

# St. Timothy's Episcopal Church

April 14, 2024 at 10 am

Third Sunday of Easter



## Opening Hymn

Hymn 199

Come Ye Faithful Raise The String



1 Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!  
2 'Tis the spring of souls to - day: Christ hath burst his pri - son,  
3 Now the queen of sea - sons, bright with the day of splen - dor,  
4 Nei - ther might the gates of death, nor the tomb's dark por - tal,



God hath brought his Is - ra - el in - to joy from sad - ness:  
and from three days' sleep in death as a sun hath ris - en;  
with the roy - al feast of feasts, comes its joy to ren - der;  
nor the watch - ers, nor the seal hold thee as a mor - tal:



loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters,  
all the win - ter of our sins, long and dark, is fly - ing  
comes to glad Je - ru - sa - lem, who with true af - fec - tion  
but to - day a - midst thine own thou didst stand, be - stow - ing



led them with un - mois - tened foot through the Red Sea wa - ters.  
from his light, to whom we give laud and praise un - dy - ing.  
wel - comes in un - wear - ied strains Je - sus' re - sur - rec - tion.  
that thy peace which ev - er - more pass - eth hu - man know - ing.

## Opening Acclamation

Priest: Alleluia, Christ is risen.

People: **Christ is risen indeed. Alleluia.**

## The Collect of the Day

Priest: God be with you.

People: **And also with you.**

Priest: Let us pray.

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

## The First Reading

Acts 3:12-19

Peter addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you. “And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out.”

Reader: Speak God, your servants are listening

People: **Thanks be to God**

## The Second Reading

1 John 3:1-7

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure. Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

Reader: Speak God, your servants are listening

People: **Thanks be to God**

## Sequence Hymn (verse 1 before Gospel, verse 2 after)

LEVAS 121

Baptized In Water



1. Bap - tized in wa - ter, sealed by the Spi - rit, Cleansed by the  
2. Bap - tized in wa - ter, sealed by the Spi - rit, Dead in the



1. blood of Christ our King: Heirs of sal - va - tion,  
2. tomb with Christ our King: One with his ris - ing,



1. trust - ing his prom - ise, Faith - ful - ly now God's praise we sing.  
2. freed and for - giv - en, Thank - ful - ly now God's praise we sing.

## The Gospel

Luke 24:36b-48

Priest: The Holy Gospel of our Savior Jesus Christ

People: **Glory to you Lord Christ**

Jesus himself stood among the disciples and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

Priest: The Gospel of the Lord

People: **Praise to you Lord Christ**

## Sermon

The Rev. Todd Bryant

## 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.**

*(English Language Liturgical Consultation)*

## Prayers of the People

Priest: Let us pray for the Church and for the world.

Intercessor: 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*

Intercessor: Risen One

**People: Hear our prayer.**

Intercessor: 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*

Intercessor: Risen One

**People: Hear our prayer.**

Intercessor: 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*

Intercessor: Risen One

**People: Hear our prayer.**

Intercessor: 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.

*Silence*

Intercessor: Risen One

**People: Hear our prayer.**

Intercessor: 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. You may name those needing prayer.

Intercessor: Risen One

**People: Hear our prayer.**

Intercessor: We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom. You may name those needing prayer.

Intercessor: Risen One

**People: Hear our prayer.**

## Clergy Prayer

### The Peace

Priest: The Peace of Christ be always with you

**People: And also with you**

## Greetings, Milestones and Announcements

### Offertory

Two Were Bound for Emmaus

By Bob Hurd

### Offertory Sentence

## Great Thanksgiving

Priest: God be with you.

People: **And also with you.**

Priest: Lift up your hearts.

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

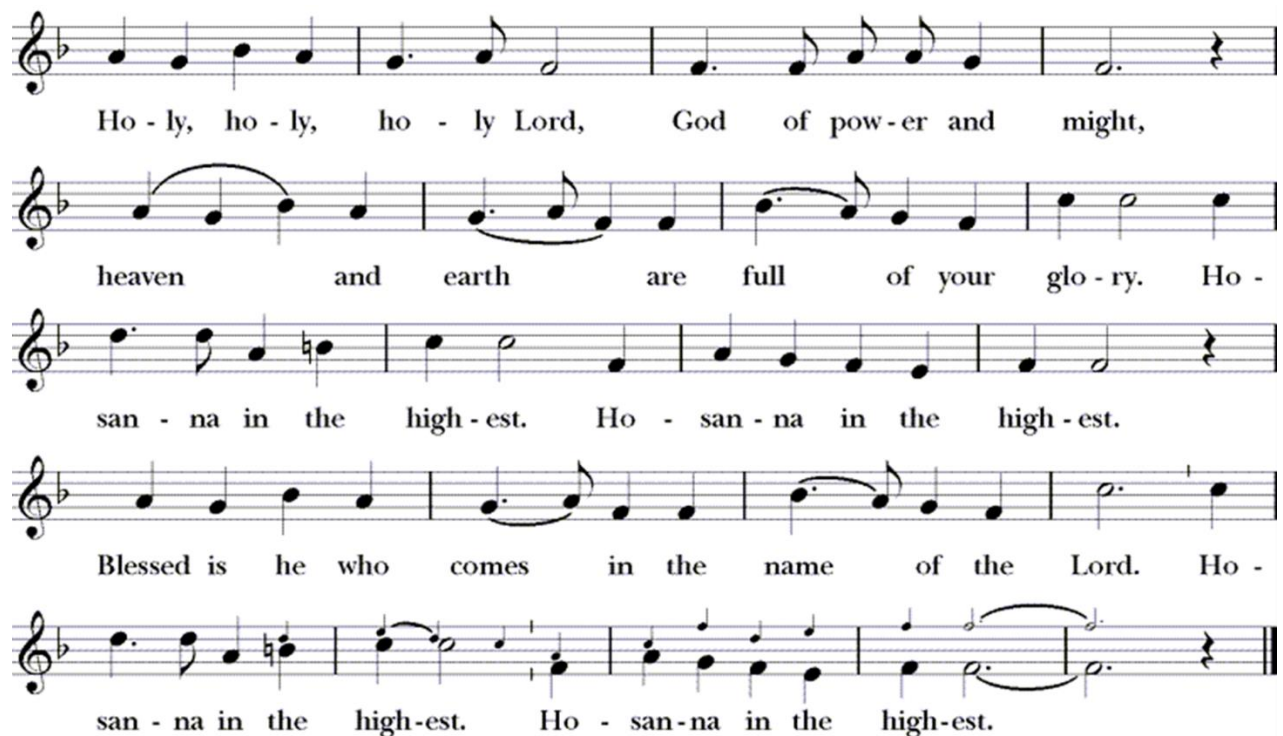
Priest: Let us give thanks to the Lord our God.

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

Holy God, we praise you for your creation. We praise you for creatures great and small. We delight in the galaxies and grains of sand that come from you. Thank you for being the creator of all.

Jesus, we praise you. All that ever was, or will be, finds its life in you. You came into the chaos of ancient Palestine, and you have entered the chaos of our own day. Help us be the mirror of your grace and life. Thank you for being love embodied.

Holy Spirit, we praise you. You are the life force of creation. You spoke to us through prophet's voices, you filled Mary's child with power, and you are making us a sanctuary of love. At this table we share bread, wine, and dreams. Because of you we are turning from darkness to light. Thank you for being our never-failing breath. For all that you are; all the gifts you given; all the saints' past, present and yet to come, we praise you singing:



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 lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,". The second staff continues: "heaven and earth are full of your glo - ry. Ho -". The third staff: "san - na in the high - est. Ho - san - na in the high - est." The fourth staff: "Blessed is he who comes in the name of the Lord. Ho -". The fifth staff concludes: "san - na in the high - est. Ho - san - na in the high - est." The score uses various musical notations including quarter notes, eighth notes, and rests, with some notes beamed together.

Holy God, your endless creation is beyond our imagination. Yet you chose to dwell in Jesus, and your Spirit's breath sustains us today. You are The Creator, The Word and The Spirit and we praise you for the privilege of witnessing your love in every generation.

You are the keeper of promises even as we turn away time and time again. Through Noah and Namaah, Abraham and Sarah, Moses and Zipporah, David and Michael, Jesus and the church - you choose us. You have watched us grow, die, and find new life in you. Therefore, because of your

never-failing salvation:

**We invite Jesus into our life.**

**We celebrate his life beyond death.**

**We look for his coming again.**

At this table, we return to Jesus' last night with friends before his death. There, he offered bread as a living symbol of his commitment to dwell in our world. In God, we offer the same, remembering his words: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

Likewise, we offer a cup of wine with his words: "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."

Undimmed by time: we praise you for these gifts of creation. This bread and wine is small enough to held by hands, but contains the universe. May your Holy Spirit come down upon these elements and fill us with life. We thank you for the invitation to live into your promised love. We cherish the life you have given us. We rejoice in the earth you have placed into our care. We love the communities you have called us to serve.

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.

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

### **Lord's Prayer**

**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.**

### **Fraction**

**Priest:** Alleluia Alleluia, Christ our Passover is sacrificed for us.

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

# Communion Hymn

## Pan De Vida

*Refrain*

\*Pan de Vi - da, \_\_\_\_\_ cuer-po del Se - ñor, \_\_\_\_\_  
 \_\_\_\_\_ cup of bless - ing, \_\_\_\_\_ blood of Christ the  
 Lord. \_\_\_\_\_ At this ta - - ble \_\_\_\_\_  
 \_\_\_\_\_ the last shall be first, \_\_\_\_\_ *\*\*po-der es ser -*  
 vir, \_\_\_\_\_ por-que Dios es a - mor. \_\_\_\_\_

*Verses*

1 We are the dwell-ing of God, \_\_\_\_\_ fra - gile and  
 \*\*\* 2 Us - te - des me lla - man "Se - ñor," \_\_\_\_\_ mejn cli - no a la -  
 3 There is no Jew \_\_\_\_\_ or Greek, \_\_\_\_\_ there is no  
 wound-ed and weak. \_\_\_\_\_ We are the bod - y of Christ, \_\_\_\_\_  
 var - les los pies: \_\_\_\_\_ Ha - gan lo mis-mo, hu - mil -  
 slave \_\_\_\_\_ or free: \_\_\_\_\_ there is no wom-an or man; \_\_\_\_\_

*D.C.*

\_\_\_\_\_ called to be \_\_\_\_\_ the com - pas-sion of God. \_\_\_\_\_  
 - des, sir - vién - do-se u - nos a o - - - tros.  
 \_\_\_\_\_ on - ly heirs \_\_\_\_\_ of the prom-ise of God. \_\_\_\_\_

## Post Communion Prayer

Eternal God, 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. 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.

## Young People's Time

## Blessing



## Closing Hymn

Alleluia! Alleluia!



1. Al - le - lu - ia! Al - le - lu - ia! Hearts to heav'n and
2. Now the i - ron bars are bro - ken, Christ from death to
3. Al - le - lu - ia! Al - le - lu - ia! Glo - ry be to



1. voic - es raise; Sing to God a hymn of glad-ness,
2. life is born, Glo - rious life, and life im - mor - tal,
3. God on high; Al - le - lu - ia to the Sav - ior,



1. Sing to God a hymn of praise. He who on the
2. On this res - ur - rec - tion morn; Christ has tri-umphed,
3. Who has won the vic - to - ry; Al - le - lu - ia

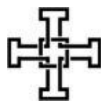


1. cross as Sav - ior For the world's sal - va - tion bled, Je - sus
2. and we con - quer By his might - y en - ter - prise, We with
3. to the Spir - it, Font of love and sanc - ti - ty; Al - le -



1. Christ, the King of Glo - ry, Now is ris - en from the dead.
2. him to life e - ter - nal By his res - ur - rec - tion rise.
3. lu - ia! Al - le - lu - ia! To the Tri - une Maj - es - ty.

## Dismissal



The Rev. Todd Bryant, Rector  
The Rev. Susan Geissler-O'Neil, Associate Rector  
The Rev. Maurice Turner, Assisting Priest, Emeritus  
Music Director: Myles Ellis

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**Sermon Notes:** April 14, 2024 **Focus:** John and Gnosticism

**Lectionary:** [Easter 3, Year B](#)

*1 John 3:2-3 Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.*

I relish this passage. It is about revelation, love and relationship. It encourages us to find our calling in the revealed Christ. It calls us to be patient on the journey and sets our hope on a world bigger than us. And it would be great on a greeting card, if we left it at that. But, there are specific things this passage and letter are trying to address: DIY spirituality. In the first century, DIY was Gnosticism, which I will discuss in a moment.

### **Basics of John**

There are five books associated with John. Obviously, there is the Gospel of John. There are three epistles: 1 John, 2 John, and 3 John. Finally, there is the Book of Revelation. Most academics think the Gospel of John is the last canonical Gospel written. Be careful - dating ancient manuscripts is a fuzzy science at best. The Gospel of John started circulating 90 years after Jesus' death and would be updated and revised over the next 20 years. 1, 2, and 3 John as well as Revelation were written roughly 10 years after the Gospel. And, be very careful of authorship. In line with academic thought, I will try to refrain from calling the author, "John" and instead refer to them as "the elder(s)." We really don't know early authorship well.

I would like to think of the 1, 2 and 3 John as well as Revelation as course corrections to Jesus' original teachings. Their culture was full of DIY paths to find secret wisdom in order to elevate oneself above the dirt and muck of day-to-day life. The elder was squaring off against "Gnosticism." Their opposition to DIY was a reminder to the believers to turn to Jesus. There they will find comfort in the face of crushing imperial oppression.

### **Dictionary definition of Gnosticism (nos-tuh-siz-uhm)**

A group of ancient practices, stressing transcendence from this world through the acquisition of esoteric knowledge.

### **Gnostics**

What is a Gnostic in practice you ask? There were a garden variety of Gnostic teachings in the Roman Empire in the first century that I won't go into. Basically, gnosticism teaches you how to escape pain by disconnecting from the world and finding secret, hidden wisdom. That gnosis is discovered by those who are brave enough to go inward. The body, food, sex, work are irrelevant to your divine inner light.

We as modern westerners are so gnostic, escapist, and individualistic that it does not even register that we might have our own esoteric beliefs. We believe we are strong enough to rise above the day-to-day challenges of life without any help outside of us. How many times has someone said a version of “I am spiritual but not religious?” That is a kind of gnosticism.

I am pretty gnostic too, if you let Webster's definition be a little more updated. I had 20 years of iron fisted orthodoxy crammed down my throat, and I am never going back. I enjoy the freedom to explore my interior life without someone always beating me about the shoulders with canons and creeds. I have learned from wandering all over the religious map that there is not some secret gnosis that will solve all my problems.

Remember the dictionary definition of gnosticism where we transcend this world through our own effort to find the strength of knowledge? Most of us are not attracted to kundalini and third eyes, but we do think we are pretty special and uniquely qualified to handle our lives.

### **Too much of anything**

None of us should be left to our own devices. God did not make us completely autonomous -we are not enough on our own. We are better together. The elder wants us to remember that there is no escape from life, only turning to a relationship with God. There is no secret except love.

Hopefully we can decide against whatever DIY life we have concocted in order to seek Jesus' revelation. Jesus says “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.” That is a constraint we can willingly take on.

### **Tradition and Heart**

Too much transcendence gnosticism: you never go anywhere but your navel. Too much iron fisted religiosity: you're too busy being 'good' and telling others to be good that you neglect your heart and spirit. Remember the elder's medicine for both poisons:

*When he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.*

### **Todd**