



The Fifth Sunday of Easter

THE HOLY EUCHARIST

Sunday, 28 April 2024 • 8:00 AM & 10:30 AM

Pensacola, Florida • Episcopal Diocese of the Central Gulf Coast

The People's responses are in ***bold italics***.

Hymns are in the blue *Hymnal 1982*.

Service music (marked "S") is found at the front of the Hymnal.

Other page numbers refer to the red *Book of Common Prayer*.

Worship Information

Welcome to Christ Church! We especially welcome our visitors and newcomers and ask that you fill out a visitor card so that we can thank you for coming.

For Children – Children are always welcome during service. There is a Kid's Korner at the entrance with books and activities.

10:30 – Opening Voluntary

Prelude in G Minor — attr. J. S. Bach

Ms. Kathleen Hilliard, Organ

Hymn in Procession

Hymn 205 — *Good Christians all, rejoice and sing!*

Welcome

THE LITURGY OF THE WORD – BCP 355

Celebrant Alleluia. Christ is risen.

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

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.***

Glory be to God: *Gloria in excelsis*

8:00 - spoken

10:30 - Hymnal S 280

Glory to God in the highest, ***and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.***

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. ***Amen.***

The People may be seated.

The First Lesson — 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.

The Word of the Lord. ***Thanks be to God.***

Psalm 22:24-30 8:00 - spoken 10:30 - sung by the Choir

- 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.

The Second Lesson — 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. The Word of the Lord. *Thanks be to God.*

The People stand for the Sequence Hymn and the Gospel.

10:30 - Sequence Hymn

Hymn 379 — *God is Love; let heaven adore him*

CHILDREN'S CHAPEL, 10:30 Service
*During the Hymn, children in grades Pre-K through 5th
may follow the children's acolytes down the center aisle
to Children's Chapel. They will return at the Peace.*

The Gospel — John 15:1-8

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.**

The Sermon

The Rev. Dr. Michael Hoffman

Silence may be kept.

The Nicene Creed *The People stand.*

BCP 358

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: Form IV

BCP 388

Celebrant Let us pray for the Church and for the world.
The People kneel.

Reader Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

Lord, in your mercy *People* **Hear our prayer.**

Reader Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

Lord, in your mercy *People* **Hear our prayer.**

Reader Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy *People* **Hear our prayer.**

Reader Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. We pray especially for the poor and the oppressed, for

the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them.

Silence

Lord, in your mercy *People Hear our prayer.*

Reader Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation. We pray (*for... and*) for all others we name aloud or in the silence of our hearts.

Silence

Lord, in your mercy *People Hear our prayer.*

Reader We commend to your mercy all who have died (*especially...*), that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy *People Hear our prayer.*

The Celebrant adds a concluding Collect.

Celebrant Let us confess our sins against God and our neighbor.
Silence may be kept.

Minister and People

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.*

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.*

The Peace *All stand.*

Celebrant The peace of the Lord be always with you.

People And also with you.

The Ministers and People greet one another in the name of the Lord.

Announcements

The Offertory

10:30 - Offertory Anthem

"Ubi caritas" – Maurice Durufé (1902-1986)

*Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsultemus et in ipso jucundemur.
Timeamus et amemus Deum vivum.
Et ex corde diligamus nos sincero.*

*Translation: Where charity and love are, God is there.
The love of Christ has gathered us into one.
Let us rejoice and be glad in it.
Let us fear and love the living God,
And from a sincere heart love one another.*

At the Presentation

Hymnal 380:3

*Praise God from whom all blessings flow;
praise him all creatures here below;
praise him above, ye heavenly host:
praise Father, Son, and Holy Ghost.*

At the presentation of the monetary gifts,

Celebrant All things come of thee, O Lord.

People And of thine own have we given thee.

THE HOLY COMMUNION Eucharistic Prayer A – BCP 361

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People 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.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface is said.

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:

Celebrant and People

Hymnal S 125

*Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.*

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The people stand or kneel. Then the Celebrant continues

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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resur-

rection, 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.**

The Lord's Prayer

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

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.**

10:30 - The Fraction Anthem

Hymnal S 155

Facing the people, the Celebrant says the following Invitation:
The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Communion

Christians of all ages (regardless of where you were baptized) are welcome to receive Holy Communion. • Please come forward to the Altar Rail, being careful of the step just before the rail. • The rail fills from the center, and please don't hesitate to cross to the other side if there is space. • Communion is available in two kinds. If you choose not to receive communion in one or both kinds, please cross both arms across your chest and the priest will offer a blessing. • If you choose to receive communion in one kind, know Christ is fully present and all benefits of the Eucharist are fully received. • If you receive the chalice, please assist the chalice bearer by guiding the base of the cup. Or you may choose to intinct in the chalice. • If you need a gluten-free wafer, please cross one arm across your chest. There is no separate chalice. • If you would like the clergy to bring communion to someone in the pew, please notify the ushers at the door.

8:00 - Communion Voluntary

Prelude in G Minor — attr. J. S. Bach

Ms. Kathleen Hilliard, Organ

10:30 - Communion Hymns

Hymn 513 — *Like the murmur of the dove's song*

Hymn 529 — *In Christ there is no East or West*

Post Communion Prayer

BCP 365

Eternal God, *heavenly Father, you have graciously accepted us as living members of your Son 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 Lord. Amen.

Prayer for Mission

BCP 101

Lord Jesus Christ, *you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you: for the honor of your name. Amen.*

The Blessing

Hymn in Procession

Hymn 296 — *We know that Christ is raised and dies no more*

Dismissal Response: *Thanks be to God. Alleluia! Alleluia!*

Closing Voluntary *Chorale Prelude on Gelobt sei Gott*

— *John Leavitt (b. 1956)*



Notes on the Notes — Ms. Kathleen Hilliard is playing a Prelude in G Minor as a voluntary this morning. This prelude was formerly attributed to J. S. Bach, but is now thought to have been composed by one of his pupils. Regardless, this and the others of the “Eight ‘Little’ Preludes and Fugues” are staples for many, many organists. The Offertory Anthem this morning is the celebrated “Ubi caritas” by French composer Maurice Duruflé (1902-1986). Duruflé was highly critical of his own compositions, often revising them even after their publication, which means that we do not have as large a body of compositions by this gifted composer as we may like. “Ubi caritas” is the first of *Four motets on Gregorian Themes*, Op. 10, composed in 1960. The text and melody date from the late Eighth Century, but Duruflé’s treatment is distinctly from the Twentieth. He sets the refrain (sung twice), the first verse of the hymn (the original has three), the refrain, and an “Amen.” The melody is first heard in the alto part (often joined by the sopranos, who would otherwise rest almost twice as much as they sing...), over a three- to four-part accompaniment by the tenors and basses. At “Exsultemus et in ipso...” the sopranos take the melody (transposed up a fifth from the original statement), but only for a phrase, before the altos again take over, offering “Et ex corde...” (now, one step higher than the previous statement) and immediately repeat the text (but now a fifth lower than immediately prior). After a return of the refrain (back in the original key), the altos offer a melismatic “Amen,” accompanied by soft dissonances from the tenors and basses.

The Closing Voluntary is a rather rhythmic interpretation of *Gelobt sei Gott*, the tune of our opening hymn, by contemporary composer and teacher John Leavitt (b. 1956). A fanfare based on the opening melodic motive introduces the hymn tune and returns several times before the closing coda.

