

# Holy Eucharist

May 15, 2022

Zoom link:

<https://us02web.zoom.us/j/85887946777?pwd=ei94MEdsMUh6clV6b2dUblFOQ3I2Zzo>

9

Meeting ID: 858 8794 6777

Passcode: 782611

## Easter 5C

### Prelude

### Opening Hymn

### Hymnal 178

*Alleluia! Give thanks to the risen Lord*

*Refrain*



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



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,

*Repeat Refrain*



He is the King of cre - a - 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.

Presider Alleluia! Christ is risen.  
People **Christ is risen indeed. Alleluia!**

*The Presider begins 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 as they are able*

## Canticle 20 ♩ = 130 Setting: Doug Howell

*Gloria in excelsis*

8 Glo-ry to God in the high - estand

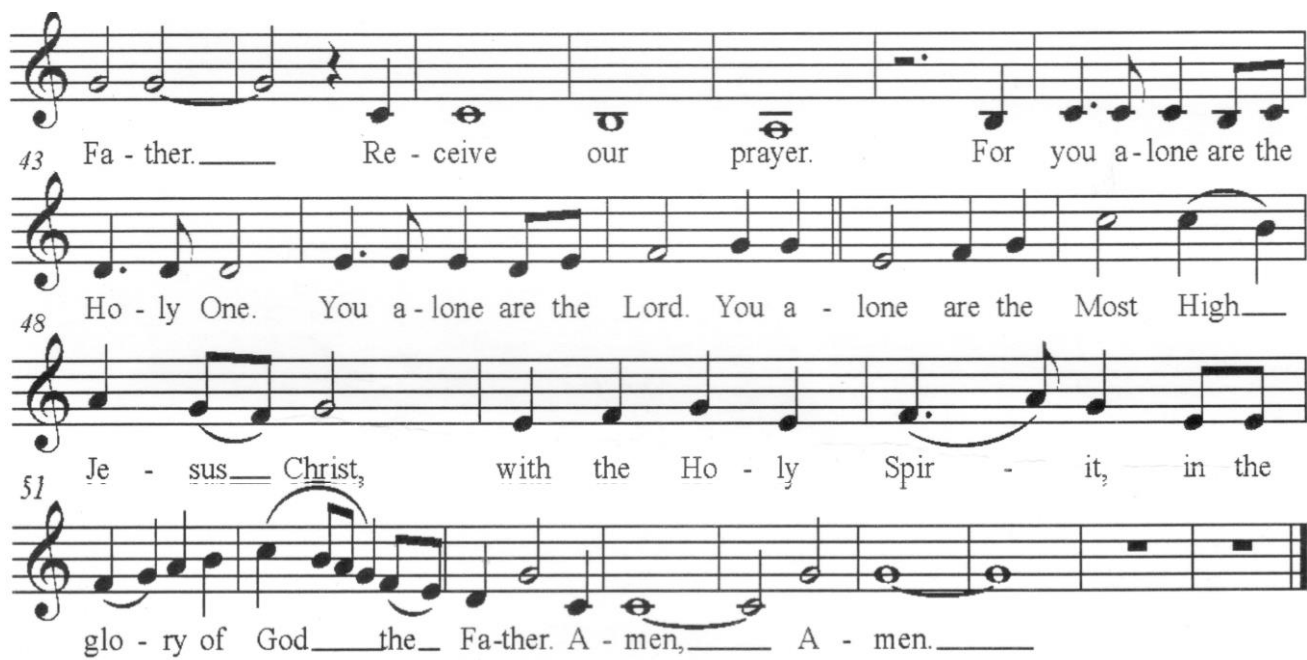
14 peace to God's peo - ple, and peace to God's peo - ple on earth. Lord God, heavenly

19 King, Al - mighty God and Fa - ther, we wor-ship you, we give you thanks, we

25 praise you for your glo - ry. Lord, Je - sus Christ, on - ly Son of the

31 Fa - ther, Lord God, Lamb of God. You take a - way all the sin of the

36 world. Have mer - cy on us. You are seat - ed at the right hand of the



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## Collect of the Day

*Presider* The Lord be with you.  
*People* **And also with you.**  
*Presider* 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.**

*All sit.*

## First Reading

Acts 11:1-18

A Reading from the Acts of the Apostles.

<sup>1</sup>Now the apostles and the believers who were in Judea heard that the Gentiles had also accepted the word of God. <sup>2</sup>So when Peter went up to Jerusalem, the circumcised believers criticized him, <sup>3</sup>saying, "Why did you go to uncircumcised men and eat with them?" <sup>4</sup>Then Peter began to explain it to them, step by step, saying, <sup>5</sup>"I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. <sup>6</sup>As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air. <sup>7</sup>I also heard a voice saying to me, 'Get up, Peter; kill and eat.' <sup>8</sup>But I replied, 'By no means, Lord; for nothing profane or unclean has ever entered my mouth.' <sup>9</sup>But a second

time the voice answered from heaven, 'What God has made clean, you must not call profane.' <sup>10</sup>This happened three times; then everything was pulled up again to heaven. <sup>11</sup>At that very moment three men, sent to me from Caesarea, arrived at the house where we were. <sup>12</sup>The Spirit told me to go with them and not to make a distinction between them and us. These six brothers also accompanied me, and we entered the man's house. <sup>13</sup>He told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon, who is called Peter; <sup>14</sup>he will give you a message by which you and your entire household will be saved.' <sup>15</sup>And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. <sup>16</sup>And I remembered the word of the Lord, how he had said, 'John baptized with water, but you will be baptized with the Holy Spirit.' <sup>17</sup>If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?" <sup>18</sup>When they heard this, they were silenced. And they praised God, saying, "Then God has given even to the Gentiles the repentance that leads to life."

<i>Reader</i>	The Word of the Lord.
<i>People</i>	<b>Thanks be to God.</b>

## **Psalm 148**

*Laudate dominum*

*to be prayed responsively, beginning with the men*

<sup>1</sup>Hallelujah!

Praise the LORD from the heavens; \*  
praise him in the heights.

<sup>2</sup>Praise God, all you angels of his; \*  
praise him, all his host.

<sup>3</sup>**Praise God, sun and moon; \***  
**praise him, all you shining stars.**

<sup>4</sup>**Praise the Holy One, heaven of heavens, \***  
**and you waters above the heavens.**

<sup>5</sup>Let them praise the Name of the LORD; \*  
for he commanded, and they were created.

<sup>6</sup>God made them stand fast for ever and ever, \*  
and gave them a law which shall not pass away.

<sup>7</sup>**Praise the LORD from the earth, \***  
**you sea-monsters and all deeps;**

<sup>8</sup>**Fire and hail, snow and fog, \***  
**tempestuous wind, doing God's will;**

<sup>9</sup>Mountains and all hills, \*  
fruit trees and all cedars;

<sup>10</sup>Wild beasts and all cattle, \*  
creeping things and wingèd birds;

<sup>11</sup>**Kings of the earth and all peoples, \***  
**queens and all rulers of the world;**

<sup>12</sup>**Young men and maidens, \***  
**old and young together.**

<sup>13</sup>Let them praise the Name of the LORD, \*  
for God's Name only is exalted,  
his splendor is over earth and heaven.

<sup>14</sup>**God has raised up strength for his people**  
**and praise for all God's loyal servants, \***  
**the children of Israel, a people who are near to the Holy One.**  
**Hallelujah!**

## Second Reading

Revelation 21:1-6

A Reading from the Revelation of John.

<sup>1</sup>I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup>And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from the throne saying,

“See, the home of God is among mortals.

He will dwell with them;

they will be his peoples,

and God himself will be with them;

<sup>4</sup>he will wipe every tear from their eyes.

Death will be no more;

mourning and crying and pain will be no more,  
for the first things have passed away.”

<sup>5</sup>And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” <sup>6</sup>Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.”

*Reader*                      The Word of the Lord.


*People*                      **Thanks be to God.**

*All stand as they are able.*

## Sequence Hymn

*O holy city, seen of John*

Hymnal 583



1 O ho - ly ci - ty, seen of John, where Christ, the Lamb, doth reign,  
 2 O shame to us who rest con - tent while lust and greed for gain  
 3 Give us, O God, the strength to build the ci - ty that hath stood  
 4 Al - rea - dy in the mind of God that ci - ty ris - eth fair:

with - in whose four - square walls shall come no night, nor need, nor pain,  
 in street and shop and ten - e - ment wring gold from hu - man pain,  
 too long a dream, whose laws are love, whose crown is ser - vant - hood,  
 lo, how its splen - dor chal - leng - es the souls that great - ly dare—

and where the tears are wiped from eyes that shall not weep a - gain!  
 and bit - ter lips in blind de - spair cry, "Christ hath died in vain!"  
 and where the sun that shin - eth is God's grace for hu - man good.  
 yea, bids us seize the whole of life and build its glo - ry there.

*All remain standing as they are able.*

## Holy Gospel

John 13:31-35

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

<sup>31</sup>[At the last supper, when Judas] had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him.<sup>32</sup>If God has been glorified in him, God will also glorify him in himself and will glorify him at once. <sup>33</sup>Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' <sup>34</sup>I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another."



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

## Sermon

*All stand as they are able.*

## Nicene Creed

*Presider* Let us affirm the faith of the Church using the words of the Nicene Creed.

**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 [and the Son],  
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.**

*All remain standing as they are able.*

## Prayers of the People

*Presider* Sisters and brothers, let us praise the name of the Lord! The promises of God are trustworthy and true, so let us pray, "Loving God, make all things new."

*Intercessor* Heavenly Father, your Son Jesus commands us to love one another as he loves us. Help us to do as he commands. Give your Church the will to seek and serve Christ in all persons. Bless us, and our Bishops Bonnie, Michael, Justin, Moises, Elizabeth, Donald and Craig. Bless all ministers, priests, deacons, ministry teams, those in formation; and our brothers and sisters worshipping at St Luke's, Ferndale, St Michael and All Angels, Cambridge Junction, and St Peter's, Los Conucos, in the Dominican Republic; those in The Scottish Episcopal Church, and for all the members of Christ's body. Loving God, **make all things new.**

*Silence is kept*

Gracious God, you blessed the world in your incarnation. Come and make your home with us. Establish your reign of peace on earth as in heaven. Grant, O God, that our city might become more like your heavenly city. Banish from our borders the pain of violence and addiction, abuse and hatred. Loving God, **make all things new.**

*Silence is kept*

Glorious Lord, you created the heavens and earth and all that is therein. At your command all things came into being. Give us ears to hear the praise coming forth from the worlds. May our voices join the song of creation, with the voices of all that live as we give you thanks [especially for\_\_\_\_\_].

Mighty God, wipe every tear from the eyes of your children. Come with mercy. Come with strength. Come with comfort. Come to your people with healing hands extended [especially for \_\_\_\_\_].

Alpha and Omega, we long for the day when you will make all things new. We long for the day when death will be no more, when mourning and crying and pain will be no more. We trust in the power of your love. Lead us in the way of everlasting life. We pray for those who suffer in the loss of loved ones, and for those who have died [especially \_\_\_\_\_]. Loving God, **make all things new.**

*Silence is kept*

*Presider:* O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that we, who have been raised with him to new life, may abide in his presence and rejoice in the hope of eternal glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be dominion and praise for ever and ever. **Amen.**



## **Confession of Sin**

*The Presider says to the people*

Let us confess our sins to God.

*Silence may be kept.*

*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.**

*A 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.**

*All stand as they are able*

## **Peace**

*Presider* The peace of Christ 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.*

***The People then are seated.***

## **Announcements**

# Holy Communion

*Presider* O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being.  
*Revelation 4:11*

*The people stand as they are able when the offerings are presented and placed on the Altar.*

## Offertory Hymn

Doxology

**Praise God, from Whom all blessings flow;  
Praise God, all creatures here below;  
Praise God above, you heav'nly host;  
Praise Father, Son, and Holy Ghost.**

*The people remain standing as they are able*

## Great Thanksgiving

<i>Presider</i>	The Lord be with you.
<i>People</i>	<b>And also with you.</b>
<i>Presider</i>	Lift up your hearts.
<i>People</i>	<b>We lift them to the Lord.</b>
<i>Presider</i>	Let us give thanks to the Lord our God.
<i>People</i>	<b>It is right to give our thanks and praise.</b>

*The Presider proceeds*

Creating God, you made the earth as a place of encounter.  
Here you made a covenant with your chosen people.  
When your children went astray you came among us  
in the form of your Son, showed your glory,  
and in his passion suffered for our sin.

In him you brought every aspect of creation to its purpose.  
Your Son's resurrection empowered his disciples,  
and your Spirit's fire enlivens your church.  
You promise us that when our story with you is completed,  
you will inaugurate a new heaven and a new earth  
where we shall enjoy life with you forever.

So with angels and archangels and all the company of heaven,  
anticipating your eternal praise, we bless you in everlasting song:

Ho - ly, ho - ly, ho - ly, ho - ly

5  
God of po - wer and might. Ho - ly, ho - ly, ho - ly, ho - ly

9  
God of po - wer and might. Hea - ven and earth are

12  
full of your glo - ry. Ho - san - na in the high - est! All

15  
hea - ven and earth are full of your glo - ry. Ho - san - na, ho -

18  
san - na, ho - san - na in the high - est!

24  
*molto rit.*  
Bles-sed is the one who comes in the name of the LORD.

*The Presider continues*

Redeeming God, you have prepared a banquet  
for us to share with you in your kingdom.

Send now your + Holy Spirit, that we may taste that banquet today,  
that your Son may be present among us,  
and that this bread broken and wine outpoured may be for us  
his body and blood;

who, at supper with his disciples, took bread,  
gave you thanks, broke the bread, and gave it to them, saying,  
"Take, eat: this is my body which is given for you;  
do this in remembrance of me."

After supper he took the cup.

Again he gave you thanks, and gave it to his disciples, saying,  
"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.  
Do this, as often as you drink it, in remembrance of me."

Great is the mystery of faith:

*Presider and People*

**Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

*The Presider continues*

Transforming God, in Christ, and in this holy meal, you show us the shape of love.  
In broken bread, show us the cost of your love  
and inspire us to love like you.  
In poured wine, show us the constancy of your love  
and form us to love as truly as you love us.

Remake your earth, that it may breathe your life.  
Remake its people, that they may resound with your glory.  
Remake your church, that we may look like your Son.

Wipe every tear from every eye; make death no more;  
and take away mourning and crying and pain,  
that all may find justice in your mercy and freedom in your service,  
until the beginning and the ending of all things are one in you,  
and you are all in all, one God, Father, Son, and Holy Spirit.

*Presider and People*



*The Presider then continues*

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

*People and Presider*

**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.*

*The Presider says*

Alleluia! Christ our Passover has been sacrificed for us.  
**Therefore, let us keep the feast. Alleluia!**

You call us, Lord Jesus, to share the feast  
which you first shared with the disciples  
on the night before your death upon the cross.  
**The same life you shared with them is shared with us.**

The same love you poured forth on the cross is poured forth in this feast;  
this is the feast which your saints share for ever.  
**We also are called to this feast of our forgiveness, redemption,  
health, and joy; let us come then to this table  
and share this feast; and as we come to you, Lord Jesus,  
come now and always to us. Amen.**

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

*The following is sung after all have received, and the table is being cleared.*

## **Post-Communion Hymn**

*Ubi caritas (Where charity and love abide, God is there)*

**WLP 831**



*After Communion, the Presider says*

Let us pray.

*Presider and People*

**Loving God,  
we give you thanks  
for restoring us in your image  
and nourishing us with spiritual food  
in the Sacrament of Christ's Body and Blood.  
Now send us forth  
a people forgiven, healed, renewed;  
that we may proclaim your love to the world  
and continue in the risen life of Christ our Savior. Amen.**

## **Blessing**

*A priest blesses the people, saying*

May God the Father, by whose love Christ was raised from the dead, open to you who believe the gates of everlasting life. **Amen.**

May God the Son who, in bursting the grave, has won a glorious victory, give you joy as you share the Easter faith. **Amen.**

May God the Holy Spirit, whom the risen Lord breathed into his disciples, empower you and fill you with Christ's peace. **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.**

## Closing Hymn

Hymnal 529

*In Christ there is no east or west*

*Unison or harmony*

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

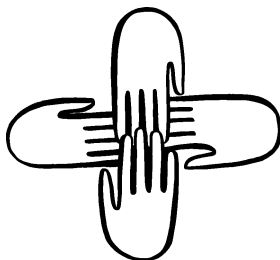
ship of love through - out the whole wide earth.  
as his child is sure - ly kin to me.  
one in him, through - out the whole wide earth.

## Dismissal

*Minister* Go forth into this world. Don't be afraid. Don't be ashamed to be people of love. And go forth into this world and help us to change it from the nightmare it often is, into the dream that God intends.

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

## Postlude



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**Congratulations and blessings to Scott Moffett**, who was confirmed by Bishop Perry yesterday! The service was held at All Saints, East Lansing.

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**Faith in Action** provides leadership in collecting donations of food to support households in need in the Chelsea and Dexter areas. They are in need of our continuing help. You may bring your donations to FIA, or to [Nancy](#) who will see that they get there. **If you bring food directly to FIA**, please let Nancy know, so she can continue to keep our records of donation. If you write a check, please make it to *Faith In Action*. The **next Food Drive** is **TODAY, May 15**. Please contribute as generously as you can.

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**Coffee Hour sign-up sheet for May and June** is available in the church hall. Please sign up to bring *simple* food and/or to clean up after. If you have questions, please contact [Kitty](#).

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The **Book Discussion** group had its most recent meeting on May 12, via Zoom. The sessions begin at **6:30**. The next session will be announced. All are welcome to participate. For more info, contact [Kathy O](#).

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### Upcoming Commemorations

- |        |   |
|--------|---|
| May 15 | Junia and Andronicus, 1 <sup>st</sup> century CE  |
| 16     | The Martyrs of The Sudans, 1983   |
| 17     | Thurgood Marshall, Public Servant, 1993; and,<br>William Hobart Hare: Bishop of Niobrara, and of South Dakota, 1909 |
| 19     | Dunstan, Archbishop of Canterbury, 988  |



- 20 Alcuin of York, Deacon and Abbot, 804  
21 John Eliot: Missionary among the Algonquin, 1690

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**BIBLE STUDIES  
THAT WORK**

## **May 15, 2022 – Easter 5C**

### **Acts 11:1-18**

The Acts of the Apostles depicts Jesus' early followers as observant Jews and the beginnings of the church as rooted within Judaism, yet is concerned with the expansion of the church from those origins to a movement spread throughout the Roman Empire.

In the first part of today's passage, verses 1-3, Peter's fellow apostles and the Jewish believers in Jesus (the circumcised believers) confront Peter as he returns to Jerusalem from baptizing the Roman centurion Cornelius in Caesarea. They demand an explanation for why he has broken the Jewish law by entering a gentile house and eating unclean food.

In verses 4-17, Peter repeats the events of Chapter 10, a device that Luke uses for emphasis. As Peter explains the vision in which God has informed him emphatically and repeatedly that what God had cleansed he was not to regard as unclean, he affirms the point that the Holy Spirit had directed the conversion of the gentiles by recounting a simultaneous vision on Cornelius' part that he should send to Joppa for Peter. When Peter arrives at the house, he begins to proclaim the gospel, but the Holy Spirit falls upon Cornelius' household just as it had upon the Apostles on the day of Pentecost. Peter remembers God's words and gifts on that day, and understands that it is God's will that the gentiles be saved.

In the final verse, 18, the Apostles and Jewish believers are silenced. They too understand that the gentiles have been given salvation through belief in Jesus, and praise God.

The passage is pivotal in the spread of the gospel from the Jewish followers to the wider world of the gentile Roman Empire. It also makes the distinction between baptism by water, a human act, and baptism by the Holy Spirit, an act of God.

- What are some of the differences and similarities between water baptism and spirit baptism? Which comes first? Is one more public than another?
- Even though the Holy Spirit came upon the Apostles at Pentecost, they are slow to understand God's purpose and command that the gospel be preached to everyone. Not all of the Apostles come to this understanding at the same time. Can you think of other examples of times, either in the Bible or in your own experience, when understanding God's call comes as a process as well as a specific moment of enlightenment?

### **Psalm 148**

Psalm 148 is a hymn of praise. A chorus of all the created is called upon to praise God, the creator of all the universe. In verses 1-6, the inhabitants of the heavens are exhorted to praise their creator. In verses 7-14, the elements of the earth are called to praise God's glory. God is the exalted and splendid creator of heaven and earth, and the children of Israel, his loyal servants, are especially near to him.

Today's passage from Acts ends with the Apostles praising God, saying, "Then God has given even to the Gentiles the repentance that leads to life" (Acts 11:18).

- What parts of Psalm 148 might the Apostles have included in their praise? Try writing some additional verses that the Apostles might have prayed in an extemporaneous outpouring of praise in response to Peter's explanation of events in Acts 11:1-18.

### **Revelation 21:1-6**

This passage describes the revelation of heavenly Jerusalem. A revelation or apocalypse is generally a first-person narrative in which the writer relates one or more visions about the future and/or the heavenly world. The writer of the Revelation to John is both an oral prophet in the tradition of Daniel, Ezekiel and Isaiah, and a scribe whose written words claim the authority of coming directly from God, the one who was seated on the throne.

In the Revelation to John, particularly in today's passage, we have an example of Christian visionary literature built on the foundations of Jewish apocalypses. The image of the divine throne and the precise layout of the heavenly city contain echoes of Ezekiel 1 and Ezekiel 40-42, while the new heaven and a new earth and the absence of weeping and crying are echoes of Isaiah 65.

Indeed, even the reference to the holy city Jerusalem supports an essentially Jewish frame of reference. References to the testimony of Jesus Christ and the seven churches of Asia suggest that the writer was a Christian prophet of Jewish origin. His historical context may have included both the destruction and loss of Jerusalem and the Temple by the Romans in 70 C.E., and persecution of the Jewish followers of Jesus. Some of the text of the Revelation to John is built on graphic images of destruction. Yet the text as a whole is a glorious act of worship, telling a story of God's enduring presence in the salvation offered by Jesus Christ. The vision ends on a note of hope and faith.

- The beautiful language of the King James version of this passage contains the words: "And God shall wipe away all tears from their eyes, And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Meditate on this poetry for a few moments. What do these words mean for you? How might you use them in a pastoral context?

### **John 13:31-35**

This passage introduces what is commonly called the "farewell discourse," in which Jesus announces his impending death to his disciples and offers both comfort and instructions for how they should behave when he is gone.

In verses 31-33, he emphasizes glorification: the enduring and mystical relationship between the Son and God the father. He calls the disciples "little children," highlighting his oneness with the Father. At the same time, this term of endearment expresses his love for them. Here he turns to two additional themes of his ministry: the commandment to love one another and the Father's presence in the disciples. "You will look for me," he says, possibly to tell them of new ways in which they will find him after his departure.

He refers to the Jews, in contrast to his disciples, the Jewish followers of Jesus, and emphasizes how his own followers shall be known: by their love for him, which mirrors his love for them. It is

essential that the community of followers of Jesus demonstrate God's love as a shining light for the world to see.

- Glorification can mean either giving praise or the manifestation of that which is worthy of praise. Read verses 31 and 32 carefully. The words "glorify" and "glorified" appear five times. What does Jesus mean by the word? Does the word "now" change or clarify Jesus' meaning?
- This passage contains the famous words: "I give you a new commandment." What is new about the commandment to love one another? What is radically new about the way that God has shown his love for us in Jesus? What does it mean to be a disciple under this new commandment?

*This Bible study was written by **Susan Butterworth***

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**Invitation to the Table** by Milner-White, Eric; from *My God, my glory*. SPCK, London, 1954; p.82, alt.

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We seek to grow as diverse disciples of Jesus Christ,  
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Ancient Rites, Open Minds, and Affirming Hearts.



**St Barnabas Episcopal Church**

20500 W Old US-12

Chelsea MI 48118

[stbarnabaschelsea.org](http://stbarnabaschelsea.org)