



The Season of Easter

Gathering

Prelude “Prelude in Classic Style” Gordon Young

Opening Hymn #450 All Hail the Power of Jesus’ Name
(See bulletin p.12)

Opening Rite: Liturgy of Light

Officiant: Dear friends in the risen Christ, we gather today to celebrate the Lord’s Day, and for a time to be united in prayer and praise with each other and those who have gone before us. Sunday has been called the Lord’s Day because it was on this day that Jesus conquered sin and death and rose to new life. As we gather in person and online, let us be united in the spirit of Christ with the Church around the world and celebrate our redemption in Christ’s suffering, death and resurrection.

Silence is kept for a time.

Officiant: Light and peace in Jesus Christ our Lord.

People: Thanks be to God.

The following passage of scripture may be read:

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. (Colossians 3:1)

Prayer for Christ’s Light

Candles may now be lit during the following prayer:

Officiant: O God, we give thanks for the gift of your light — shining on the first day of creation, guiding us through the wilderness, leading us to the land of promise.

People: You sent Jesus, light of the world, to be our way of truth

and life. Help us to follow him each day and rest in him each night until at last we come to live with you in endless light. Through Jesus Christ our Lord and with the Holy Spirit we give you honor and glory, now and always. *Amen.*

The Confession

As we worship we ask God's forgiveness for things done and things left undone and things done on our behalf so that we are reconciled to God and each other.

Officiant: Let us confess our sins against God and our neighbors.

Silence is kept for a time.

Officiant: Most merciful God, we confess that we have sinned against you in thought, word, and deed; By what we have done, and by what we have left undone.

People: We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent.

Officiant: For the sake of your Son Jesus Christ, have mercy on us and forgive us;

People: That we may delight in your will, and walk in your ways, to the glory of your Name. *Amen.*

Officiant: Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life.

People: *Amen.*

Opening Acclamation

Officiant: Alleluia! Christ is risen.

People: The Lord is risen indeed. Alleluia!

Collect for Purity

Officiant: 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.

Hymn of Praise

#495 Hail, Thou Once Despised Jesus
(See bulletin p.14)

Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: O God, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

The Readings

The First Reading: Acts 1:15–17, 21–26

In those days Peter stood up among the believers (together the crowd numbered about one hundred twenty persons) and said, “Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus – for he was numbered among us and was allotted his share in this ministry. So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the

day when he was taken up from us – one of these must become a witness with us to his resurrection.” So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said, “Lord, you know everyone’s heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.” And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

Reader: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 1

- 1 **H**appy are they who have not walked
in the counsel of the wicked, *
nor lingered in the way of sinners,
nor sat in the seats of the scornful!
- 2 Their delight is in the law of the LORD, *
and they meditate on his law day and night.
- 3 They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not wither; *
everything they do shall prosper.
- 4 It is not so with the wicked; *
they are like chaff which the wind blows away.
- 5 Therefore the wicked shall not stand upright
when judgment comes, *
nor the sinner in the council of the righteous.
- 6 For the LORD knows the way of the righteous, *
but the way of the wicked is doomed.

The Second Reading: 1 John 5:9–13

If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son. And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life.

I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

Reader: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

#483 The Head that Once Was Crowned
(See bulletin p.15)

The Gospel: John 17:6–19

Jesus prayed for his disciples, “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that

the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.”

Reader: The Word of the Lord.

People: Thanks be to God.

Sermon

Joshua Smith

Affirmation of Faith

Officiant: Let us affirm our faith: Do you believe in God?

People: We believe in God the Father almighty,
Creator of heaven and earth.

Officiant: Do you believe in Jesus Christ?

People: We believe in Jesus Christ,
God’s only Son, our Lord,
who was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He 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,
and is seated at the right hand of God.
He will come again to judge the living and the dead.

Officiant: Do you believe in the Holy Spirit?

People: We 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.*

The Prayers of the People

Reader: We open our hearts and minds and pray to you God.
We pray for the church around the world, may we find
we are sisters and brothers and stop finding what
divides us. We pray especially for _____.

[Please add your petitions.]

God, in your mercy,

People: Hear our prayer.

Reader: We pray for this nation and all the nations of the world
that they may consider the common good and hold up
the least of these.

[Please add your petitions.]

God, in your mercy,

People: Hear our prayer

Reader: We pray for those whose lives have been touched by
violence and angry, hateful words. We ask you to
remind us of your grace, mercy, and love for all you
have created.

[Please add your petitions.]

God, in your mercy,

People: Hear our prayer.

Reader: We ask for you to hold these prayers for our communities and especially for the homeless and those who struggle.

[Please add your petitions.]

God, in your mercy,

People: Hear our prayer.

Reader: We lift up to you the concerns of those here present and those not with us, especially:

[Please add your petitions.]

God, in your mercy,

People: Hear our prayer.

Reader: We thank you for the beauty of your creation and all the blessings of this life. For those things which remind us of You.

[Please add your petitions.]

God, in your mercy,

People: Hear our prayer.

Reader: We ask for the comfort of those who grieve and peace to the departed (especially...)

[Please add your petitions.]

God, in your mercy,

People: Hear our prayer.

The Prayers conclude with the following or some other suitable prayer:

Officiant: God of love, our refuge and our strength, hear the prayers of your Church, and grant us today what we ask of you in faith. Through Christ our Lord. *Amen.*

The Lord's Prayer

Officiant: As our Savior Christ has taught us, we now pray:

People: Our Father, who art in heaven,
hallowed by 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,
forever and ever. *Amen.*

Agape Hymn

LEVAS #12 Come, We That Love the Lord
(See bulletin p.16)

The Agape

While sharing a common Eucharistic celebration is not possible at this time, this liturgy expresses our longing for a time when we can once more share and gather together at the Eucharistic table. This practice of giving thanks for bread, wine and food is ancient, going back to the hospitality our ancestor Abraham showed to his visitors. While not the full celebration of the Holy Eucharist, there is a relationship, in much the same way that giving thanks over water is a reminder of our Baptism.

The Officiant and people give thanks for the gift of wine:

Officiant: Blessed are you, O Lord our God, Ruler of the universe.

People: You create the fruit of the vine; we long for the day when you will once again refresh us with the cup of salvation in the Blood of your Son Jesus Christ. Glory to you for ever and ever. *Amen.*

The Officiant and people give thanks for the gift of our daily bread:

Officiant: Blessed are you, O Lord our God, Ruler of the universe.

People: You bring forth bread from the earth; we long for the day when we may once again partake of the bread of life the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power forever and ever. ***Amen.***

The Officiant and people give thanks for the gift of food:

Officiant: Blessed are you, O Lord our God, Ruler of the universe.

People: You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the Eucharistic fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and for ever. ***Amen.***

The wine, bread and food may be consumed after the liturgy.

The Conclusion

Officiant: God of all creation, we gather on this first day of the week made holy by the resurrection of Christ, your Son. In the waters of baptism we were buried with him so that we might also rise with him and so share his victory over sin and death.

People: You have transformed our lives into the living stones that form your Church with Christ as the foundation stone. Strengthen our community's bond of communion and peace and deepen our solidarity with your Church throughout the world.

Officiant: Rekindle within us this Sabbath day the vision of your kingdom so that our daily concerns and labor may find their proper perspective.

People: Fill our homes with the spirit of the Gospel and give us the grace to see the face of Christ in the people with whom we live. We raise our voices in praise and thanksgiving to you, O God; that we who have celebrated Christ's resurrection this day share in his eternal glory where he lives and reigns with you and the Holy Spirit, God, for ever and ever. ***Amen.***

The Peace

The peace is exchanged:

Officiant: The peace of Christ be always with you.

People: And also with you.

We greet each other in the name of the risen Christ.

Here at Christ Church, we consider gratitude and generosity to be spiritual disciplines. While some of us still can't be together to pass the collection plate to one another in person, we encourage you to offer your gifts and service in any way that makes the most sense to you.

[Click here](#) to contribute to our ongoing ministry by donating online.

Closing Hymn

LEVAS #60 How Great Thou Art

(See bulletin p.17)

The Sending

Officiant: The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all evermore.

People: ***Amen. Alleluia!***

Officiant: Let us bless the Lord. *Alleluia! Alleluia!*

People: Thanks be to God. *Alleluia! Alleluia!*

Postlude

“Cortege”

Gordon Young

A simple meal may now be shared.

Priest-in-Charge
Officiant/Preacher
Reader
Host
Organist
Choir Director

Rev. Annette Joseph
Joshua Smith
Toni Alexander
Monica Waldon
Mary Miller
Randyn Heisserer-Miller

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450 All Hail the Power of Jesus' Name

6 Let ev - ery kin - dred, ev - ery tribe, on this ter - res - trial

1 All hail the power of Je - sus' Name! Let an - gels pros - trate
2 Crown him ye mar - tyrs of our God, who from his al - tar
3 Hail him, the Heir of Da - vid's line, whom Da - vid Lord did
* 4 Ye heirs of Is - rael's cho - sen race, ye ran - somed of the
* 5 Sin - ners, whose love can ne'er for - get the worm - wood and the

ball, to him a - scribe, and

1 fall; bring forth the roy - al di - a - dem, and
2 call: praise him whose way of pain ye trod, and
3 call, the God in - car - nate, Man di - vine, and
4 fall, hail him who saves you by his grace, and
5 gall, go, spread your tro - phies at his feet, and

crown him Lord of all! to him a -

1 crown him Lord of all! bring forth the roy - al
 2 crown him Lord of all! praise him whose way of
 3 crown him Lord of all! the God in - car - nate,
 4 crown him Lord of all! hail him who saves you
 5 crown him Lord of all! go, spread your tro - phies

scribe, and crown him Lord of all!

1 di - a - dent, and crown him Lord of all!
 2 pain ye trod, and crown him Lord of all!
 3 Man di - vine, and crown him Lord of all!
 4 by his grace, and crown him Lord of all!
 5 at his feet, and crown him Lord of all!

6 Let every kindred, every tribe,
 on this terrestrial ball,
 to him all majesty ascribe,
 and crown him Lord of all!

Words: Edward Perronet (1726-1792), alt.

Music: *Coronation*, Oliver Holden (1765-1844), alt.; desc. Michael E. Young (b. 1939)

86. 86. 86



1 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -
 2 Pas - chal Lamb, by God ap - point - ed, all our sins on
 3 Je - sus, hail! en - throned in glo - ry, there for ev - er
 *4 Wor - ship, hon - or, power, and bless - ing thou art wor - thy



le - an King! Thou didst suf - fer to re - lease us;
 thee were laid: by al - might - y love a - noint - ed,
 to a - bide; all the heav - en - ly hosts a - dore thee,
 to re - ceive; high - est prais - es, with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal
 thou hast full a - tone - ment made. All thy peo - ple are for -
 seat - ed at thy Fa - ther's side. There for sin - ners thou art
 right it is for us to give. Help, ye bright an - gel - ic



Sa - vior, bear - er of our sin and shame! By thy mer - it
 giv - en through the vir - tue of thy blood: o - pened is the
 plead - ing: there thou dost our place pre - pare; ev - er for us
 spi - rits, all your no - blest an - thems raise; help to sing our



we find fa - vor: life is giv - en through thy Name.
 gate of hea - ven, re - con - ciled are we with God.
 in - ter - ced - ing, till in glo - ry we ap - pear.
 Sa - vior's mer - its, help to chant Em - man - uel's praise!

Words: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt.

Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenlities en Contradanseu*, 1710

87. 87. D

The Head that Once Was Crowned

1 The head that once was crowned with thorns is crowned with glo - ry now;
 2 The high - est place that heaven af - fords is his, is his by right,
 3 the joy of all who dwell a - bove, the joy of all be - low,
 4 To them the cross with all its shame, with all its grace is given;
 5 They suf - fer with their Lord be - low, they reign with him a - bove,

1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.
 2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;
 3 to whom he man - i - fests his love, and grants his Name to know.
 4 their name, an ev - er - last - ing name; their joy, the joy of heaven.
 5 their prof - it and their joy to know the mys - tery of his love.

6 The cross he bore is life and health,
 though shame and death to him:
 his people's hope, his people's wealth,
 their everlasting theme.

Words: Thomas Kelly (1769-1855)

Music: *St. Magnus*, melody *Divine Companion*, 1707; harm. William Henry Monk (1823-1889),
 after John Pyke Hullah (19th cent.)

CM

LEVAS 12

Come, We that Love the Lord

1. Come, we that love the Lord, And let our joys be known; Join
 2. Let those re - fuse to sing Who nev - er knew our God; But
 3. The hill of Zi - on yields A thou - sand sa - cred sweets Be -
 4. Then let our songs a - bound, And ev - 'ry tear be dry; We're

1. in a song with sweet ac - cord, Join in a song with sweet ac -
 2. chil - dren of the heav'n - ly King, But chil - dren of the heav'n - ly
 3. fore we reach the heav'n - ly fields, Be - fore we reach the heav'n - ly
 4. march - ing through Im - man - uel's ground, We're march - ing thro' Im - man - uel's

1. cord, And thus sur - round the throne, And thus sur - round the throne.
 2. King, May speak their joys a - broad, May speak their joys a - broad.
 3. fields, Or walk the gold - en streets, Or walk the gold - en streets.
 4. ground, To fair - er worlds on high, To fair - er worlds on high.

We're march - ing to Zi - on, Beau - ti - ful, beau - ti - ful
 We're march - ing on to Zi - on,

Zi - on; We're march - ing up - ward to Zi - on,
 Zi - on, Zi - on,

The beau - ti - ful cit - y of God.

Words: Isaac Watts (1674-1748)
 Music: Robert S. Lowry (1826-1899)

LEVAS 60

How Great Thou Art

1. O Lord my God, when I in awe-some won - der Con - sid - er
 2. When through the woods and for - est glades I wan - der And hear the
 3. And when I think that God, his Son not spar - ing, Sent him to
 4. When Christ shall come with shout of ac - cla - ma - tion And take me

1. all the worlds* thy hands have made, I see the stars I hear the roll - ing*
 2. birds sing sweet - ly in the trees, When I look down from loft - y moun - tain
 3. die, I scarce can take it in, That on the cross, my bur - den glad - ly
 4. home, what joy shall fill my heart! Then I shall bow in hum - ble ad - or -

* The translator's original words are "works" and "mighty."

1. thun - der, Thy pow'r through - out the u - ni - verse dis - played.
 2. gran - deur, And hear the brook and feel the gen - tle breeze.
 3. bear - ing, He bled and died to take a - way my sin.
 4. ra - tion, And there pro - claim, my God, how great thou art.

Then sings my soul, my Sav-ior, God, to Thee; — How great Thou

art, — how great Thou art! — Then sings my soul, my Sav-ior God, to

Thee: — How great Thou art, — how great Thou art! —

Words: Stuart K. Hine (b. 1899)

Music: Swedish Folk Melody; arr. Stuart K. Hine

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*We are a community forgiven and loved by God,
joyfully called to the work of reconciliation.*

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Notes on the Service

May 16, 2021 – The Seventh Sunday of Easter

Acts 1:15-17, 21-26 • Ps. 1 • 1 Jn. 5:9-13 • John 17:6-19

This past Thursday was Ascension Day, which marked the return of Christ to the Father, so today's collect is about **Christ's exaltation**. This prayer, written in English for the 1549 Prayer Book, also asks for the gift of the Spirit as it looks forward to next Sunday, Pentecost, when the story of the Spirit's coming to the disciples will be featured. Because of that anticipation, today is called Expectation Sunday as well as the Sunday after Ascension Day.

Today ends the string of passages from Acts which we have been reading during Eastertide by doubling back to the report in Acts' first chapter about the choice of Matthias to fill the vacancy left by the defection and suicide of Judas Iscariot, thereby restoring the leadership to the sacred number twelve, corresponding to twelve Jewish tribes. Matthias is chosen by lot, as had been the places of the twelve tribes in Joshua. (Omitted by the lectionary are Peter's quotations from two psalms which curse enemies.) The twelve's responsibility is to witness to Christ's resurrection. For that task, they will receive the Spirit, as the collects for today and next Sunday pray.

John's Gospel will call Judas a thief and the son of perdition, and Luke 22 joins John in claiming that Satan entered Judas. By contrast, the Cainites, a sect mentioned c. A.D. 190 by Irenaeus, attributed lofty intentions to him in their *Gospel of Judas*, a copy of which turned up in 1945 among discarded Gnostic books at Nag Hammadi, Egypt. Its translation from Coptic was touted as supposedly revealing truths suppressed by canonical writings.

In Psalm 1, contrasts between the righteous and the wicked preface the entire Psalter. In the 1979 Prayer Book's version, verses 1, 2, and 3 were emended from the original "he" to "they," presumably for the sake of political correctness. The Hebrew's singular pronouns make this psalm more easily applicable to the contrast between the fate of Matthias, "like a tree planted by streams" with that of Judas, "like chaff which the wind blows away."

I John is concluding his meditation on Jesus as the medium of eternal life. Biblical indicators are water for baptism and blood for crucifixion, showing that God's testimony to his Son is greater than any human testimony. Believers' inner experience of eternal life agrees. As last Sunday's Gospel also said, whoever prays in accord with the will of God will be answered.

In heaven, the exalted Christ prays for us. So the Gospel after Ascension shows Jesus praying for his disciples. In his high priestly prayer on the night of his arrest, Christ asks the Father to keep those whom he is leaving behind, except the one destined to be lost, Judas, safe from the evil one.

Rev. Stephen Weissman
Saint Louis, Missouri