crook

Crucifier: Ted Garvin

Torch Bearers:

Eucharistic: Lesa Nelson

Readers: Richard Davidson, Alana Herron

Psalms: Eric Goodwin

Oblationer: Candy Naifeh

Coffee Hour

8am Softly Spoken Eucharist

9:15am Formation

10:30am Holy Eucharist

Mon Apr 27 *Happy Anniversary Bill & Rynd Barnes*

Sun May 3 5th Sunday of Easter (Shawn, Teri)

Volunteers

Greeter: Jan Garvin

Crucifier: Lesa Nelson
Torch Bearers:
Eucharistic: Beth South
Readers: Charles Betzler, John Algeo
Psalms: Rynd Barnes
Oblationer: Shawn Betzler
Coffee Hour
8am Softly Spoken Eucharist
9:15am Formation
10:30am Holy Eucharist

GIFTS AND MEMORIALS

Altar flowers today are given by Bill & Rynd Barnes in honor of their anniversary.

Remember altar flowers are provided on Sundays only if they are given as a gift. Signup sheet is in the office hallway on bulletin board if you would like to “gift” a Sunday.

GOOD SHEPHERD EPISCOPAL CHURCH

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Adult Formation: Sunday, 9:15am

Holy Eucharist: Sunday, 8am and 10:30am

Unity Sunday: 3rd Sunday of the month

