

Holy Eucharist, Rite II

Announcements

The people take their seats

Prelude

Love Divine

Dawson Willames

Opening Hymn #182

All stand as are able

Christ is alive!

(Truro)

1 Christ is a - live! Let Chris - tians sing. His cross stands
2 Christ is - a - live! No long - er bound to dis - tant
3 Not throned a - bove, re - mote - ly high, un - touched, un -
4 In ev - ery in - sult, rift, and war where co - lor,
5 Christ is a - live! His Spi - rit burns through this and

1 emp - ty to the sky. Let streets and homes with
2 years in Pal - es - tine, he comes to claim the
3 moved by hu - man pains, but dai - ly, in the
4 scorn or wealth di - vide, he suf - fers still, yet
5 ev - ery fu - ture age, till all cre - a - tion

1 prais - es ring. His love in death shall nev - er die.
2 here and now and con - quer ev - ery place and time.
3 midst of life, our Sa - vior with the Fa - ther reigns.
4 loves the more, and lives, though ev - er cru - ci - fied.
5 lives and learns his joy, his jus - tice, love, and praise.

The Liturgy of the Word

Celebrant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

Glory to God: Gloria in excelsis
All remain standing as able

#S-280

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 seat - ed 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.

The 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.

People **Amen.**

The Lessons

The people sit

The First Lesson: Acts 8:26-40

Reader A reading from the book of 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 the 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.**



24 My praise is of him in the great as-sembly; *
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 be-fore 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 be-fore 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 un-born *
the saving deeds that he has done.

The Second Lesson: I John 4:7-21

Reader 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.**

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.

8

The Gospel: John 15:1-8

Celebrant The Holy Gospel of our Lord Jesus Christ according to St. 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."

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

The Nicene Creed

Celebrant and People together, all standing

**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:
*was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.*
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*,
who with the Father and the Son is worshiped and glorified.
who 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.**

The Prayers of the People

The Leader and People pray responsively

Leader Rejoicing in the mighty acts of God who has delivered his people from sin and death through the resurrection of Jesus Christ, Let us lift our voices and pray,

Leader Risen Lord,
People **Hear our Prayer.**

Leader Let us give thanks to God for the multitude of blessings he showers upon us:

For our lives and for those whom we love,
For the beauty of this home God has created for us,
For our families and our friendships,
Let us give thanks to the God of Life.

Special intentions are offered silently or aloud.

Leader Risen Lord,
People **Hear our Prayer.**

Leader Let us pray for the Church, that it may carry forward the redemptive works of God:
For our clergy and our bishops,

For the many lay people who serve the church,
And serve the world through the church.
For those gathered here in worship and prayer.

Special intentions are offered silently or aloud.

Leader Risen Lord,
People **Hear our Prayer.**

Leader Let us pray for the those recently baptized, especially Bryson Lane McWilliams, that the joy of Easter may ever grow within them, and that the Spirit may guide them in lives of active faith.

Special intentions are offered silently or aloud.

Leader Risen Lord,
People **Hear our Prayer.**

Leader Let us pray for the nations and peoples of the world, that the powers that oppress and destroy may decline, and that justice, peace, and prosperity be lifted up. We pray for those affected by disaster and war, especially the people of Sudan, South Sudan, Ukraine, Russia, Israel, Gaza and Occupied West Bank.

Special intentions are offered silently or aloud.

Leader Risen Lord,
People **Hear our Prayer.**

Leader Let us pray for those who are sick, those who suffer, and those who struggle:

That the hope born of Easter give them peace, acceptance and renewal, and that through their struggles they may come into closer communion with the God who redeems and restores.

Special intentions are offered silently or aloud.

Leader Risen Lord,
People **Hear our Prayer.**

Leader Let us pray for those who have died, especially Ann Vavarich, in whose memory the altar flowers are given:

May those who have died in the hope of the resurrection be at rest in the arms of God, and may we who are living come to trust and to live in faith that at the last day we shall be raised up and see Christ face to face.

Special intentions are offered silently or aloud.

Leader Risen Lord,
People **Hear our Prayer.**

Celebrant Hasten, O Father, the coming of your kingdom; and grant that we your servants, who now live by faith, may with joy behold your Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate.

People **Amen.**

Confession of Sin

Celebrant Let us confess our sins against God and our neighbor.

All kneel as are able. Silence may be kept.

All **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.
 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.
 For the sake of your Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in your will,
 and walk in your ways,
 to the glory of your Name. Amen.

Celebrant 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.

People **Amen.**

The Peace

All stand.

Celebrant The peace of the Lord be always with you.

People **And also with you.**

The Holy Communion

Offertory Sentence

Celebrant Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all. *1 Chronicles 29:11*

Offertory Anthem

Chancel Choir

The Gift of Love
 Arr. by Hal H. Hopson
 (b. 1933)

*Though I may speak with bravest fire,
 And have the gift to all inspire,
 And have not love; my words are vain,
 As sounding brass, and hopeless gain.*

*Though I may give all I possess,
 And striving so my love profess,
 But not be giv'n by love within,
 The profit soon turns strangely thin.*

*Come, Spirit, come, our hearts control.
 Our spirits long to be made whole
 Let inward love guide every deed
 By this we worship and are freed*

Doxology

All standing as able

Setting Hymn #618 – Ye Watchers and Ye Holy Ones

Unison

Praise God, from whom all blessings flow; praise him, all creatures

Harmony *Unison*

here be - low; Al - le - lu - ia! Al - le - lu - ia! praise

him a - bove, ye heav'n - ly host: praise Fa - ther, Son, and Ho - ly

Harmony

Ghost. Al - le - lu - ia! Al - le - lu - ia! Al - le

Unison

- lu - ia! Al - le - lu - ia! Al - le - lu - ia!

The Great Thanksgiving

Eucharistic Prayer B with Expansive Language
All stand.

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, God, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Holy Eucharist II, Holy, holy, holy Lord: Sanctus

#S-128

All remain standing as able

Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. 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.

The people stand or kneel as they are able.

Celebrant 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 Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, 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 Savior 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 Jesus 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."

The Holy Eucharist II, Memorial Acclamation: Prayer B

#S-138

Celebrant
Therefore, according to his com - mand, O Fa - ther,
Celebrant and People
We re - mem - ber his death, We pro - claim his re - sur -
rec - tion, We a - wait his com - ing in glo - ry.

Celebrant And we offer our sacrifice of praise and thanksgiving to you, O Savior 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 in the sacrifice of Jesus Christ, through whom we are acceptable to you, 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 the blessed Virgin Mary, the Holy Apostles, St. Faith, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

All **Amen.**

Celebrant And now, as our Savior Christ has taught us, we are bold to say,

All **Our Father, 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,
and the power, and the glory,
for ever and ever. Amen.**

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Celebrant Alleluia. Christ our Passover is sacrificed for us

People **Therefore let us keep the feast. Alleluia.**

Fraction Anthem: Be known to us

#S-171



Be known to us, Lord Je - sus, in the break - ing of the bread.



1. The bread which we break, al - le - lu - ia,



is the com - mun - ion of the bo - dy of Christ. [Ant.]



2. One bo - dy are we, al - le - lu - ia,

for though man - y we share one bread. [Ant.]

Celebrant The Gifts of God for the People of God.

**All baptized Christians are welcome to join us in Holy Communion.
If you are unable to come to the altar, please let the usher know, and communion will be brought to you, or a blessing given to you, at your seat.**

Communion Hymn #513

*Like the murmur of a dove's song
(Bridegroom)*

1 Like the mur - mur of the dove's song, like the
2 To the mem - bers of Christ's Bo - dy, to the
3 With the heal - ing of di - vi - sion, with the

chal - lenge of her flight, like the vig - or of the
branch - es of the Vinc, to the Church in faith as -
cease - less voice of prayer, with the power to love and

wind's rush, like the new flame's ea - ger
sem - bled, to her midst as gift and
wit - ness, with the peace be - yond com -

might: come, — Ho - ly Spi - rit, come.
sign: come, — Ho - ly Spi - rit, come.
pare: come, — Ho - ly Spi - rit, come.

After communion a period of silence is observed.

Celebrant Let us pray
All **Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. Amen.**

The Blessing



1 We know that Christ is raised and dies no more. _____
2 We share by wa - ter in his sav - ing death. _____
3 The Fa - ther's splen - dor clothes the Son with life. _____
4 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 - tised we live with God the three in One. _____
The u - ni - verse re - stored and whole will sing: _____



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

Dismissal

Celebrant Jesus is Risen from the dead.
People **Jesus is Risen indeed!**
Celebrant Jesus will never leave us nor forsake us
People **Nothing can separate us from the love of God.**
Celebrant Therefore, let us go forth rejoicing in the power of God's Spirit. Alleluia! Alleluia!
People **Thanks be to God. Alleluia! Alleluia!**

Postlude

Improvisation on Lasst runs erfreuen

Notes on cover art:

Eastern Orthodox icon of Jesus Christ as the True Vine, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=55553>

Original source:

[http://commons.wikimedia.org/wiki/File:Christ the True Vine icon \(Athens, 16th century\).jpg](http://commons.wikimedia.org/wiki/File:Christ_the_True_Vine_icon_(Athens,_16th_century).jpg)

Title: **Eastern Orthodox icon of Jesus Christ as the True Vine**

Date: 16th Century

Artist: Kelly Latimore

Location: Byzantine and Christian Museum, Athens, Greece

The renowned fifteenth-century Cretan iconographer Angelos Akotantos (d.1450) painted the icon Christ the Vine during a pivotal and turbulent period of the Church's history. The collapse of the Byzantine Empire was imminent, leading to a contentious Church council in the cities of Ferrara and Florence (c.1438–45) where leaders strove to unify the Eastern and Western Church. Today, the icon is sequestered in a Cretan monastery; but, like all icons, many versions exist, including this one in the Byzantine Museum in Athens (Mantas 2003: 355–56).

The large figure of Christ with extended arms is seated at the nexus of the intertwined branches, establishing him as the common root and life of the Church (John 15:1–8). An open book, inscribed with excerpts from John 15, is superimposed on the Christ figure at the centre of the icon, suggesting the Word's centrality. St Peter and St Paul, perhaps representing the two branches of the Church, East and West (Vassilaki 2013–14: 115), are prominently positioned on either side of Christ. They are seated higher than the other apostles while the evangelists sit to Christ's immediate left and right, dialoguing in pairs. The remaining apostles, like Christ, hold open books and scrolls—their eyes fixed on him. The hanging fruit symbolizes the continuation of the faithful: as they abide in Christ so too he abides in them (John 15:4).

These direct, visual references to unity are built upon an indirect reference to another well-known type of image, The Tree of Jesse (twelfth century onwards). The latter depicts the lineage of Christ: it begins with King David's father, Jesse, as its root (Isaiah 11:1); various prophets are its branches; and Mary and the Christ child appear at its centre. Such references to the Jesse Tree in the icon of Christ the Vine subtly suggest further layers of unity—not only between the branches of the divided Church, but also between the Church and Israel and thus between the Testaments, for it is as the 'true vine' of Israel (John 15:1) that Christ brings life to the Church (John 15:5).

This larger continuity between the Testaments makes a further claim on the Eastern and Western Church to remain united in obedience to Christ (John 15:9–10). 'Love is the fulfilling of the law' (Romans 13:10). Jesus shows what sacrifice such love must entail, for 'greater love has no man than [that he] lay down his life for his friends' (John 15:13). East and West, like Jesus's first disciples, must love one another in a sacrificial existence if they are to be true branches of the true vine (John 15:12, 17).

---Stephen M. Garrett. 2019. 'Cultivation', in **The Visual Commentary Of Scripture** ed. by Ben Quash. (London: The Visual Commentary on Scripture Foundation).

<https://thevcs.org/subversive-horticulture#cultivation>

Music Credits:

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Gloria: *Glory to God (Canticle 20)*, #280 from *The Hymnal 1982*, Service Music — Music: Robert Powell (b. 1932), rev.

Psalm setting: Copyright © 1979 Robert Knox Kennedy (b. 1945).

Gospel Hymn: *In Christ there is no East or West*, #529 from *The Hymnal 1982* — Words: John Oxenham (1852-1941), alt. Music: *McKee*, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949).

Offertory Anthem: *The Gift of Love*, arranged by Hal H. Hopson (b. 1933).

Doxology: *Ye watchers and ye holy ones*, #618 from *The Hymnal 1982* — Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

Sanctus: *Holy, Holy, Holy Lord, God of power and might*, #128 from *The Hymnal 1982*, Service Music — Music: William Mathias (1934-1992).

Memorial Accl.: *Therefore, according to his command*, #138 from *The Hymnal 1982*, Service Music — Music: McNeil Robinson II (b. 1943).

Fraction Anthem: *Be known to us, Lord Jesus*, #171 from *The Hymnal 1982*, Service Music - Music: *Mode 6* Melody; adapt. Mason Martens (1933-1991). Copyright © 1971 Mason Martens.

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Closing Hymn: *We know that Christ is raised and dies no more*, #296 from *The Hymnal 1982* — Words: John Brownlow Geyer (b. 1932), alt. Music: *Engleberg*, Charles Villiers Stanford (1852-1924).

Ministers of the Liturgy

Celebrant & Preacher: The Rev. James R. Stambaugh, Rector

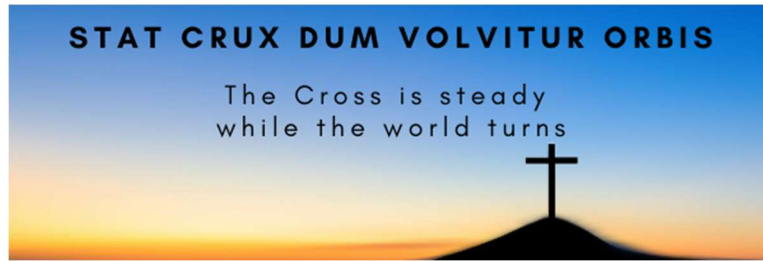
Minister of Music: Jamie Wilcutts

Reader/Intercessor: Jean Gentile

Chalice Bearer: Nancy Haas

Live-Stream Technician: Katie Gentile

Altar Guild: Patty Wertz



Dear Visitor,

You are more than welcome here. This is a place to belong. There are many ways to connect at Holy Apostles. Please feel welcome to introduce yourself to greeters or clergy. We are more complete because you are here. Thank you for spending time with us!



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