



ST. ANDREW'S ECUMENICAL PROTESTANT CHURCH

Ecumenical Service Bulletin

The Fourth Sunday after Easter

Sunday, May 3, 2026 | Service Time: 8:00 a.m. Alaska Time

Presiding Celebrant: +Archbishop Andrew

Elizabethan English Edition

This bulletin useth the appointed Communion propers for the Fourth Sunday after Easter in the 1662 Book of Common Prayer: the Collect of the Day, the Epistle from Saint James 1:17-21, and the Holy Gospel according to Saint John 16:5-15. The service is ordered in a simplified ecumenical Protestant form, yet the prayers and responses are rendered throughout in Elizabethan English.

Citation: The Fourth Sunday after Easter propers are retained from the 1662 Book of Common Prayer tradition; the Scripture lessons are printed in the Authorized Version / King James Version (Church of England, 1662/2006; King James Bible, 1769).

A BRIEF INTRODUCTION TO THE ECUMENICAL PROTESTANT CHURCH IN AMERICA

The Ecumenical Protestant Church in America is a fellowship of Christian people, grounded in Holy Scripture, confessing the ancient Creeds, reverencing the Sacraments, and receiving the gifts of the Reformation. Her worship seeketh to gather into one reverent order the prayer-book inheritance of Anglican and Episcopal Christians, the Methodist zeal for grace and holiness, the Presbyterian and Reformed love of God's Word and godly order, and the broader Protestant care for preaching, discipleship, and mission.

The Church confesseth the faith once delivered to the saints, as witnessed in the Holy Scriptures and received in the ecumenical Creeds. She gathereth about the Word preached, prayers offered, and the Lord's Table celebrated in reverence, simplicity, and charity.

A BRIEF INTRODUCTION TO ST. ANDREW'S ECUMENICAL PROTESTANT PARISH

St. Andrew's Ecumenical Protestant Parish is a local parish of prayer, teaching, Holy Communion, and pastoral care. Under the pastoral oversight of +Archbishop Andrew, the parish welcometh worshippers into a simple, reverent, and ecumenical form of Protestant Christian worship, rooted in Scripture, the Creeds, and the grace of Jesus Christ.

All who join this service are bidden to prepare their hearts, to hear the Word with meekness, to pray for the Church and the world, and to come to the Lord's Table with repentance, faith, and thanksgiving.

MINISTERS AND SERVERS

| Service Role | Minister / Server |
|----------------------------|--|
| Presiding Celebrant | +Archbishop Andrew |
| Assisting Minister / Clerk | Leadeth the call to worship, confession, and congregational responses |
| Epistoler / Lector | Readeth James 1:17-21 |
| Gospeller | The Celebrant, or an appointed deacon or minister, readeth John 16:5-15 |
| Intercessor | Leadeth the prayers of the people |
| Communion Servers | Assist the Celebrant in the reverent distribution of Holy Communion |
| Acolyte / Sacristan | Prepareth the Holy Table, Bible, candles, vessels, bread, and cup |
| Usher / Greeter | Welcometh the people and assisteth with seating, offering, and hospitality |

ORDER OF SERVICE

1. Gathering and Call to Worship
2. Confession of Sin and Absolution
3. Collect of the Day and Prayers of Preparation
4. The Appointed Readings: James 1:17-21 and John 16:5-15
5. Sermon: Every Good Gift and the Spirit of Truth
6. The Nicene Creed
7. Ecumenical Prayers of the People
8. Peace, Offering, and Preparation of the Holy Table
9. The Great Thanksgiving and Holy Communion
10. Prayer after Communion, Blessing, and Dismissal

Rubric: The people may stand, sit, or kneel, according to custom, strength, and reverence. The service retaineth the Fourth Sunday after Easter propers as the principal lessons and theme.

GATHERING AND CALL TO WORSHIP

Assisting Minister: Our help is in the Name of the LORD.

People: Who made heaven and earth.

Assisting Minister: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

People: Amen.

Citation: Opening phrases follow common Reformed and Presbyterian Lord's Day patterns, using Psalm 124:8 and apostolic salutations (Reformed Church in America, n.d.).

Opening Prayer

O living God, gather us in the Name of Jesus Christ. Quiet our hearts, open our ears, and make this congregation a faithful sign of thy kingdom. Teach us to worship thee in truth, to receive thy Word with meekness, and to serve our neighbours in love; through Jesus Christ our Lord. Amen.

Citation: Newly composed for this bulletin in the common shape of Methodist, Presbyterian, Reformed, and Episcopal entrance prayers (The Episcopal Church, 1979; Presbyterian Mission Agency, n.d.; Reformed Church in America, n.d.; United Methodist Communications, 2025).

CONFESSION OF SIN AND ABSOLUTION

Assisting Minister: Dearly beloved in Christ, let us confess our sins unto Almighty God.

People: Almighty and most merciful Father, we confess that we have sinned against thee in thought, word, and deed. We have not loved thee with our whole heart; we have not loved our neighbours as ourselves. Forgive us, renew us, and lead us, that we may delight in thy will and walk in thy ways, through Jesus Christ our Lord. Amen.

Silence may be kept.

Celebrant: Hear the comfortable word of the Gospel: Every good and perfect gift cometh from above. In Jesus Christ, God giveth mercy, new birth, and the engrafted Word which is able to save. To all who truly repent and believe the Gospel, I declare the forgiveness of sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Citation: Confession and assurance are adapted in Elizabethan form from Reformed and Episcopal worship patterns, and shaped by James 1:17-21 (The Episcopal Church, 1979; Reformed Church in America, n.d.; King James Bible, 1769).

COLLECTS AND PRAYERS OF PREPARATION

The Collect of the Day - The Fourth Sunday after Easter

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Citation: Collect from the Fourth Sunday after Easter in the 1662 Book of Common Prayer (Church of England, 1662/2006).

A Methodist Prayer for Discipleship

O God of all grace, fashion us as disciples of thy Son Jesus Christ. Warm our hearts with thy love, strengthen our hands for service, and send us into the world as witnesses of mercy, holiness, justice, and peace. Amen.

Citation: Newly composed in a Wesleyan and Methodist pattern of grace, sanctification, and mission (United Methodist Communications, 2025).

A Presbyterian and Reformed Prayer for Illumination

O Holy Ghost, speak through the Scriptures read and preached this day. Plant thy Word deeply within us, that it may bring forth fruit in faith, repentance, courage, and love; through Jesus Christ our Lord. Amen.

Citation: Adapted to Presbyterian and Reformed practice, wherein prayer is offered for the illumination of the Spirit before Scripture and sermon (Presbyterian Mission Agency, n.d.; Reformed Church in America, n.d.).

An Episcopal Prayer for the Mission of the Church

Lord Jesus Christ, guide thy Church by the Spirit of truth. Keep us faithful in worship, generous in welcome, steadfast in prayer, and bold in proclaiming thy Gospel, until all creation be filled with thy praise. Amen.

Citation: Newly composed in conversation with Episcopal prayer-book patterns of mission, Word, Sacrament, and Trinitarian prayer (The Episcopal Church, 1979).

THE APPOINTED READINGS FOR THE FOURTH SUNDAY AFTER EASTER

Rubric: The principal readings for this service are the Communion propers appointed in the 1662 Book of Common Prayer for the Fourth Sunday after Easter. The readings are here printed in the Authorized Version / King James Version.

The Epistle - James 1:17-21

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Reader: Here endeth the Epistle.

People: Thanks be to God.

Citation: James 1:17-21 is the appointed Epistle for the Fourth Sunday after Easter in the 1662 Book of Common Prayer tradition; text from the Authorized Version / King James Version (Church of England, 1662/2006; King James Bible, 1769).

The Holy Gospel - John 16:5-15

Celebrant: The Holy Gospel is written in the sixteenth chapter of the Gospel according to Saint John, beginning at the fifth verse.

People: Glory be to thee, O Lord.

5 Jesus said, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Celebrant: The Gospel of the Lord.

People: Praise be to thee, O Christ.

Citation: John 16:5-15 is the appointed Gospel for the Fourth Sunday after Easter in the 1662 Book of Common Prayer tradition; text from the Authorized Version / King James Version (Church of England, 1662/2006; King James Bible, 1769).

SERMON

Every Good Gift and the Spirit of Truth

Texts: James 1:17-21; John 16:5-15. Collect: The Fourth Sunday after Easter.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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The Collect for this Fourth Sunday after Easter asketh Almighty God to order the unruly wills and affections of sinful men. It is a most honest prayer; for it flattereth not the heart of man, neither doth it pretend that we are naturally well ordered. Our wills wander, our desires are divided, and the world is full of sundry and manifold changes. Therefore the Church prayeth that God himself would fix our hearts where true joys are to be found.

Saint James telleth us whence such healing cometh: Every good gift and every perfect gift is from above, and cometh down from the Father of lights. The Christian life beginneth not in our strength, but in the bounty of God. He is no shifting shadow. His mercy is no passing humour. Of his own will he begat us with the word of truth, that we should be a kind of firstfruits of his creatures.

Therefore the Apostle passeth from gift to discipline. If God hath begotten us by the word of truth, then must we become a people able to receive that Word. Let every man be swift to hear, slow to speak, slow to wrath. This is a necessary word for every parish, every minister, every household, and every Christian soul. A church may speak loudly and yet hear little. A man may contend for truth and yet be governed by wrath. But the wrath of man worketh not the righteousness of God.

James doth not command coldness of heart, nor carelessness toward evil. He commandeth meekness before God. We are to lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save our souls. The Word is not merely set before us as a lesson; it is planted within us as holy seed. It must take root, cut away pride, heal the inward man, and bring forth the fruit of holiness, patience, truth, and charity.

In the Gospel, our Lord speaketh to disciples filled with sorrow. He saith, I go my way to him that sent me; and because of this their hearts are troubled. Yet Christ declareth a mystery of comfort: It is expedient for you that I go away. For if he go not away, the Comforter will not come; but if he depart, he will send him unto them. Thus the ascended Lord forsaketh not his Church, but sendeth the Holy Ghost, the Comforter and Spirit of truth.

The Spirit's work is not a vague stirring of religious feeling. Our Lord saith that the Spirit shall reprove the world of sin, of righteousness, and of judgment. He uncovereth unbelief, revealeth the righteousness of Christ who goeth to the Father, and proclaimeth that the prince of this world is judged. The Spirit of truth delivereth the Church from falsehood, fear, and worldly glory.

Moreover, the Spirit glorifieth Christ. He shall receive of Christ's and shew it unto the Church. Therefore a church filled with the Spirit is not centered upon novelty, pride, or contention, but upon Jesus Christ: his Gospel, his Cross, his Resurrection, his Word, his Sacraments, his mercy, and his mission. The true Spirit leadeth the faithful ever more deeply into the truth of the Son.

This is also the calling of an ecumenical Protestant parish. To be ecumenical is not to be shapeless. It is to receive, under the lordship of Christ, the good gifts scattered through his household. From Anglican and Episcopal prayer we learn reverent order; from Methodist devotion we learn grace, holiness, and mission; from Presbyterian and Reformed worship we learn the gravity of the Word and the sovereignty of God. Yet all these gifts must serve one Lord, one Gospel, and one Spirit of truth.

Therefore, beloved, bring thy restless will unto God. Be swift to hear and slow to wrath. Receive the engrafted Word with meekness. Trust the Comforter to guide the Church into truth. And when thou comest to this holy Table, come not as one who hath mastered thyself, but as one who needeth grace. Here the Father of lights giveth good gifts; here the Son feedeth his people; here the Holy Ghost comforteth, ordereth, and sanctifieth. Amen.

Citation: Sermon newly composed for this Elizabethan edition and expressly ordered to the Fourth Sunday after Easter Collect, Epistle, and Gospel (Church of England, 1662/2006; King James Bible, 1769).



THE NICENE CREED

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Citation: Creedal form reflects the traditional English rendering received through Anglican prayer-book usage.

ECUMENICAL PRAYERS OF THE PEOPLE

Intercessor: Let us pray for the Church and for the world, saying: Lord, in thy mercy, hear our prayer.

Intercessor: For the one holy Catholick and Apostolick Church; for St. Andrew's Ecumenical Protestant Parish; for the Ecumenical Protestant Church in America; and for all who preach Christ with faith and meekness.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For +Archbishop Andrew, and for all bishops, pastors, elders, priests, deacons, ministers, teachers, and lay leaders; that they may be swift to hear, slow to speak, slow to wrath, and faithful to the Word of truth.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For the nations of the earth, for all in civil authority, for peace and justice, and for every people divided by violence, poverty, prejudice, or fear.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For the sick, the lonely, the grieving, the imprisoned, the addicted, the unemployed, and all who need the healing and comfort of Christ.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For this congregation's mission; for home missions, Bible studies, online worship, and all who seek a faithful parish home.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For all who have departed this life in the faith of Christ, and for the whole communion of saints; that we may with them inherit the joy that cannot be shaken.

People: Lord, in thy mercy, hear our prayer.

Celebrant: O Father of lights, from whom every good and perfect gift cometh, receive these our prayers through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and ever. Amen.

Citation: Intercessions adapt Presbyterian and Reformed categories for prayers of the people and apply the themes of James 1 and John 16 (Presbyterian Mission Agency, n.d.; Reformed Church in America, n.d.; King James Bible, 1769).

PEACE, OFFERING, AND PREPARATION OF THE HOLY TABLE

Celebrant: The peace of Christ be always with you.



People: And with thy spirit.

Rubric: The people may exchange a sign of peace. The offering is received. The Holy Table is prepared with bread and cup. Communion Servers come forward when directed.

Offertory Sentence: Let us offer ourselves in thanksgiving unto God, the giver of every good and perfect gift.

THE GREAT THANKSGIVING AND HOLY COMMUNION

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: Lift up your hearts.

People: We lift them up unto the Lord.

Celebrant: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

Celebrant: It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty and everlasting God, Father of lights, giver of every good and perfect gift. Thou hast created all things, called a people unto thyself, spoken by the Prophets, and in the fulness of time sent thy Son Jesus Christ to save us and to lead us into truth.

By his Cross and Resurrection thou hast judged the prince of this world, forgiven our sins, and opened unto us the way of life. By his Ascension he went unto the Father; and according to his promise he sendeth the Holy Ghost, the Comforter and Spirit of truth, to guide the Church and to glorify Christ among us.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

People: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

Celebrant: Holy God, by thy Spirit bless us, and bless this bread and this cup, that we who receive them may be renewed in Christ, strengthened in faith, and sent as his Body for the life of the world.

In the night in which he was betrayed, our Lord Jesus took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my Body, which is given for you: Do this in remembrance of me.

Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Celebrant: Let us proclaim the mystery of faith.

People: Christ hath died. Christ is risen. Christ shall come again.

Celebrant: Send us now in the power of thy Spirit. Make us swift to hear thy Word, slow to speak in wrath, meek in receiving grace, and faithful in bearing witness to Jesus Christ; to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

Citation: This Eucharistic prayer is newly composed for this ecumenical bulletin, using common Methodist, Episcopal, Presbyterian, and Reformed eucharistic structures and the appointed readings for the Fourth Sunday after Easter (The Episcopal Church, 1979; Presbyterian Mission Agency, n.d.; Reformed Church in America, n.d.; United Methodist Communications, 2025; King James Bible, 1769).

The Lord's Prayer

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.



INVITATION AND COMMUNION

Celebrant: Christ our Lord inviteth to his Table all who love him, who repent of their sins, and who seek to live in peace with God and neighbour. Draw near with faith, meekness, and thanksgiving.

Rubric: Communion Servers receive first, or as directed by the Celebrant. The people then receive reverently. Bread and wine or grape juice may be used according to parish practice.

Server: The Body of Christ, given for thee.

Communicant: Amen.

Server: The Blood of Christ, shed for thee.

Communicant: Amen.

Citation: Invitation and serving language is newly adapted for ecumenical Protestant use; United Methodist teaching describes the Table as Christ's Table and calls communicants to love Christ, repent of sin, and seek peace (United Methodist Communications, 2025).

PRAYER AFTER COMMUNION, BLESSING, AND DISMISSAL

Celebrant: Let us pray.

People: Gracious God, we thank thee that thou hast fed us with the Bread of life and the Cup of salvation. By thy Spirit, implant thy Word more deeply in us. Order our hearts, guide us into truth, and send us forth to love and serve in the Name of Jesus Christ our Lord. Amen.

Celebrant: The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Celebrant: Go in peace to love and serve the Lord.

People: Thanks be to God.





SOURCE NOTE

This bulletin is a corrected Elizabethan-English edition for St. Andrew's Ecumenical Protestant Church. It useth the Fourth Sunday after Easter 1662 Book of Common Prayer Communion propers as the controlling lectionary texts and retaineth the simplified ecumenical Protestant service order. Prayers identified with Methodist, Presbyterian, Reformed, and Episcopal traditions are either newly composed for this bulletin or adapted in structure and theological emphasis; copyrighted denominational texts are not reproduced at length. Scripture readings are printed from the public-domain Authorized Version / King James Version.

The new medieval St. Andrew's parish seal, bearing the saltire of St. Andrew and the founding date of 2026, is placed upon the first page as the parish seal for this edition.

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