26th Sunday after Pentecost
Instructed Holy Eucharist
November 18, 2018
10:45 a.m.
Visitors - if you would like us to know something more about you please complete a visitor card located in the pew racks. When completed you may give the card to an usher or place it in the bird bowl on the table in the Narthex. Please feel free to sign our guest book as well. Hearing aid devices are available - please ask an usher.

The Nursery is located in the hallway between the McGlynn Hall and the Christian Education Wing. It is available for children ages Birth to 4 years and is staffed for this service. While our Nursery is an option for your children, it is never a requirement, and we encourage parents to worship with their children if they choose.

A note on receiving Holy Communion:
It is the custom of this Church that all baptized persons who come in faith and penitence are welcome to receive the Sacrament of Holy Communion. Anyone having believed in Jesus Christ, but not yet baptized, is urged to first seek the sacrament of baptism by contacting our clergy. To receive Communion, approach the altar rail when the usher invites your row forward. Kneel at the rail and place your open hands palms up, with right hand on top of your left hand to form a cross to receive the Bread. You may consume the Bread directly by raising it to your mouth and then receive from the Cup. When the server presents the Cup, take the Cup in your hands and help guide it to your lips and sip. If you prefer you may receive by intinction (dipping the Bread into the Cup) and consuming both at once.

If you cannot partake of either the Bread or the Cup for health reasons, but wish to receive the sacrament, you are invited to place your hands gently but firmly on the servers' hands around the bread or cup as it is offered to you, affirming with an "Amen" that your intent is to partake of the Lord's Body broken and Blood shed for you. Gluten free Bread is available if required; please speak to the clergy.

Children and adults who do not wish to receive Communion may come for a blessing, signifying this by crossing your arms across your chest.

Credits:
CCLI #3059959
Scripture excerpts from the English Standard Version in compliance with Crossway Bibles 2001 copyright.
Psalms are from the 1979 Book of Common Prayer
Worship Posture and Gestures

The rhythm of Anglican worship is most noticeably witnessed in our posture that reflects our underlying spirit and attitude in accord with the content of our worship of God, that is we:

kneel to pray,
stand to praise,
sit to listen.

Many people also use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross.

You are welcome to use those gestures that you find helpful to your worship, and free to omit those that do not.

The Sign of the Cross is made with the right hand, from forehead to chest, then from left shoulder to right. This symbolizes God’s blessings on us through Christ’s self-giving on the cross, and as we make this sign we appropriate unto ourselves that blessing and pledge our response of trust in God.

Genuflection is kneeling briefly on the right knee. It is appropriate to genuflect in respect and honor of our Lord when approaching or passing the consecrated Bread and Wine.

Bowing may be a low reverence from the waist, or a simple inclination of one’s head, at the altar, when the Cross passes by during a procession, when the Trinity is praised at the end of a psalm or hymn, or whenever the Name of Jesus is said or heard.

These gestures, although entirely optional, developed over millennia of Christian practice.
About Vestments

Before the worship begins, the choir, servers, lay eucharistic ministers, and clergy all put on vestments developed over the centuries from ordinary garments of the ancient Roman world.

The Church has retained use of these garments and reserved them for particular functions in worship.

Choristers wear:

**Cassock** – The cassock is the basic garment of those who minister in the church. It is not itself a vestment, but vestments are worn over it.

**Cotta** – A waist-length white vestment with large sleeves and usually a yoke shaped neck. The name comes from the Latin for “coat.”

Servers and other lay ministers wear:

**Cassock-Alb** – A white garment with narrow sleeves, the cassock-alb is the basic undergarment of vestments. Its name comes from a Latin word meaning “white thing.”

**Cincture** – The cord or band used as a belt to gird the alb. The cincture represents the virtue of chastity, and recalls the cords that tied Jesus’ hands at his trial.

Clergy may wear a cassock, over which is worn:

**Surplice** – A below the knee-length white garment, very full with large sleeves.

**Stole** – The scarf-like vestment in the color of the season or day.

The stole is the distinctive sign of the authority granted in ordination, and is worn for all sacramental functions and blessings. A bishop or a priest will wear a stole over both shoulders. A deacon wears a stole over the left shoulder.

**Tippet and Hood** – Worn by clergy at Morning and Evening Prayer and sometimes when preaching instead of a stole, the tippet is a scarf worn over both shoulders and hanging straight down.

Originally used to keep the clergy warm in drafty English churches, now it is a sign of ordination.

It frequently is worn with the seals of the wearer’s seminary, diocese or province, or religious order.

The hood shows that the wearer, when he chooses to wear one, has earned a theology degree.
The color of the lining tells the seminary from which the degree was earned.

The shape and size of the hood show the type of degree.

The velvet trim shows the scholarly discipline: scarlet represents theology.

Clergy may also wear a Cassock-Alb with a stole.

The celebrant at Holy Eucharist typically wears an alb with chasuble and stole.

**Chasuble** – originally a poncho-like garment, it is now the primary sign of priestly ordination. It is worn only for the celebration of the Holy Communion, and it represents the yoke of Christ.

**Cope** – A floor-length full cloak, often richly embroidered and decorated, was originally a protective garment worn outdoors. It is frequently worn by bishops, and may be worn by priests, usually for processions.

**Dalmatic** – a long, wide sleeved tunic worn by a deacon for Holy Eucharist

**About Worship**

The people of God have in their nature a desire to worship God.

The book of Psalms contains songs and chants from the worship of ancient Israel, to which many passages from the Old Testament contain allusions and quotations.

In the Gospels we see that worship in the synagogue and temple was structured and organized.

The early Church took the worship of Israel, and as the New Israel, it combined the synagogue service of psalms, readings, and prayers and added songs, chants, and texts of its own.

St. John described the worship of the young Church and compared it with worship in the heavenly court in the last book of the New Testament: the Revelation to John.

St. Augustine wrote that our hearts are restless until they rest in God. Worship is, in its essence, such resting in God.

The Early Church developed rhythms and practices that quickly developed into liturgical patterns that we continue to follow today.
About the Service

The Holy Communion, also called the Lord’s Supper, or Holy Eucharist, has been the central act of Christian worship since the earliest days of the Christian Church.

In this worship we enter Holy Communion with God,

as we hear his word read, proclaimed, and expounded;

as we lift up our prayers of praise, thanksgiving, and petition to him;

as we give thanks for God’s saving acts in Jesus Christ;

and by receiving the consecrated bread and wine, his Body and Blood.

To Prepare for Worship

In the Anglican Church, meditative quiet is our custom before the service. We want to take time to prepare our hearts and minds for what we are about to do.

The order for Holy Eucharist consists of two parts,

the Ministry of the Word,

and the Ministry of the Table.

The first part comes to us from the early worship of the Jewish synagogues and was originally a series of lessons, or readings from Scripture alternating with responses from the Psalms and other songs in Scripture.

The number of lessons gradually was reduced until only two were read, repeated in an annual cycle, known as a lectionary.

Now a three year lectionary is used by many Christian churches that includes a third lesson from the Old Testament and a longer selection from the psalms.
Entrance Hymns

The Holy Eucharist has had many different openings in its history. The earliest opening was simply to begin with a prayer, the Collect of the Day.

As more formal liturgy developed it became necessary to have a hymn or chant to accompany the entrance of the clergy and other ministers, and the acclamation that was used at the passage of royalty was employed to acclaim the royal priesthood.

This acclamation was the Kyrie (“Lord have mercy upon us”), which is not only a penitential lament, but also a joyful praise of the King of Creation who is merciful.

The popularity of congregational hymn singing led to the common practice today, which is for the entrance to be accompanied by a hymn.

As the clergy and lay servers enter in procession, it reminds us that we gather together from the outside world for the communal worship of God. This is not a place to hide out or escape, but rather is where we come so that our hearts, minds, and spirits might be refreshed and strengthened to engage the world outside with the Gospel of Jesus Christ.
The Order for the Administration of the Lord’s Supper

The People stand

HYMN #362 - Holy, Holy, Holy

Hebert, Dykes

Praise to the Father, praise to the Son,
Praise to the Spirit, God three in one.

God in three Persons, blessed Trinity,

The Acclamation

The opening acclamation calls on us to recognize that we gather as members of the kingdom of God, to offer thanks for his presence among us, and to direct our worship towards him alone.

Celebrant             Blessed be God: the Father, the Son, and the Holy Spirit.
People                  And blessed be his kingdom, now and for ever. Amen.
The Collect for Purity

This prayer has begun Anglican worship for centuries. In it we acknowledge that we come before an all-knowing God each with our own sins and weaknesses, and we offer our hearts to him so that we might be purified by his grace for worship.

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 Summary of the Law

The second version of the Book of Common Prayer called for the Decalogue, the Ten Commandments, to be recited at this point in every service. By 1718 The Summary of the Law had taken the place of reading the entire Decalogue. Today we recite the Decalogue every Sunday during the season of Lent and Jesus' Summary of the Law during the remainder of the year. Hearing God's law regularly ought to convict us of sin, remind us of our need for a savior, and guide us as we seek to live in obedience to him.

Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

Matthew 22:37-40

Kyrie/Trisagion and Gloria in Excelsis

These ancient Christian hymns date back to at least the 4th Century. Over time the Kyrie Eleison (Lord have mercy) was moved from the opening and put after the entrance hymn. It may be replaced with the Trisagion (Holy God, holy and mighty, holy immortal one). These hymns are an appropriate response to hearing God's law and acknowledging our need for his mercy.

We then respond to God's great mercy with a song of praise. The Gloria begins with the words the angels sang to announce the birth of Christ to the shepherds in Luke 2:14. It has been sung as part of the Roman mass for centuries and has always been a part of the Anglican Eucharistic service since the first Prayer Book in 1549. It may be sung at the beginning of the service, following the Kyrie or Trisagion, or it may be placed at the end of the service before the final blessing. It may also be replaced with another song of praise, which is our practice at All Saints.
COME HOLY SPIRIT COME

The children of God are not orphans, for the Holy Spirit’s come
And He cries out, “Abba Father,” assuring daughters and sons
The Seal of our salvation, and our great Guarantee
And a Foretaste of the future when God will reign supreme

Come, Holy Spirit, come! Stir up our hearts, and loosen our tongues
That the praises Your people bring will fill the whole earth as we sing
Fall, Holy Spirit, here! Give sight to the blind, and let the deaf hear
Of salvation that Jesus brings; testify here to the risen Christ our King

The children of God are not beggars, for the Holy Spirit’s come
He dispenses gifts and wisdom, equipping daughters and sons
With counsel He will guide us; in power, we will go
And the Church in strength and beauty will call the nations home

Fall fresh upon Your Church once more; restore Your people, Life-giving Lord
Fall fresh upon Your church once more; restore Your people, Life-giving Lord
The Collect of the Day
The original beginning of the service, the Collect of the Day, is a special prayer in a particular form. It is usually only one sentence, and begins with an address to God that names an attribute of his and gives him praise. The second half of the prayer makes the petition and describes the desired outcome of God granting it to us.

Celebrant  The Lord be with you.
People   And with your spirit.
Celebrant  Let us pray.

Stir up, O Lord, the wills of your faithful people, that bringing forth in abundance the fruit of good works, they may be abundantly rewarded when our Savior Jesus Christ comes to restore all things; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The People sit

The Lessons
The word “lessons” comes from the Latin lection, for “reading.” As people formed by God’s word revealed to us in Holy Scripture, it is imperative that it be a central focus of our worship. Through it we come to know who God is and how we, his people, are to respond to him. Lay members of the congregation read the lessons as a sign of our communal participation in public worship.

The First Lesson  Daniel 12:1-13, Page 952
A reading from Daniel
“At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase.”

Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. And someone said to the man clothed in linen, who was above the waters of the stream, “How long shall it be till the end of these wonders?” And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and
half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished. I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end. Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. Blessed is he who waits and arrives at the 1,335 days. But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days.”

The Word of the Lord

People Thanks be to God.

The Gradual

The use of a Psalm after the Old Testament reading dates back to as early as the mid-fourth century. It is often called a “Gradual” because it used to be sung from the step (gradus in Latin). The Psalms were the hymns of Ancient Israel and the early Apostles, and the Church has continued to use them for prayer and worship.

The People remain seated

Psalm 16

1 Protect me, O God, for I take refuge in you; *
   I have said to the LORD, "You are my Lord, my good above all other."

2 All my delight is upon the godly that are in the land, *
   upon those who are noble among the people.

3 But those who run after other gods *
   shall have their troubles multiplied.

4 Their libations of blood I will not offer, *
   nor take the names of their gods upon my lips.

5 O LORD, you are my portion and my cup; *
   it is you who uphold my lot.

6 My boundaries enclose a pleasant land; *
   indeed, I have a goodly heritage.
7 I will bless the LORD who gives me counsel; *
   my heart teaches me, night after night.

8 I have set the LORD always before me; *
   because he is at my right hand I shall not fall.

9 My heart, therefore, is glad, and my spirit rejoices; *
   my body also shall rest in hope.

10 For you will not abandon me to the grave, *
    nor let your holy one see the Pit.

11 You will show me the path of life; *
    in your presence there is fullness of joy,
    and in your right hand are pleasures for evermore.

*The People remain seated*

**The Second Lesson** Hebrews 10:31-39, Page 1283

A Reading from Hebrews

It is a fearful thing to fall into the hands of the living God.
But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. Therefore do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God you may receive what is promised. For,

“Yet a little while, 
   and the coming one will come and will not delay; 
but my righteous one shall live by faith, 
   and if he shrinks back, 
my soul has no pleasure in him.”

But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

The Word of the Lord

*People*  **Thanks be to God.**
The Gospel

The liturgical Gospel is a reading from one of the four scriptural Gospels that proclaims some word or act of our Lord. The Gospel may be sung or said in the midst of the people as a symbol both that Christ came into the world and that we are called to take his word out and proclaim in the world. The Gospel is sometimes read from the north corner of the Altar, which gives rise to the practice of referring to the north side of the church building as the “Gospel side.”

Proclaiming the Gospel is one of the special tasks of the deacon since one of the primary roles of the deacon is to bring the Gospel of the Church into the world and the concerns of the world back into the Church. Because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel.

At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

The People stand

Sequence Song

At least as early as the third century, Alleluias were sung in anticipation of the reading of the Gospel. It is an acknowledgment that Christ has come into the world and through his incarnation, death, resurrection and ascension we have been reconciled with God. These Alleluia texts were amplified in the ninth century, and these amplified texts were known as "sequences."

All: Sing hallelujah to the Lord, Sing hallelujah to the Lord
     Sing hallelujah, Sing hallelujah, Sing hallelujah to the Lord
Men: Sing hallelujah... Sing hallelujah....
     Women: Sing hallelujah...Sing hallelujah. Ha - le - lu - jah
All: Sing hallelujah to the Lord

The People stand

The Gospel  Mark 13:14-23, Page 1081

The Holy Gospel of our Lord Jesus Christ according to Mark

People    Glory to you, Lord Christ.

Jesus said, “But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down, nor enter his house, to take anything out, and let the one
who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that it may not happen in winter. For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. And then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. For false Christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. But be on guard; I have told you all things beforehand.

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon:

The Sermon follows the readings and is intended to be an illumination and exhortation of one of the Lessons that has just been read. Today, this commentary takes the place of the Sermon.
(The people sit during the sermon)

The People stand

Nicene Creed

We respond to the hearing of the Scriptures by confessing the faith of the Scriptures. The Nicene Creed, which dates from the fourth century’s struggles against several heresies, or false teachings, has served throughout the Church’s history as a core summary of Christian doctrine. The Creed defines for us the essentials of what all true Christians believe and has been affirmed by Roman Catholic, Orthodox, and Protestant Christians around the world. In the third section of the creed, the word “catholic” literally means, “universal.” Thus, we are claiming that we are all part of one universal or “catholic” faith in Jesus Christ as our Lord and Savior.

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People

We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, visible and invisible.
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 from the Holy Spirit and 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,
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.

The People kneel
The Prayers of the People
The people’s response to God’s Word continues with intercession. Prayer is offered for the Church, the Nations, the welfare of the world, those who suffer and who are in any trouble. As it is the duty of the deacon to care for the needs of both the Church and the world, it appropriate for the deacon to lead us in these prayers.

Deacon Let us pray for the Church and for the world.
Almighty and ever-living God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly ask you mercifully to receive our prayers. Inspire continually the universal Church with the spirit of truth, unity and concord; and grant that all who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.
Silence
Reader Lord, in your mercy:
People Hear our prayer.
We pray that you will lead the nations of the world in the way of righteousness; and so guide and
direct their leaders, especially Donald, our President, that your people may enjoy the blessings
of freedom and peace. Grant that our leaders may impartially administer justice, uphold integrity
and truth, restrain wickedness and vice, and protect true religion and virtue.

*Silence*

**Reader** Lord, in your mercy:

**People** *Hear our prayer.*

Give grace, heavenly Father, to all Bishops, Priests, and Deacons, and especially to your servants,
Foley our Archbishop, James our Bishop, Eric, Nathaniel, Doug, and Stan our Priests, and
Robert and D.J. our Deacons, that by their life and teaching, they may proclaim your true and
life-giving Word, and rightly and duly administer your holy Sacraments. We pray for Rachel,
Sarah, Jennie, and Bruce who celebrate their birthdays this week and Fred and Charlotte, who
celebrate the anniversary of their marriage this week. Give grace to this congregation, that with
reverent and obedient hearts we may hear and receive your holy Word, and serve you in holiness
and righteousness all the days of our lives.

*Silence*

**Reader** Lord in your mercy:

**People** *Hear our prayer.*

Prosper, we pray, all those who proclaim the Gospel of your kingdom throughout the world,
especially the Whitakers who serve you in Cambodia and strengthen us to fulfill your great
commission, making disciples of all nations, baptizing them and teaching them to obey all that
you have commanded.

*Silence*

**Reader** Lord in your mercy:

**People** *Hear our prayer.*

We ask you in your goodness, O Lord, to comfort and sustain all who in this transitory life
are in trouble, sorrow, need, sickness, or any other adversity.

*Silence*

**Reader** Lord in your mercy:

**People** *Hear our prayer.*
We remember before you all your servants who have departed this life in your faith and fear: and we ask you to give us grace to follow their good example, that rejoicing in their fellowship, we may share with them in your heavenly kingdom.

Silence
Reader Lord in your mercy:
People **Hear our prayer.**

I invite you to add your own requests at this time.
Reader Lord in your mercy:
People **Hear our prayer.**

*The Celebrant concludes with the following prayer*

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. **Amen.**

*The People continue kneeling*

**The Exhortation**

*In Holy Communion we encounter Jesus Christ in a profound way, and thus it must not be taken lightly. As we prepare to receive the Body and Blood of Christ, we need to reflect on the state of our own hearts in receiving him. In The Exhortation, the priest calls on the gathered community to take part in such introspection. It is required by rubric three times per year: on the First Sunday of Advent, the First Sunday of Lent, and Trinity Sunday. It may be used on a regular basis as well. At All Saints, starting in January we will be using The Exhortation once a month to remind us to prepare our hearts to receive this wonderful gift.*

Dearly beloved in the Lord: if you intend to come to the Holy Communion of the Body and Blood of our Savior Jesus Christ, you must consider how Saint Paul, in his First Letter to the Corinthians, exhorts us all diligently to examine ourselves before we presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if we receive that holy Sacrament with a truly penitent heart and lively faith, spiritually eating the flesh of Christ and drinking his blood, so that we might be made one with Christ and he with us; so also is the danger great, if we receive these gifts unworthily. For then we become guilty of profaning the Body and Blood of Christ our Savior, and we eat and drink to our own condemnation.

Therefore, judge yourselves lest you be judged by the Lord. First, examine your life by the rule of God’s commandments. Wherever you have offended, either by thought, word, or deed,
confess your sins to Almighty God, with the full intention to amend your life. Be ready to make restitution for all injuries and wrongs you have done to others; and also be ready to forgive others who have offended you: for otherwise, if you unworthily receive Holy Communion, you will increase your own condemnation. Therefore, repent of your sins, or else do not come to God’s Holy Table.

If you have come here today with a troubled conscience, and you need help and counsel, come to me, or to some other priest, and confess your sins; that you may receive godly counsel, direction, and absolution. To do so will both satisfy your conscience and remove any scruples or doubt.

Above all, each of us should give humble and hearty thanks to God for the redemption of the world by the death and passion of our Savior Jesus Christ. He humbled himself, even to death on a cross, for us sinners who lay in darkness and in the shadow of death, that he might make us children of God, and exalt us to everlasting life.

Because of his exceedingly great love for us, our Savior Jesus Christ has instituted and ordained these holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort.

To him, therefore, with the Father and the Holy Spirit, let us give continual thanks, as is our duty and our joy; submitting ourselves entirely to his holy will and striving to serve him in holiness and righteousness all the days of our life. Amen.

The Confession and Absolution of Sin

It is important that, before we approach the Lord’s Table, we remember that although God is merciful and forgiving, he is also righteous and holy. We kneel in penitence to acknowledge that we still struggle with sin and are in need of God’s forgiveness. True faith always leads to repentance, and while we affirm that we are accepted by God’s grace through the righteousness of Christ alone, the Scriptures call us to continual repentance and amendment of life. The absolution is not merely a prayer by the priest, asking or hoping for our forgiveness; it is the Church's assurance of our forgiveness, and thus is performed only by a priest or bishop.

The Deacon says the following

All who truly and earnestly repent of your sins, and seek to live in love and charity with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways: draw near with faith and make your humble confession to Almighty God.

Silence
The Deacon and People kneel as able and pray
Almighty God, Father of our Lord Jesus Christ, maker and judge of us all:
We acknowledge and repent of our many sins and offenses,
which we have committed by thought, word, and deed
against your divine majesty,
provoking most justly your righteous anger against us.
We are deeply sorry for these transgressions;
the burden of them is more than we can bear.
Have mercy upon us, Have mercy upon us, most merciful Father;
for your Son our Lord Jesus Christ's sake, forgive us all that is past;
and grant that we may evermore serve and please you in newness of life,
to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

The Priest stands and says
Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to
all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and
deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to
everlasting life; through Jesus Christ our Lord. Amen.

The Comfortable Words
The following words from scripture are intended to remind us of the great comfort we have in the
assurance we have received from Christ. Our forgiveness is not something we wish for but a
guarantee we receive through Christ's sacrifice on the cross.

Hear the Word of God to all who truly turn to him. Come to me, all who labor and are heavy laden, and I will give you rest. Matthew 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. John 3:16

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world
to save sinners. 1 Timothy 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the
propitiation for our sins, and not for ours only but also for the sins of the whole world. 1 John 2:1-2
The People stand

The Peace
The Peace is a sign of the love and fellowship we have for each other in Christ's name. Just as we have been reconciled with God in Christ, we are also called to be reconciled to our fellow members in his Church. The peace offers us an opportunity to reconcile with those with whom we are at enmity before receiving Holy Communion.

Celebrant  The Peace of the Lord be always with you.
People       And with your spirit.
Then the Ministers and People may greet one another in the name of the Lord

The Offertory
The offertory begins with a sentence of scripture read by the celebrant which invites the congregation to share their gifts.

The term “offertory” does not refer to taking a collection, but rather refers to the offering of our selves together with our monetary gifts as well as the elements of bread and wine which will be consecrated. The deacon, or if there is no deacon, the priest, readies the altar by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ.

A musical offering or anthem is sometimes presented by a choir or other musicians. This is not meant to be a performance, but rather it is an offering of our own gifts and talents to God.

At the end of the offertory, the server washes the celebrant’s hands, who prays this or a similar prayer: “Purify my hands, O Lord, and cleanse me from all impurity, that I might serve you without defilement of body or mind, through Christ our Lord. Amen.”

Celebrant  Let your light so shine before others, so that they may see your good works and give glory to your Father who is in heaven.
Matthew 5:16
The People sit

Offertory Anthem: Praise Team

"We Delight"  Joshua Moore

We delight in the law of Your Word We delight in the Son Who was perfect from birth
We delight in the day He's returning to earth Hallelujah
We will bow our hearts because we are free as we raise our hands to give You glory
Father of life and love and infinite worth
We're delivered by blood that flows from the tree, draw us near to You vessels of Your mercy
Before the invention of man glorious Trinity
We will lift our eyes to the cloud and the flame Lord You guide our steps and restore us again
The nations of man will rejoice in the God of the wilderness

Presentation Hymn

A song of praise is sung as the gifts from the congregation are brought forward in order to demonstrate our joy in giving of ourselves to the work of the Lord through his body, the Church.

The People stand and sing as the offering is brought forward

All creatures of our God and King, lift up your voices, let us sing: alleluia, alleluia!
Let all things their Creator bless and worship him in humble ness, O praise him, alleluia!

Bright burning sun with golden beams, pale luia! Praise God the Father, praise the Son, and silver moon that gently gleams, O praise him, O praise the Spirit, Three in One:

praise him, Alleluia, alleluia, alleluia!
The Holy Communion

The first part of our service centered around the pulpit and lectern and focused on the Word of God. The second part moves our attention to the altar or table and focuses on the Sacrament of Holy Communion.

In the Prayer of Consecration, we do what Jesus himself asked us to do, thanking God and recalling all that he has done for us. The Prayer is in four basic parts. Each of these four parts corresponds to a different action of our Lord, where he takes, blesses, breaks, and gives his Body and Blood.

The first part is an introduction, and begins with a dialogue, called by its original Latin name, Sursum Corda, which means, "lift up your hearts."

After the preface, the people join in with the heavenly host’s song, the Sanctus, which means "holy." This song comes to us from Isaiah 6 and then later in John's vision from Revelation 4, and it reminds us that in the Eucharist the Church on earth joins with the continual worship around the throne of God in heaven.

The Sursum Corda

The People remain standing. The Celebrant faces them and says

Celebrant The Lord be with you.
People And with your spirit.
Celebrant Lift up your hearts.
People We lift them up to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give him thanks and praise.

Celebrant

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. 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:
The Prayer of Consecration

As the priest prays this prayer, a profound mystery occurs. Christ comes to us, is present, in the bread and wine. The Lord takes these normal, physical elements and through them communicates his Body and Blood to the faithful for the strengthening of their faith and the increase of grace in their lives. As Paul teaches in 1 Corinthians 10:16, "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?"

We celebrate all that God has done for us in sending his Son Jesus to die upon the cross for our sins. This one act of Christ's obedience is fully sufficient for all people and for all time for the forgiveness of our sins and our reconciliation with God. We are not re-sacrificing Christ, but rather remembering his sacrifice made for us.
The People stand or kneel. The Celebrant continues

All praise and glory is yours, O God our heavenly Father, for in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the cross for our redemption. He made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and he instituted, and in his Holy Gospel commanded us to continue a perpetual memory of his precious death and sacrifice, until his coming again.

*In the Epiclesis or Invocation we pray for the presence and blessing of the Father, through the Word and the Holy Spirit, that the bread and wine might be for us the Body and Blood of Christ. While Anglicans do not believe in the medieval doctrine of transubstantiation, we do believe that Christ is truly present through the Sacrament.*

And now, O merciful Father, in your great goodness, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them according to your Son our Savior Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

*During the Words of Institution we remember Christ’s actions at the Last Supper and recite his words. Through these words the Church speaks with Christ, tasting that he will again be with us in the bread and the wine.*

For on the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke 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, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for 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 in remembrance of me.”

*The prayer continues with the Anamnesis, which means "Remembrance." Remembrance is a concept that is basic to the Judeo-Christian tradition. In order to know who we are, to whom we belong, and to where we are headed, we must remember what God has done for us. Through anamnesis, the death and resurrection of Jesus Christ becomes a present reality.*
Therefore, O Lord and heavenly Father, according to the institution of your dearly beloved Son our Savior Jesus Christ, we your humble servants celebrate and make here before your divine Majesty, with these holy gifts, the memorial your Son commanded us to make; remembering his blessed passion and precious death, his mighty resurrection and glorious ascension, and his promise to come again.

*In the Supplication we recognize that while we are not re-sacrificing Christ, we offer to God a sacrifice of our own praise and thanksgiving. We also recognize that the Sacrament is a means of God's grace that we receive through faith.*

And we earnestly desire your fatherly goodness mercifully to accept this sacrifice of praise and thanksgiving; asking you to grant that by the merits and death of your Son Jesus Christ, and through faith in his Blood, we and your whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

*In this portion of the prayer, known as The Oblation, we offer our very selves back to God as an act of our spiritual worship, echoing the words of Paul in Romans 12:1.*

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. We humbly pray that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, be filled with your grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him.

*Although we can never offer God a perfect sacrifice, we ask him to receive what we have offered, not holding our unworthiness against us.*

And although we are unworthy, because of our many sins, to offer you any sacrifice, yet we ask you to accept this duty and service we owe, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord.

*In language reminiscent of Ephesians 2:18, the final Doxology proclaims that our access to the Father is through the continued work of our Great High Priest, Jesus Christ, in the power of the Holy Spirit. The Doxology is followed by the People's Amen, wherein the people join with the priest in joyfully affirming all that has been said.*

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 forever. **Amen.**
The Lord’s Prayer

Through the Lord’s Prayer we ask God to expand his kingdom in the world and provide us with what we need to do his work as we look forwards to when he returns to make all things new.

The Celebrant then says
And now as our Savior Christ has taught us, we are bold to say:
Celebrant and People together 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 Fraction

The consecrated Bread is broken to remind us of Christ's body which was broken for us. We sing Paul's invitation to the Church from 1 Corinthians 5:7-8.

The Celebrant breaks the Consecrated Bread
A period of silence is kept.

Celebrant

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

People

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Celebrant

Christ our Pass - o - ver is sac - ri - ficed for us; there - fore let us


People
The People kneel

The Prayer of Humble Access

We admit that, in spite of all we can do, we are not worthy to receive the great gifts of the Body and Blood of Christ, and we ask that we may be given God’s grace to receive them.

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord, whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

The People stand

The Agnus Dei

arr: Schubert

The Ministration of Communion

The celebrant extends the invitation to come and receive Christ by raising the paten and chalice.

Facing the People, the Celebrant may say 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

In communion we are joined not only with one another, and those loved ones in the communion of saints who have gone before us, but primarily with God as he, in Christ, promised to be present.

To receive the Body of Christ, place your right hand in your left. This hand position not only reminds us of the cross on which Christ died, but also provides a throne so that we might receive our King. Raise your hands, palm up, so that the priest can easily place the Host on the palm of your hand. You may then consume it by raising your hands to your mouth (remembering never to leave the altar rail in possession of the consecrated Host).

To receive the Blood of Christ, grasp the base of the Chalice gently but firmly and guide it to your mouth. For those who wish to receive by intinction (dipping), you may take the host between your finger and thumb in an upraised position and dip it in the chalice before placing it in your mouth.

It is appropriate for women to blot their lipstick before receiving communion. Not only does this prevent unsightly lipstick from sticking to the chalice rim, it also allows for easier care of our linens.

For any who do not wish to receive the Chalice, you are welcome to take the Chalice in your hand and simply not bring it to your lips, still receiving the words from the chalice bearer.

Those who are not receiving Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus Christ and with one another. They may, if they wish, approach the altar, cross their arms across their chest, and receive a blessing from the priest.

Who may receive communion? In the Anglican Church, all baptized Christians who have come to faith and repentance in Jesus Christ may receive Holy Communion. If this does not describe you, we ask that you respect our custom and not receive.

It is our custom at All Saints that we spend some moments in personal prayer after receiving communion.

Prayer teams are available for confidential prayer in the rear of the Nave during distribution of Holy Communion.
Communion Song 1

WHEN I SURVEY THE WONDROUS CROSS
When I survey the wondrous cross
On which the Prince of glory died
My richest gain I count but loss
And pour contempt on all my pride

Forbid it Lord that I should boast
Save in the death of Christ my God
All the vain things that charm me most
I sacrifice them to His blood

See from His head His hands His feet
Sorrow and love flow mingled down
Did ever such love and sorrow meet
Or thorns compose so rich a crown

Communion Song 2

YOU ARE MY KING (AMAZING LOVE)
I'm forgiven, Because You were forsaken
I'm accepted, You were condemned
I'm alive and well, Your Spirit is within me
Because You died and rose again

Amazing love how can it be
That You my King would die for me
Amazing love I know it's true
It's my joy to honor You
In all I do I honor You
You are my King,
You are my King
Jesus You are my King,
Jesus You are my King

*The people stand*

**Communion Song 3**

**CORNERSTONE**
My hope is built on nothing less
Than Jesus' blood and righteousness
I dare not trust the sweetest frame
But wholly trust in Jesus' Name

Christ alone cornerstone
Weak made strong in the Saviour's love
Through the storm He is Lord
Lord of all

When darkness seems to hide His face
I rest on His unchanging grace
In every high and stormy gale
My anchor holds within the veil
My anchor holds within the veil

When He shall come with trumpet sound
Oh may I then in Him be found
Dressed in His righteousness alone
Faultless stand before the throne
The Post Communion Prayer

In the Post Communion Prayer, we thank God for the life we receive through the Sacrament and the assurance that we are united in Christ, and we ask that God would give us grace to go into the world strengthened for the work he has called us to do.

After Communion, the Celebrant says
Let us pray.
Almighty and ever-living God,
we thank you for feeding us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of your Son our Savior Jesus Christ; and for assuring us, through this Sacrament,
of your favor and goodness towards us:
that we are true members of the mystical body of your Son,
the blessed company of all faithful people;
and are also heirs, through hope, of your everlasting kingdom.
And we humbly ask you, heavenly Father,
to assist us with your grace, that we may continue in that holy fellowship,
and do all the good works that you have prepared for us to walk in;
through Jesus Christ our Lord, to whom with you and the Holy Spirit, be all honor
and glory, now and forever. Amen.

The Blessing

As in the temple worship of the Old Testament, the priest concludes the worship with a blessing upon the people, and the people go forth into the world following the cross as a sign of Christ's victory. We have heard God’s Word in the lessons, the sermon, and the prayers. We have been fed with the Body and Blood of Christ. Now we are refreshed and strengthened to better love and serve God in our daily lives. Our worship in the Church invigorates us to live for Christ in the world.

The Priest gives this blessing
The peace of God which passes 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 Spirit, be among you, and remain with you always. Amen.
**HYMN #686 - Come thou fount of every blessing**

Come, thou fount of every blessing, tune my heart to sing thy grace! Streams of mercy never ceasing, call for songs of loudest grace!

Here I raise my Ebenezer; hither, by thy help, I've grace! Streams of mercy never ceasing, call for songs of loudest grace!

Oh, to grace how great a debt or daily I'm constrained to grace! Streams of mercy never ceasing, call for songs of loudest grace!

Come; and I hope, by thy good pleasure, safely to arrive at grace! Streams of mercy never ceasing, call for songs of loudest grace!

Let thy goodness, like a fetter, bind my wandering heart to grace! Streams of mercy never ceasing, call for songs of loudest grace!

Praise. Teach me some melodious sonnet, sung by flaming tongues a-home. Jesus sought me when a stranger wandering from the fold of grace! Streams of mercy never ceasing, call for songs of loudest grace!

Thee: prone to wander, Lord, I feel it, prone to leave the God I grace! Streams of mercy never ceasing, call for songs of loudest grace!

bove. Praise the mount! I'm fixed up on it, mount of God's unchanging love. God; he, to rescue me from danger, interposed his precious blood. grace! Streams of mercy never ceasing, call for songs of loudest grace!

love; here's my heart, oh, take and seal it, seal it for thy courts above. Praise the mount! I'm fixed up on it, mount of God's unchanging love. God; he, to rescue me from danger, interposed his precious blood. grace! Streams of mercy never ceasing, call for songs of loudest grace!

The Dismissal

*The Deacon dismisses the congregation. Although our worship has ended, our service continues. We are called to go out into the world, shining the light of Christ into the darkness.*

*The Deacon dismisses the people with these words*

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

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

Birthdays This Week: Rachel Harrel, Sarah Allen, Jennie Cary, and Bruce Headley
Anniversaries This Week: Fred & Charlotte Robertson

St. Elizabeth's Guild's - Sew and Sow group: meets Thursday mornings from 10:00a.m.-12:00p.m. in the Education Wing, Classrooms 3 & 4. Bring your knitting, crocheting, tatting projects to work on and have fellowship while you are stitching.

Women's Bible Study: Thursdays 12:15p.m.-2:30p.m. Education Wing, Classrooms 3 & 4. Study is on Isaiah. Please contact Georgia Long with any concerns or questions.

Men's Bible Study: Saturdays 8:00a.m.-10:00a.m. Education Wing, Classrooms 3 & 4. The study is on the Book of Titus.

Stewardship Campaign: It is time to prayerfully consider your pledge to All Saints for 2019. Pledge cards serve as a tool for the Vestry in creating and maintaining the church budget, and they are also visible reminders to us of our spiritual need to give to support the Body of Christ on earth. If you do not receive a pledge card in the mail you can pick one up on the table in the Narthex. Please return your pledge cards to our business manager, Karol Hawkins, by Sunday, November 18th.

All Saints Book Club selection for October is Chaim Potok's The Chosen, the highly acclaimed story of fathers and sons, friendship, and the challenges of tradition versus modernity. We will meet on Thursday November 1 at 6:30 pm in the education wing for lively discussion.
PASTORAL MINISTRIES
ARCHBISHOP The Most Rev. Foley Beach
BISHOP The Right Rev. James Hobby
RECTOR The Rev. Canon Eric Zolner
ASSOCIATE RECTOR The Rev. Nathaniel Adkins
RECTOR EMERITUS The Rev. Canon J. Douglas McGlynn
DEACONS The Rev. Robert Little & The Rev. DJ Johnson

SERVING TODAY
LECTOR The Rev. Stan Burdock
LEM 1 Jim Gallion
LEM 2 David Cary
CRUCIFER Jim Gallion
TORCH BEARERS Joshua & Ezekiel Edwards
USHERS Rick Carr, Mason Payne, Steve Akeson
ALTAR GUILD Leslie Sturtevant
MUSIC MINISTRY Organ: Dick Pickard, Choir Director: Barth Fraker,
Praise Team Director: John Gram
NURSERY Molly Allison, Tiffany Goslin, Erin Mercer, Helena Holden
PRAYER TEAM Fr. Stan & Eileen Burdock, Georgia & Paul Long
SOUND Matt Mastilak

Thank you to all who served today!
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