



The Season of Easter

Gathering

Prelude “Rhosymedre” Ralph Vaughn Williams

Opening Hymn #379 God Is Love, Let Heaven Adore Him
(See bulletin p.13)

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!

and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

“Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

In his humiliation justice was denied him.

Who can describe his generation?

‘For his life is taken away from the earth.’”

The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Reader: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 22:24–30

24 **M**y praise is of him in the great assembly; *

I will perform my vows in the presence of those who
worship him.

25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *

“May your heart live for ever!”

- 26 All the ends of the earth shall remember and turn to
the LORD, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in
worship; *
all who go down to the dust fall before him.
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD's for ever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

The Second Reading: 1 John 4:7–21

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not

reached perfection in love. We love because he first loved us. Those who say, “I love God,” and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Reader: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

#487 Come, My Way, My Truth, My Life

(See bulletin p.15)

The Gospel: John 15:1-8

Jesus said to his disciples, “I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.”

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.***

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

#529 In Christ There Is No East or West
(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

“Canon”

Walter B. Haynes

A simple meal may now be shared.

Priest-in-Charge

Rev. Annette Joseph

Officiant/Preacher

Joshua Smith

Reader

Wayne Hoover

Organist

Mary Miller

Choir Director

Randyn Heisserer-Miller

Music reprint & broadcast licensing:

OneLicense A-705012

1 God is Love, let heaven a - dore him; God is Love, let
 2 God is Love; and love en - folds us, all the world in
 3 God is Love; and though with blind-ness sin af - flicts all

earth re - jice; let cre - a - tion sing be - fore him
 one em - brace; with un - fail - ing grasp God holds us,
 hu - man life, God's e - ter - nal lov - ing - kind-ness

and ex - alt him with one voice. God who laid the earth's foun-
 ev - ery child of ev - ery race. And when hu - man hearts are
 guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heavens a - bove, God who breathes through
 break - ing un - der sor - row's i - ron rod, then we find that
 nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
 self - same ach - ing deep with - in the heart of God.
 Love for ev - er o'er the u - ni - verse must reign.

Unison or harmony

1 All peo - ple that on earth do dwell, sing to the Lord with
 2 Know that the Lord is God in - deed; with - out our aid he
 3 O en - ter then his gates with praise, ap - proach with joy his
 4 For why? the Lord our God is good, his mer - cy is for
 * 5 To Fa - ther, Son, and Ho - ly Ghost, the God whom heaven and

1 cheer - ful voice: him serve with mirth, his praise forth
 2 did us make: we are his folk, he doth us
 3 courts un - to; praise, laud, and bless his Name al -
 4 ev - er sure; his truth at all times firm - ly
 5 earth a - dore, from men and from the an - gel

1 tell, come ye be - fore him and re - - joice.
 2 feed, and for his sheep he doth us - - take.
 3 ways, for it is seem - ly so to do.
 4 stood, and shall from age to age en - - dure.
 5 host be praise and glo - ry ev - er - - more.

Words: William Kethe (d. 1608?); para. of Psalm 100

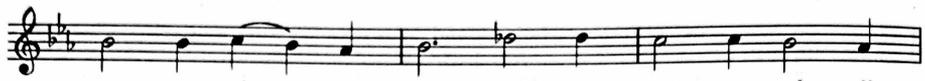
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.;
 harm. after Louis Bourgeois (1510?-1561?)

487

Come, My Way, My Truth, My Life



1 Come, my Way, my Truth, my Life: such a
 2 Come, my Light, my Feast, my Strength: such a
 3 Come, my Joy, my Love, my Heart: such a



way as gives us breath; such a truth as ends all
 light as shows a feast; such a feast as mends in
 joy as none can move; such a love as none can



strife; such a life as kill eth death.
 length; such a strength as makes his guest.
 part; such a heart as joys in love.

Words: George Herbert (1593-1633)
 Music: *The Call*, Ralph Vaughan Williams (1872-1958) 77. 77
 Music: Copyright © 1911 by Stainer and Bell Ltd. All Rights Reserved. Used by permission.

LEVAS 184

Blessed Assurance



1. Bless-ed as - sur - ance, Je - sus is mine! O what a
 2. Per - fect sub - mis - sion, per - fect de - light, Vi - sions of
 3. Per - fect sub - mis - sion, all is at rest, I in my



1. fore-taste of glo - ry di - vine! Heir of sal - va - tion, pur - chase of
 2. rap - ture now burst on my sight; An - gels de - scend - ing, bring from a -
 3. sav - ior am hap - py and blest; Watch - ing and wait - ing, look - ing a -



1. God, _____ Born of His spir - it, washed in His blood. _____
 2. bove _____ Ech - oes of mer - cy, whis - pers of love. _____
 3. bove, _____ Filled with His good - ness, lost in His love. _____

This is my sto - ry, this is my song, _____ Prais - ing my

sav - ior all the day long; _____ This is my sto - ry, this is my

song, _____ Prais - ing my sav - ior all the day long. _____

Words: Fanny J. Crosby (1820-1915)
 Music: Phoebe P. Knapp (1839-1908)

529

In Christ there Is No East or West

Unison or harmony

1 In Christ there is no East or West, in
 2 Join hands, dis - ci - ples of the faith, what -
 3 In Christ now meet both East and West, in

him no South or North, but one great fel - low -
 e'er your race may be! Who serves my Fa - ther
 him meet South and North, all Christ - ly souls are

ship of love through - out the whole wide earth.
 as his child is sure - ly kin to me.
 one in him, through - out the whole wide earth.

Words: John Oxenham (1852-1941), alt.

Music: *McKee*, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949)

CM

Notes on the Service

May 2, 2021 – The Fifth Sunday of Easter

Acts 8:26-40 • Ps. 22:24-30 • 1 Jn. 4:7-21 • John 15:1-8

The 1549 collect quotes last year's Gospel for Easter V. It repeats the theme of unity between Christ and his followers which this year's Gospel pictures.

"Other sheep have I, not of this fold," said Jesus at the end of last Sunday's Gospel. Today's reading from Acts shows one early example of Christ's other sheep, an Ethiopian eunuch. The apostles' first post-Easter addresses have been to nearby Jews; now the apostles address those at the fringes of Judaism. This Ethiopian must have been a member of a distant diaspora. When he had visited the temple he would have been barred from all but the outermost courtyard, for Deuteronomy 23 declares eunuchs defective, and so excluded from the temple. However, Zephaniah 3, Wisdom 3, and Isaiah 56 (the scroll which he was reading when Philip met him) promise "to eunuchs who...hold fast my covenant I will give in my house...a monument and a name better than sons and daughters ...foreigners who join themselves to the Lord...I will...make joyful in my house..." The passage which the Ethiopian was reading is second Isaiah's poem about God's suffering servant which we read on Good Friday. Jesus filled that sufferer's role, Philip explains. With no further instruction, the convert is baptized, a haste typical of apostolic times. The Spirit even transports Philip from one place to another, a miracle credited to the Spirit also in I Kings and II Kings and Ezekiel.

"[T]he ends of the earth shall...turn to the Lord, and all the families of the nations shall bow before him," predicts Psalm 22:26. The first half of Ps 22 is familiar as a cry of desperation, "My God...why hast thou forsaken me?" The second part, read today, anticipates Gentiles' redemption. It was used also on Lent II after Genesis' promise to Abraham that he would father many nations. Readers of the Hebrew Bible would also recall Ps. 68, "let Ethiopia stretch out her hand to God," and recall that an earlier Ethiopian eunuch had rescued Jeremiah from a dry cistern. At Gaza Philip repaid Ethiopia's favor.

The epistle meditates on the Love of God, on believers' having to abide in that love, and having to express that love to one another. John ponders the Love from God which Philip preached and which the Ethiopian experienced.

While the epistle rambles about the necessity of remaining in Christ's love, the Gospel portrays that same necessity with an image of a grapevine. Everyone in Judea would have been familiar with grapevines and their cultivation, for they were a principal crop there; the temple wall had a golden grapevine affixed to it. That could have been the wall past which Jesus and his disciples were walking when Jesus first gave this instruction on Maundy Thursday night. In spite of his impending death, disciples must stay connected to him whom, as today's collect says, "truly to know is everlasting life."

Rev. Stephen Weissman
Saint Louis, Missouri



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

christchurchcape.org