

HARCOURT PARISH EPISCOPAL CHURCH

MAY 2, 2021

SEASON OF EASTER

Prelude

Opening Sentence

Officiant: Alleluia! Christ is Risen!

Response: The Lord is risen indeed, alleluia!

Gloria #S 280 *Sung together muted*



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

Collect of the Day

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

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.

Psalm 22:24-30, Tone S415 Hymnal 1982

The Psalm is chanted responsively: 2 verses by the cantor, then 2 verses by the people (muted).



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

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.

Alleluia Tract #848, *Wonder Love and Praise* *stand as you are able*
Cantor sings first time through, congregation repeats twice.



The Gospel, John 15:1-8

Reader: The Holy Gospel of our Lord Jesus Christ according to John.

All: 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.”

Reader: The Gospel of the Lord.

All: Praise to you, O Christ.

The Sermon

Hymnal 1982 #529 “In Christ there is no East or West”

The musical score is written for a single melodic line (treble clef) and a bass line (bass clef). The key signature has one flat (B-flat), and the time signature is 4/4. The melody is simple and hymn-like, with a steady rhythm. The lyrics are printed below the notes, with three verses indicated by numbers 1, 2, and 3. The first verse is the most common, and the second and third verses are variations. The score ends with a double bar line.

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

3
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

6
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.

Hymnal 1982 529

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

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

The Nicene Creed *said together muted, stand as you are able*

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 *Leader and People pray responsively*

Let us confidently bring before God the needs of our world and ask God for renewal, saying: "The Lord is risen indeed, Alleluia!"

The apostles received the Holy Spirit and the grace to lighten the burdens of one another's lives. May the church be faithful in this gift. May all the baptized live with abundant compassion, especially for those shut out from society. We pray for agencies of service. Alleluia, Christ is risen,

People The Lord is risen indeed, Alleluia.

Christ calls us blest who have not seen, yet believe. May more and more of God's people, and all the created order, become signs of the resurrection in the world, and may our faith give courage to the doubting. Alleluia, Christ is risen,

People The Lord is risen indeed, Alleluia.

We are strengthened by Christ's resurrection to share the power of the Spirit with all the suffering. We pray for those in any need. May the power of Christ's resurrection give life to all who have little reason to hope. Alleluia, Christ is risen,

People The Lord is risen indeed, Alleluia.

For all who have died and all who mourn, that death may have no more power over us and that grief will turn to consolation. Alleluia, Christ is risen,

People The Lord is risen indeed, Alleluia.

May that morning star which never sets, Christ our light, find us burning with charity until the world is enlightened with love. Alleluia, Christ is risen,

People The Lord is risen indeed, Alleluia.

The Celebrant adds a concluding Collect.

Hymnal 1982 #192 "This joyful Eastertide" (Diocese of Ohio video)

Unison or harmony

1 This joy - ful Eas - ter - tide, a - way with sin and
2 Death's flood hath lost its chill, since Je - sus crossed the
3 My flesh in hope shall rest, and for a sea - son

sor - row! My Love, the Cru - ci - fied, hath
riv - er: Lord of all life, from ill my
slum - ber, till trump from east to west shall

Refrain
sprung to life this mor - row.
pass - ing life de - liv - er. Had Christ, that once was
wake the dead in num - ber.

slain, ne'er burst his three-day pri - son, our faith had been in

vain; but now is Christ a - ris - en, a - ris - en, a -

ris - en, a - ris - en.

Words: George R. Woodward (1848-1934), alt., Copyright © by permission of A.R. Mowbray & Co. Ltd. All rights reserved. Used with permission.
 Music: *Vruechten*, melody from *Psalmen*, 1685, harm. Charles Wood (1866-1926)

Lord's Prayer

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.

Blessing

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

The Dismissal

Celebrant Alleluia, Alleluia! Go in peace to love and serve the Lord!
People Thanks be to God, Alleluia! Alleluia!

Postlude

Prayer List

For Those Who Do God Work: Clarke, Jess (in discernment) * Alex (seminarian) * Cuttington University * Episcopal Relief and Development * Winter Sanctuary * A Hand at Home * HopeNow * Freedom Center * New Directions * Head Start * Hospice * Humane Society * Interchurch * Habitat for Humanity * NAMI

For the Sick/in Need: Addie, Andrew & Loretta, April & Kent & Rhen, Ben, Bill & Loni, Bruce, Carol, Chester, Clayton, Clifford, Colleen, David, Earl, Elda, Harry, Holden & Jenna & Alex, Hunter, Jack, Jane, Jayne & LeGrand, Julia, Justin, Kevin, Laurie, Leon, Lewis, Lori & Donna, Maddie, Marc & Family, Mary, Mary, Meg, Mike, Nicholas, Pam, Pat & Bill, Phil, Roger, Sharon, Sher, Stacey, Teri, Theresa, Tim, Tina, Tony, Trish, Veronica

For Those Who Have Died

Announcements

No Wednesday, May 5, Service Please join us the following Wednesday.

In-person Services Weekly in-person services are Wednesdays at 12:15pm (inside) and Sundays at 4:30pm (outside). Reservations are encouraged and schedule is subject to change.

Canterbury Events Sundays 8pm--Night Prayers and Check-in; Wednesdays 8pm--Bible Study.
Zoom: 496 561 5003.

Evening Prayer Gather online at 5pm Monday through Friday.

Centering Prayer Gather online at 4:30pm Wednesday.

Virtual Pastoral Support Your priest can be reached using her direct office phone number: 740-427-5353. Please leave a voice message and she will return your call.

Harcourt Parish, a historic Episcopal congregation, is a prayerful, thoughtful, serving community. We worship in the Church of the Holy Spirit, the chapel of Kenyon College. Fed here by Word and Sacrament, we go out—some to the college, some to the village and county, some to the larger Church and world—as heralds of Christ’s peace and love.

We joyfully practice the Episcopal Church’s Baptismal Covenant, which calls us to “respect the dignity of every human being.” Seeker or believer or both or neither, from the Kenyon Community or beyond, straight or LGBTQ+, single or partnered, married or divorced, progressive or conservative or apolitical, of any ability, of any racial or ethnic or national identity—you are welcomed as part of God’s diverse creation.

Texts from the 1979 *Book of Common Prayer*.

Harcourt Parish Episcopal Church
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