

# Holy Eucharist

The Fifth Sunday of Easter

Sunday, May 2, 2021

## Liturgy of the Word

### Entrance Rite

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

### Hymn

*Jesus is Lord of all the earth*

Hymnal 178

The musical score is written in G major (one sharp) and 4/4 time. It consists of a vocal line and a piano accompaniment. The vocal line includes a descant, a refrain, and a final ending. The piano accompaniment provides harmonic support for the vocal line.

*Descant*  
Al - le - lu - ia, al - le -

*Refrain*  
Al - le - lu - ia, al - le - lu - ia! Give thanks to the  
lu - ia, al - le - lu - ia!  
ris - en Lord. Al - le - lu - ia, al - le - lu - ia! Give  
Praise to his Name. Name.  
Praise to his Name. Name.

*1-4* *Final Ending*

1 Je - sus is Lord of all the earth.  
2 Spread the good news o'er all the earth:  
3 We have been cru - ci - fied with Christ.  
4 Come, let us praise the liv - ing God,

He is the King of crea - tion.  
 Je - sus has died and has ris - en.  
 Now we shall live for ev - er. Al - le -  
 joy - ful - ly sing to our Sa - vior.

*Repeat Refrain*

*The descant may be sung after stanzas 3 and 4.*

*All standing, the Celebrant says*

Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

*The Celebrant says the Collect for Purity*

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 sung, all standing*

1. Glo - ry to God in the high - est, and  
 peace to his peo - ple on earth. 2. Lord God, heaven - ly  
 King, al - might - y God and Fa - ther, we wor - ship you, we  
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
 take a - way the sin of the world: have mer - cy

on us; 5. you are seated at the right hand of the Fa-ther: re -  
 ceive our prayer. 6. For you a - lone are the Ho - ly One,  
 you a - lone are the Lord, 7. you a - lone are the Most  
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
 glo - ry of God the Fa - ther. A - men.

### Collect of the Day

*Celebrant*        The Lord be with you.  
*People*            And also with you.  
*Celebrant*        Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

### First Reading

Acts 8:26-40

*All sit.*

A Reading from the Acts of the Apostles.

An angel of the Lord said to Philip, “Get up and go toward the south to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to

worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it 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.

## **Psalm**

*Remain seated.*

**Psalm 22:24-30**

BCP p. 610

- 24 My 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.

## Second Reading

1 John 4:7-21

A Reading from the First letter of John.

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.

### Sequence

All stand.

In Christ there is no East or West

Hymnal 529

*Unison or harmony*

The musical score is written for three voices (1, 2, 3) and piano accompaniment. It consists of three systems of music. Each system has a vocal line with three parts and a piano accompaniment line. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are as follows:

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.

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## Gospel Acclamation

Easter Vigil

Chant, Mode VI  
arr. Tom Nichols

REFRAIN (cantor alone, then ALL)

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

### Holy Gospel

John 15:1-8

*All stand.*

*Priest*           The Holy Gospel of our Lord Jesus Christ according to John.  
*People*           Glory to you, Lord Christ.

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."

*Priest*           The Gospel of the Lord.  
*People*           Praise to you, Lord Christ.

### Sermon

### Nicene Creed

*All stand.*

We believe in one God,

the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary,  
and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

## **Prayers of the People**

*All remain standing.*

Let us pray for the Church and for the world.



The Presider: Let us pray to God with the confidence of baptismal daughters and sons who stand in the light of the resurrection calling upon God through the power of the Holy Spirit.

The Leader: Let us pray for the Church throughout the world in all its many expressions that it may be filled with the new life of the Risen Crucified Christ. We pray especially for the Anglican Communion, for our own Episcopal Church, for our own diocese of Indianapolis, its people, parishes, and programs, and for our companion dioceses of Bor and Brasilia. Lord in your mercy,

The People: *Hear our prayer.*

The Leader: We pray for all the newly baptized who have been united to us in the one body of Christ that transcends boundaries of time, social status, and denomination. Help each individual Christian to give witness to the unity of the Church in Jesus Christ in how they treat one another in the love Jesus commanded us to share. Lord, in your mercy,

The People: *Hear our prayer.*

The Leader: We pray for all the people of this world for whom our Savior gave up his life that we might know the peace, justice, forgiveness, and love of God. Help the peoples and nations of the world commit themselves to turn from the ways of war, cruelty, oppression, and prejudice. Guide the leaders of all nations toward dialogue and away from confrontation, toward reconciliation and away from violence, toward inclusion and away from exclusion. And reshape the hearts of all people everywhere who see some group as their enemies to recognize in these enemies the same humanity God has given to all of us. Lord, in your mercy,

The People: *Hear our prayer.*

The Leader: We pray for all who suffer in any way, especially the sick, the homeless, the dying, and those who are alone. We remember especially \_\_\_\_\_, and all others we might name \_\_\_\_\_. Give all those who suffer healing in the

resurrection power of Christ Jesus our Lord. Lord, in your mercy,

The People: *Hear our prayer.*

The Leader: We pray for all who have died and now rest with God in eternity. We remember especially those whom we hold close to our hearts \_\_\_\_\_. Give them peace and give us hope through the resurrection of Jesus, that the freedom of new eternal life given to us as baptized might even now penetrate and pervade our lives with faith, hope, and love. Lord, in your mercy

The People: *Hear our prayer.*

The Presider: All these things, O God, we bring before you as adult children committed to the world for whom your son gave his life and rose again. This we pray through the power of the Holy Spirit.

The People: *Amen.*

## Confession of Sin

*All kneel.*

*The Celebrant says*

Let us confess our sins to God.

*Silence.*

*Minister and People*

God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.

Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.

*The Priest stands and says*

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

## **Peace**

*All stand.*

*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**

*Announcements may be made at this point in the service.*

## **Holy Communion**


*The Celebrant says*

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. *Hebrews 13:15, 16*


## Offertory Hymn

We know that Christ is raised


Hymnal 296



We know that Christ is raised and dies no more. \_\_\_\_\_  
We share by wa - ter in his sav - ing death. \_\_\_\_\_  
The Fa - ther's splen - dor clothes the Son with life. \_\_\_\_\_  
A new cre - a - tion comes to life and grows \_\_\_\_\_



Em - braced by death he broke its fear - ful hold; \_\_\_\_\_  
Re - born we share with him an Eas - ter life \_\_\_\_\_  
The Spi - rit's pow - er shakes the Church of God. \_\_\_\_\_  
as Christ's new bo - dy takes on flesh and blood. \_\_\_\_\_



and our de - spair he turned to blaz - ing joy. \_\_\_\_\_  
as liv - ing mem - bers of a liv - ing Christ. Al - le - \_\_\_\_\_  
Bap - tized we live with God the Three in One. \_\_\_\_\_  
The u - ni - verse re - stored and whole will sing: \_\_\_\_\_



*Final Ending*

lu - ia! — Al - le - lu - ia! A - men.

Words: John Brownlow Geyer (b. 1932), alt.; Music: Engelberg, Charles Villiers Stanford (1852-1924)

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

The people remain standing.



God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

*The people stand or kneel.*

*The Celebrant continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O Father,

*Celebrant and People*

We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all;  
presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

The image shows a musical score for the word 'Amen'. It consists of two systems. Each system has a vocal line on a single staff and a piano accompaniment on two staves (treble and bass clef). The key signature has one flat (B-flat) and the time signature is 4/4. The vocal line consists of a series of whole notes, each followed by the word 'Amen'. The piano accompaniment provides harmonic support with chords and moving lines in both hands.

*The Celebrant then continues*

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

*People and Celebrant*

Our Father in heaven,  
    hallowed be your Name,  
    your kingdom come,  
    your will be done,  
        on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
    as we forgive those  
        who sin against us.  
Save us from the time of trial,  
    and deliver us from evil.  
For the kingdom, the power,  
    and the glory are yours,



now and for ever. Amen.

## Breaking of the Bread

*A period of silence is kept.*

*Antiphon*  
*Cantor, then all*



The dis - ci - ples knew the Lord Je - sus in the break - ing

*Fine Verses*



— of the bread. 1. The bread which we break, Al - le - lu -  
2. One bo - dy are we, Al - le - lu -

*All repeat Antiphon*



ia, is the com - mun - ion of the Bod - y of Christ.  
ia, for though - ma - ny we share one bread.

*The Celebrant says*

The Gifts of God for the People of God.

*All baptized persons are welcome to receive Holy Communion.*

# Communion Hymn

*This Is My Body*

LEVAS 155

This is my bod - y — giv - en up for you, — this is my  
blood — poured out for you. — This is my bod - y — giv - en  
up for you, — this is my blood — poured out for you. —

The musical score is written in 6/8 time with a key signature of one flat (Bb). It consists of three systems, each with a vocal line and piano accompaniment. The piano accompaniment features a steady eighth-note bass line and chords in the right hand. The lyrics are placed below the vocal line, with hyphens indicating syllables that span across bar lines.

Bod-y of Christ, A - men, Blood of

Christ, A - men, Bod-y of Christ,

A - men, Blood of Christ, A - men.

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

Almighty and everliving God,  
we thank you for feeding us

with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

### **Blessing**

*The priest blesses the people, saying*

May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. *Amen.*

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. *Amen.*

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

# Recessional Hymn

Muchos resplandores [Many are the light beams]

WLP 794

1. Mu - chos res-plan - do - res, só - lo u - na luz; es la  
 2. Mu - chas son las ra - mas, un ár - bol hay, y su  
 1. Man - y are the light-beams from the one light. Our one  
 2. Man - y are the bran - ches of the one tree. Our one

luz de Cris - to. Mu - chos res-plan - do - res,  
 tron - co es Cris - to. Mu - chos son los tron - cos,  
 light is Je - sus. Man - y are the light-beams  
 tree is Je - sus. Man - y are the bran - ches

só - lo u - na luz que nos ha - ce u - no.  
 un tron-co hay y en el so - mos u - no.  
 from the one light; we are one in Christ.  
 of the one tree; we are one in Christ.

3. Muchos son los dones, uno el amor:  
 el amor de Cristo.  
 Muchos son los dones, uno el amor  
 que nos hace uno.

3. Many are the gifts giv'n, love is all one.  
 Love's the gift of Jesus.  
 Many are the gifts giv'n, love is all one;  
 we are one in Christ.

4. Muchas las tareas, uno el sentir,  
 el sentir de Cristo.  
 Muchas las tareas, uno el sentir  
 que nos hace uno.

4. Many ways to serve God, the spirit is one;  
 servant spirit of Jesus.  
 Many ways to serve God, the spirit is one;  
 we are one in Christ

5. Muchos son los miembros, un cuerpo hay, ese cuerpo es Cristo.  
Muchos son los miembros, un cuerpo hay y en El somos uno.
5. *Many are the members, the body is one; members all of Jesus.*  
*Many are the members, the body is one; we are one in Christ.*

## Dismissal

*Celebrant* Alleluia, alleluia. Let us go forth into the world, rejoicing in the power of the Spirit.

*People* Thanks be to God. Alleluia, alleluia.

## A Note on Today's Readings

*The Fifth Sunday of Easter—Year B*

Welcome to our parish. On the final Sundays of Easter, our attention is directed to the results in our lives of Jesus' dying and rising: the results of Baptism and Eucharist. The Gospel reading today describes our life in Christ. That life is characterized by our love for Jesus as the ground of our faithfulness. We are as intimately bound up in the life of the risen Jesus as the branches of a plant, drawing our new life directly from him.

Like a vine growing new branches, the early Church began to spread beyond Jerusalem almost immediately, bound together in Christ's love and led by the Spirit. In today's reading from Acts, Philip, one of the seven ordained with Stephen, preaches the Gospel to an official of the Queen of Ethiopia. This preaching was prompted by the official's reading of the "Suffering Servant" passage from Isaiah (52:13-53:12). The Ethiopian is converted and baptized on the spot.

Today's reading from First John carries on his theme of our share in God's self-giving love (*agape*). We are to reflect in our own living and ministry that same love which was manifested to us in Jesus' dying and rising. This is the life he shares with us.

We, the People of God, gather in Eucharist to remember and share the story of God's love for us. Our actions in Eucharist are a liturgical expression of self-giving love toward God and others. As we receive Holy Communion, God implants in us Jesus' own life and equips us to extend the divine love to all people in concrete actions of ministry and proclamation.

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