



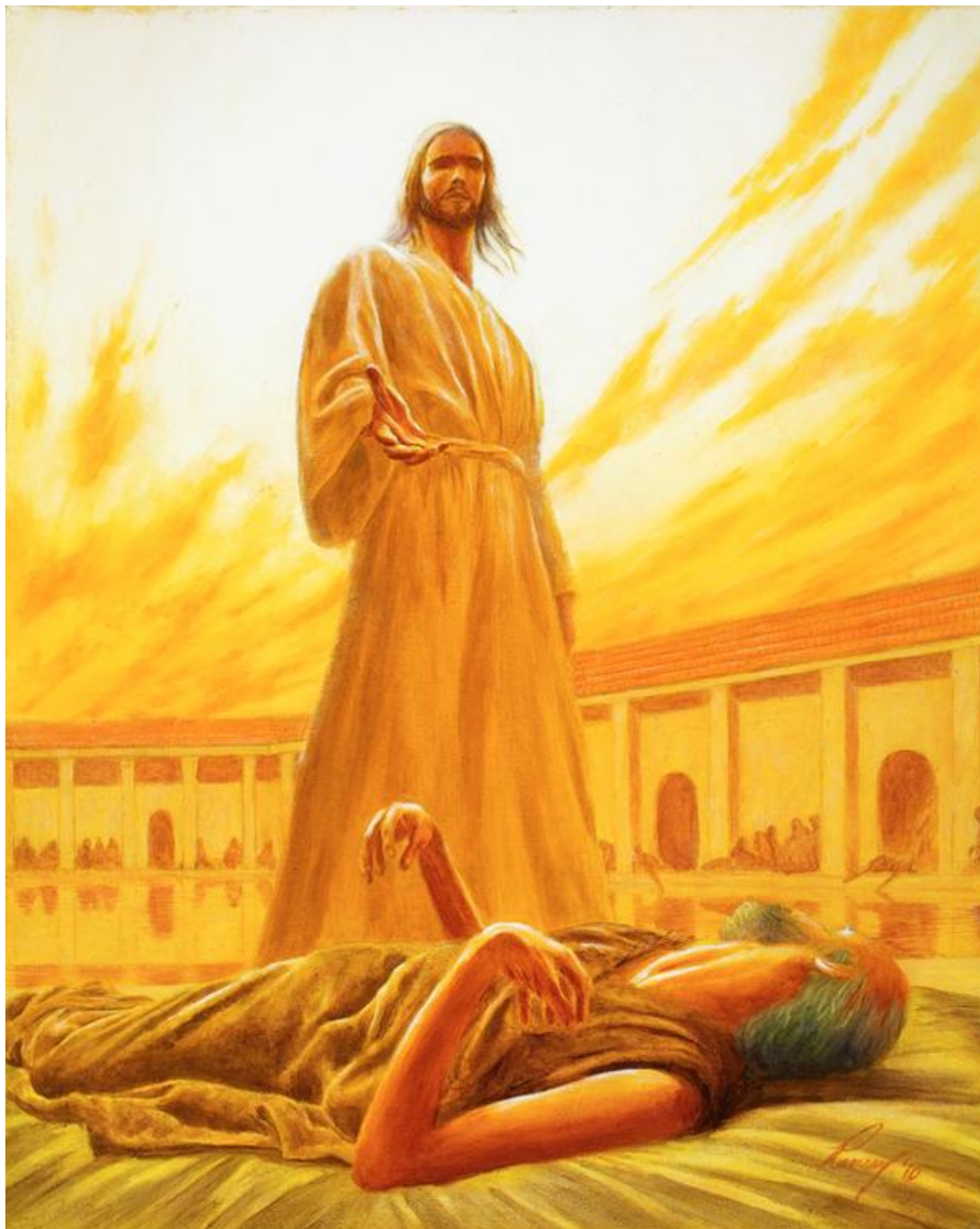
# St. Wilfrid of York

The Episcopal Church in Huntington Beach

*St. Wilfrid's is a Christian community seeking to know and unconditionally share God's unfailing love.*

## Sixth Sunday of Easter

22 MAY 2022, 10:30 AM



# Voluntary Aria

Edwin T. Childs

- We invite and encourage your participation in this community. Please join in the spoken responses and hymns shown in the service bulletin.-

*Please stand as you are able when the procession enters the nave.*

## Hymn 296 The day of resurrection

ELLACOMBE

*Descant*

3 Now let the heavens be joy - ful, let earth her song be - gin,

1 The day of re - sur - rec - tion! Earth, tell it out a - broad;  
2 Our hearts be pure from e - vil, that we may see a - right  
3 Now let the heavens be joy - ful, let earth her song be - gin,

the round world keep high tri - umph, and all that is there - in;

the Pass - o - ver of glad - ness, the Pass - o - ver of God.  
the Lord in rays e - ter - nal of re - sur - rec - tion light;  
the round world keep high tri - umph, and all that is there - in;



let all things seen and un - seen their notes to - geth - er blend,  
 From death to life e - ter - nal, from earth un - to the sky,  
 and, lis - tening to his ac - cents, may hear so calm and plain  
 let all things seen and un - seen their notes to - geth - er blend,  
 for Christ the Lord is ris - en, our joy that hath no end.  
 our Christ hath brought us o - ver with hymns of vic - to - ry.  
 his own "All hail!" and, hear - ing, may raise the vic - tor strain.  
 for Christ the Lord is ris - en, our joy that hath no end.

-The *opening acclamation* is the greeting of the people by the presider and their response, which begins the service. Its purpose is to bring the congregation corporately into dialogue with the presider and set a tone for the celebration.-

## Opening Acclamation

*Presider:* Alleluia. Christ is risen.  
*People:* **The Lord is risen indeed. Alleluia.**  
*Presider:* Alleluia. Christ is risen.  
*People:* **The Lord is risen indeed. Alleluia.**  
*Presider:* Alleluia. Christ is risen.  
*People:* **The Lord is risen indeed. Alleluia.**  
*Presider:* There is one Body and one Spirit;  
*People:* **There is one hope in God's call to us;**  
*Presider:* One Lord, one Faith, one Baptism;  
*People:* **One God and Father of all.**

# Glory to God



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.

-A *Collect* is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People.-

## The Collect of the Day

*Presider:* The Lord be with you.

*People:* **And also with you.**

*Presider:* Let us pray.

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE LITURGY OF THE WORD

-The *liturgy* is God's community gathered to actively share the Word and the Eucharist.

*Please be seated.*

### The First Lesson Acts 16:9-15 (NRSV)

A reading from the Acts of the Apostles.

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." When he had seen the

vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

The Word of the Lord.

*People:*       **Thanks be to God.**

-The Book of Common Prayer has always placed great importance on the *Psalms* in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy.-

## **Psalm 67**

**May God be merciful to us and bless us, \***  
**show us the light of his countenance and come to us.**

**Let your ways be known upon earth, \***  
**your saving health among all nations.**

**Let the peoples praise you, O God; \***  
**let all the peoples praise you.**

**Let the nations be glad and sing for joy, \***  
**for you judge the peoples with equity**  
**and guide all the nations upon earth.**

**Let the peoples praise you, O God; \***  
**let all the peoples praise you.**

**The earth has brought forth her increase; \***  
**may God, our own God, give us his blessing.**

**May God give us his blessing, \***  
**and may all the ends of the earth stand in awe of him.**

-Epistle, meaning letter, was a primary form of written communication in the ancient world. Many of the New Testament books were originally written as letters to churches or individuals.-

## Epistle Revelation 21:10, 22-22:5 (NRSV)

A reading from the Revelation to John.

In the spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day-- and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

The Word of the Lord.

*People:*      **Thanks be to God.**

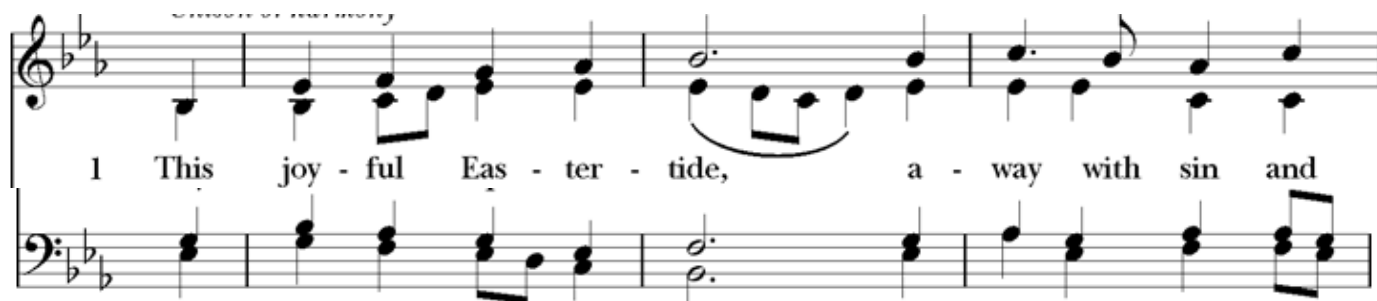
-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

*Please stand as you are able.*

## Sequence Hymn 192

This joyful Eastertide

VRUECHTEN



sor - row! My Love, the Cru - ci - fied, hath

*Refrain*

prung to life this mor - row. Had Christ, that once was  
pass - ing life de - liv - er.

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.

-The Gospel is comprised primarily of the words Christ himself spoke, and so we stand out of reverence for the good news that



has been brought for us and all people.-

## **Gospel** John 5:1-9 NRSV

*Gospeler:* ✠ The Holy Gospel of our Lord Jesus Christ according to John.

*People:* **Glory to you, Lord Christ.**

After Jesus healed the son of the official in Capernaum, there was a festival of the Jews, and Jesus went up to Jerusalem.

Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids-- blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me." Jesus said to him, "Stand up, take your mat and walk." At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath.

The Gospel of the Lord.

*People:* **Praise to you, Lord Christ.**

-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-

## **The Sermon**

The Rev. Steven P. Swartzell  
Associate Rector

*A period of silent reflection follows the homily.*

## **The Nicene Creed** *All stand and say together.*

**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 of 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 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 worshipped 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.

## Intercessory Prayers

*Leader:* Sisters and brothers, do not let your hearts be troubled, and do not let them be afraid. The God of Peace has prepared for us such good things which surpass our understanding, so let us rejoice, saying, "Let the peoples praise you, O God; let all the peoples praise you.

By the gift and power of the Holy Spirit, teach your Church to walk in the ways of Jesus. May the gospel be found in our minds, in our hearts, and on our lips.

*Silence*

Let the people praise you, O God;

*People:* **Let all the peoples praise you.**

*Leader:* Let the nations be glad and sing for joy, for you judge the peoples with equity and guide all the nations upon the earth. We look for the day, O God, when all the peoples will gather around your throne in praise and worship.

*Silence*

Let the people praise you, O God;

*People:* **Let all the peoples praise you.**

*Leader:* O God from whom all good proceeds: bless the earth to bring forth her abundance. Guide all your people to honor you by caring for your creation.

*Silence*

Let the people praise you, O God;

*People:* **Let all the peoples praise you.**

*Leader:* Give to our world, O God, your peace. Shine the light of your love on those places that are plagued by gangs and violence, hatred and sadness. O God, we especially lift up those impacted by the war in Ukraine, and all those whose human rights are being threatened. Be merciful to us and bless us.

*Silence*

Let the people praise you, O God;

*People:* **Let all the peoples praise you.**

*Leader:* Almighty God, let your ways be known upon the earth, your saving health among all nations. Give to the sick and suffering a taste of the water of life. We pray especially for Nancy, Marianne, Jason, Christian and Tom.

*Silence*

Let the people praise you, O God;

*People:* **Let all the peoples praise you.**

*Leader:* Grant us, O God, by your great mercy, entrance into your heavenly kingdom where we might worship at your throne, see you face to face, and reign with you for ever and ever. This morning, we especially pray for Maude and Natalie.

*Silence*

Let the people praise you, O God;

*People:* **Let all the peoples praise you.**

## **Prayers of the People**

*In Our Prayers:* The Barnes Family, May Breault, Alex Brown, Matt Brown, Tom Carpenter, Robert Cherpès, Bob DeJong, The Geiger Family, Leith George, Madelyn Grace, Tina Grace, The Grover Family, Ed & Diana Hill, Chris Hornyak, Louise Lambden, Ginger Leachman, Gloria MacLeod, Teri McCoy, Betty McNulty, Jennifer Nunn, Dan O'Brien, Lucy O'Connell, Ann Ortt, Tracy Quigley, George Ranney, Patricia and Noé Roman, Dal Rhoads, Jim Schweitzer, Mary Smith-Wright, Marianne Sparks, Dave Theisen, Zaida Tolton, Tom Wesley, Betty Wilcox, Peter Wilson, Christopher York.

-The Peace is an extension of Christian greeting and teaching to love our neighbour as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. We greet one another in the name of the Lord. -

## Passing of the Peace

*Priest:* The peace of Christ be always with you.

*People:* **And also with you.**

*Then the People may greet one another in the name of the Lord from a safe distance.*

## Announcements and Blessings

### Offertory Sentence

-As continuation of thousands of years of spiritual practice, talent, treasures, and oblations are offered before the altar in our response to God's care and nurture.-

### Offertory Anthem Beautiful River

Shall we gather at the river,  
Where bright angel feet have trod;  
With its crystal tide forever  
Flowing by the throne of God?

Refrain:

Yes, we'll gather at the river,  
The beautiful, the beautiful river;  
Gather with the saints at the river  
That flows by the throne of God.

On the bosom of the river,  
Where the Savior King we own,  
We shall meet and sorrow never,  
'Neath the glory of the throne.  
[Refrain]

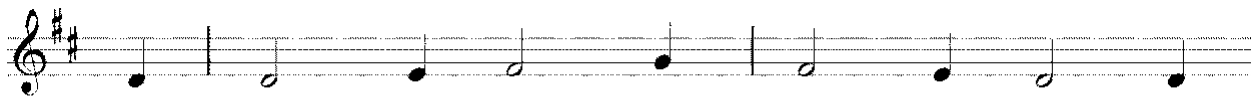
Ere we reach the shining river,  
Lay we ev'ry burden down;  
Grace our spirits will deliver,  
And provide a robe and crown.  
[Refrain]

Soon we'll reach the shining river,  
Soon our pilgrimage will cease;  
Soon our happy hearts will quiver  
With the melody of peace. [Refrain]

Music: Robert Lowry, arr. John Rutter  
Text: Robert Lowry

## Presentation Hymn

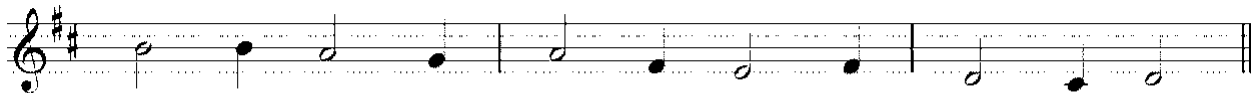
That Easter day with joy was bright



1 That Eas - ter day with joy was bright, the  
2 His ris - en flesh with ra - diance glowed; his  
3 O Je - sus, King of gen - tle - ness, do



1 sun shone out with fair - er light, when, to their long - ing  
2 wound - ed hands and feet he showed; those scars their sol - emn  
3 thou thy - self our hearts pos - sess that we may give thee



1 eyes re - stored, the a - pos - tles saw their ris - en Lord.  
2 wit - ness gave that Christ was ris - en from the grave.  
3 all our days the will - ing tri - bute of our praise.

## THE HOLY COMMUNION

-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism. The *Sursum Corda* (Lift up your hearts) is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."

*Please stand as you are able.*

*Presider:* The Lord be with you.

*People:* **And also with you.**

*Presider:* Lift up your hearts.

*People:* **We lift them to the Lord.**

*Presider:* Let us give thanks to the Lord our God.

*People:* **It is right to give our thanks and praise.**

*Presider:* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, 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 sings this hymn to proclaim the glory of your Name:

-The *Sanctus* echoes the words of the high angles, in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3). The *Benedictus* too comes directly from Scripture as the acclamation that disciples uttered as Jesus entered Jerusalem.-

*Presider and People:*

## Sanctus & Benedictus



The musical score is written on five staves of music. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is simple, with notes corresponding to the lyrics. The lyrics are: "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 music is in a common time signature, with a final double bar line at the end of the fifth staff.

Ho - ly, 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.*

*The Presider:* Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

*Presider and People:*      **Christ has died.**  
   **Christ is risen.**  
   **Christ will come again.**

-The *epiclesis* is the point at which the church, through the voice of the Presider, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and the people who stand around the altar in worship.-

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us ☩ also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. 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. **AMEN.**

-Because saying 'Amen' gives our assent (So be it) to the Eucharistic Prayer, the people's response is called the *Great Amen*.-



# The Lord's Prayer

Albert Hay Malotte

Our Fa - ther, which art in heav - en, hal - lowed be Thy name.

13 Thy king - dom come, Thy will be done on earth as it is in

20 heav - en. Give us this day our dai - ly bread and for - give us our

24 debts as we for - give our debt - ors. And lead us not in - to temp -

29 ta - tion, but de - liv - er us from ev - il, for Thine is the King - dom and the

Pow - er and the Glo - ry, for - ev - er. A - men.

## The Breaking of the Bread

-The *fraction* (*breaking*) of the bread is a crucial link between what has come before and what comes after it. Christ is offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-

*A period of silence is kept. The Presider breaks the consecrated bread.*

**Presider:** Alleluia. Christ our Passover is sacrificed for us;

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

-We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world. -

## Invitation To Communion

**Presider:** We gather around the table of God. It is made ready for those who love God and who want to love God more. So come, you who have much faith and you who have little, you who have been here often, and you who have not been for a long time or ever before, you who have tried to follow and you who have failed. Come. Wherever you are on your journey of faith, the Church welcomes you and Christ invites you to be known, fed and loved here.

These are the Gifts of God, for you the People of God.



Christ our Lord invites to his table all who love him and who seek to live in peace with one another. Any who choose not to receive, but would prefer a blessing, may indicate their desire by crossing their arms across their chest. Gluten-free wafers are available upon request. When receiving the wine, please take the small cup from the tray, drink and then put the empty cup into a second tray that an Acolyte will be holding.

## Communion Hymn765 O blessed spring, where word and sign O WALY WALY

1. O bless - ed spring, where Word and sign em - brace us  
 2. Through sum - mer heat of youth - ful years, un - cer - tain  
 3. When au - tumn cools and youth is cold, when limbs their  
 4. As win - ter comes, as win - ters must, we breathe our  
 5. Christ, ho - ly Vine, Christ, liv - ing Tree, be praised for

in - to Christ the Vine: here Christ en - joins each one to  
 faith, re - bel - lious tears, sus - tained by Christ's in - fus - ing  
 heav - y har - vest hold, then through us, warm, the Christ will  
 last, re - turn to dust; still held in Christ, our souls take  
 this blest mys - te - ry: that Word and wa - ter thus re -

be a branch of this life - giv - ing Tree.  
 rain, the boughs will shout for joy a - gain.  
 move with gifts of beau - ty, wis - dom, love.  
 wing and trust the prom - ise of the spring.  
 vive and join us to your Tree of Life.

## Post Communion Prayer

*Please stand as you are able. After Communion, the Presider invites everyone to prayer.*

*Presider:* Let us pray together:

**God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

*-The blessing is God's promise to go with us as we leave communal worship and return to the world to serve God.-*

## **The Blessing** *The Priest blesses the people.*

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.**



# Hymn 292

O Jesus, crowned with all renown

KINGSFOLD



1 O Je - sus, crowned with all re - nown, since thou the earth hast  
 2 Lord, in their change, let frost and heat, and winds and dews be  
 3 that we may feed the poor a - right, and, gath - ering round thy

trod, thou reign - est and by thee come down hence -  
 given; all fos - tering power, all in - fluence sweet, breathe  
 throne, here, in the ho - ly an - gels' sight, re -

forth the gifts of God. Thine is the health and  
 from the bount - eous heaven. At - tem - per fair with  
 pay thee of thine own: That we may praise thee

thine the wealth that in our halls a - bound, and  
 gen - tle air the sun - shine and the rain, that  
 all our days, and with the Fa - ther's Name, and

thine the beau - ty and the joy with which the years are crowned.  
 kind - ly earth with time - ly birth may yield her fruits a - gain:  
 with the Ho - ly Spi-rit's gifts, the Sa - vior's love pro - claim.

## Dismissal

*Presider:* Let us go in peace to love and serve the Lord. Alleluia! Alleluia!  
 Alleluia!

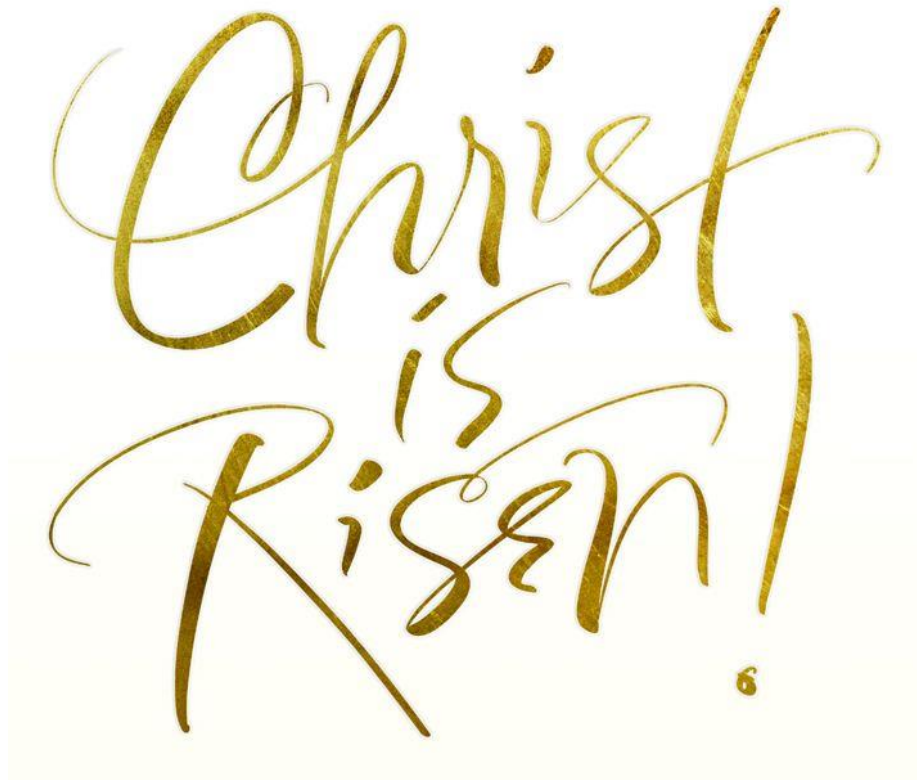
*People:* Thanks be to God. Alleluia! Alleluia! Alleluia!

## Voluntary

Procession

Edwin T. Childs

THE REV. NATHAN BIORNSTAD, RECTOR  
THE REV. STEVEN P. SWARTZELL, ASSOCIATE RECTOR  
THE REV. WILLIAM E. WELLS, ASSOCIATE & MINISTER OF MUSIC  
STEVEN NADOLNY & TOM ZAJAC, LECTORS  
THE ST. WILFRID CHOIR



18631 CHAPEL LANE, HUNTINGTON BEACH, CA 92646, 714.962.7512  
[WWW.STWILFRIDSCHURCH.ORG](http://WWW.STWILFRIDSCHURCH.ORG)  
FACEBOOK – St. Wilfrid's Episcopal Church