



Sunday. Every Day.

Christ Church Episcopal

SAINT SIMON AND SAINT JUDE

HOLY EUCHARIST: RITE II

· Wednesday, October 28, 2026 · · Chapel · 5:30 p.m. ·

Prelude

Opening Hymn

Opening Sentences Page 355, *The Book of Common Prayer*

Kyrie Page 356, *The Book of Common Prayer*

The Collect

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

O God, we thank you for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Gospel

Gospeler The Holy Gospel of our Lord Jesus Christ according to John 15:17-27
People **Glory to you, Lord Christ.**

Jesus said to his disciples, "I am giving you these commands so that you may love one another.

"If the world hates you, be aware that it hated me before it hated you. If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world-- therefore the world hates you. Remember the word that I said to you, 'Servants are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But they will do all these things to you on account of my name, because they do not know him who sent me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. Whoever hates me hates my Father also. If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. It was to fulfill the word that is written in their law, 'They hated me without a cause.'

"When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning."

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

Please be seated.

Reflection

You may kneel or sit.

The Prayers of the People Form VI, Page 392, *The Book of Common Prayer*

The Confession Page 360, *The Book of Common Prayer*

Candle Lighting

*We continue our prayers through the lighting of votive candles as a symbol of our love and concern for others.
You are welcome to light a single candle as a symbol of your prayers.*

Please stand.

The Peace

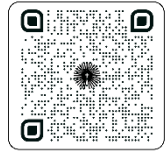
Page 360, *The Book of Common Prayer*

Please be seated.

Announcements

*To make an offering online visit
ccpvb.org/give or scan this code.
Thank you for your support.*

SCAN HERE



THE HOLY COMMUNION

Offertory

Please stand.

Eucharistic Prayer

The Lord's Prayer

Page 364, *The Book of Common Prayer*

The Breaking of the Bread

Page 364, *The Book of Common Prayer*

Please be seated.

Distribution of Communion

Please join us at God's table.

All people, including children, are invited to receive Communion. Gluten-free wafers are also available. If you would prefer not to take Communion but would like a blessing, please fold your arms across your chest.

Communion Music

You may kneel or sit.

Postcommunion Prayer

Page 365, *The Book of Common Prayer*

The Blessing

Please stand.

Final Hymn

Dismissal

Celebrant

Go in peace to love and serve the Lord. Alleluia, Alleluia.

People

Thanks be to God. Alleluia, alleluia.

ANNOUNCEMENTS

November 1 – December 7

Donations for Christmas Flowers are often given in Memory of or Thanksgiving for loved ones. To donate to the flower fund for the 2026 Christmas season, please fill out a form in the office or email Liz McCarthy at Lmccarthy@ccpvb.org. If you choose to give online via our website, please email names to Liz.

All Souls' Service

November 4 | 7:00 pm | Main Sanctuary

This service is to honor and remember those who have passed away. We do so with inspiring music by John Trotta, provided by the Chancel Choir and the Florida Chamber Music Project, with the new organ, by lighting candles for those who have passed, and by partaking of the Communion of Saints.

Nov 17 – Joyful Friends 11:30 AM - 1:00 PM

Dining Room Featuring DeeAnn Reeder on "The Lives of Bats: A Personal and Professional Journey with Remarkable Creatures", and... of course... lunch and fellowship! Learn more and register online!

Nov 20 - Candlelight Labyrinth Walk with Live Music - 6:30pm

The labyrinth is an ancient practice of pilgrimage in place. We'll slow our pace to focus on what we're grateful for and our intentions for lovingkindness towards others. Register online or by emailing Deacon Leila at Leila@ccpvb.org



For a **complete list of events**, ministry activities, and more please visit our website.

SIMON AND JUDE | APOSTLES (OCT 28)

On the various New Testament lists of the Twelve Apostles (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13), the tenth and eleventh places are occupied by Simon the Zealot (also called Simon the "Cananean," the Aramaic word meaning "Zealot") and by Judas of James, also called Thaddaeus or Lebbaeus. ("Judas" in New Testament contexts corresponds to "Judah" in Old Testament ones. Note that masculine names ending in "-ah" when translated from Hebrew directly to English usually end in "-as" when the translation passes through Greek, since in Greek a terminal "-a" is normally feminine, but a terminal "-as" is normally masculine. Thus we have "Elijah" => "Elias," "Jeremiah" => "Jeremias," etc.)

Some ancient Christian writers say that Simon and Jude went together as missionaries to Persia, and were martyred there. If this is true, it explains, to some extent, our lack of historical information on them and also why they are usually put together.

Simon is not mentioned by name in the New Testament except on these lists. Some modern writers have used his surname as the basis for conjectures associating him, and through him Jesus and all His original followers, with the Zealot movement described by Josephus, a Jewish independence movement devoted to assassination and violent insurrection. However, there were many movements that were called Zealot, not all alike, and Josephus tells us (Jewish War 4,3,9) that the movement he is describing did not arise until shortly before the destruction of the Temple in 70 AD.

by James Kiefer