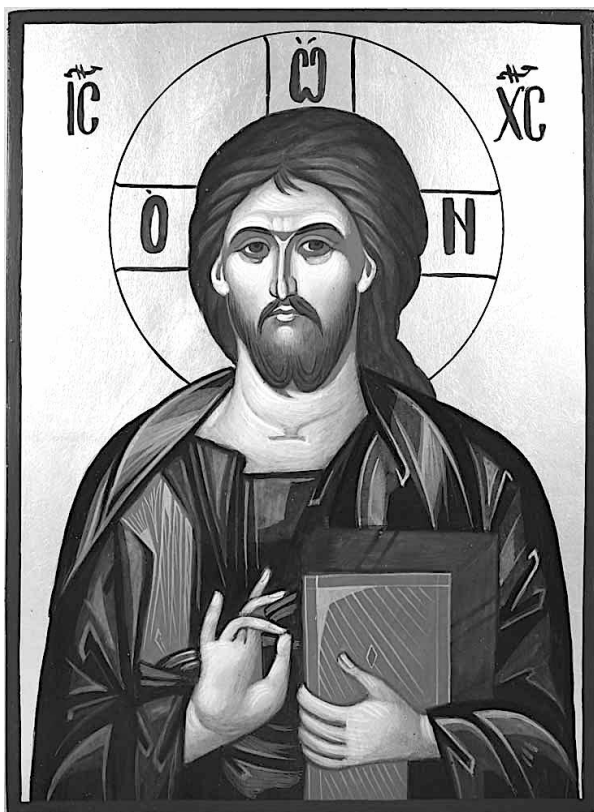


# ALL SAINTS ANGLICAN CHURCH

*The Light of Christ*



## 23rd Sunday after Pentecost Instructed Holy Eucharist

November 17, 2019

10:45 a.m.

## Visitors

If you would like us to know something more about you, complete a visitor card located in the pew racks and give the card to the priest or an usher upon leaving. Visit the Welcome Center in the Narthex to get more information about All Saints. **Hearing aid devices are available - please ask an usher.**

## The Nursery

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.

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### Credits:

CCLI #3059959

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Psalms are from the 2019 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 lead to the common practice today, which is for the entrance to be accompanied by a hymn.*

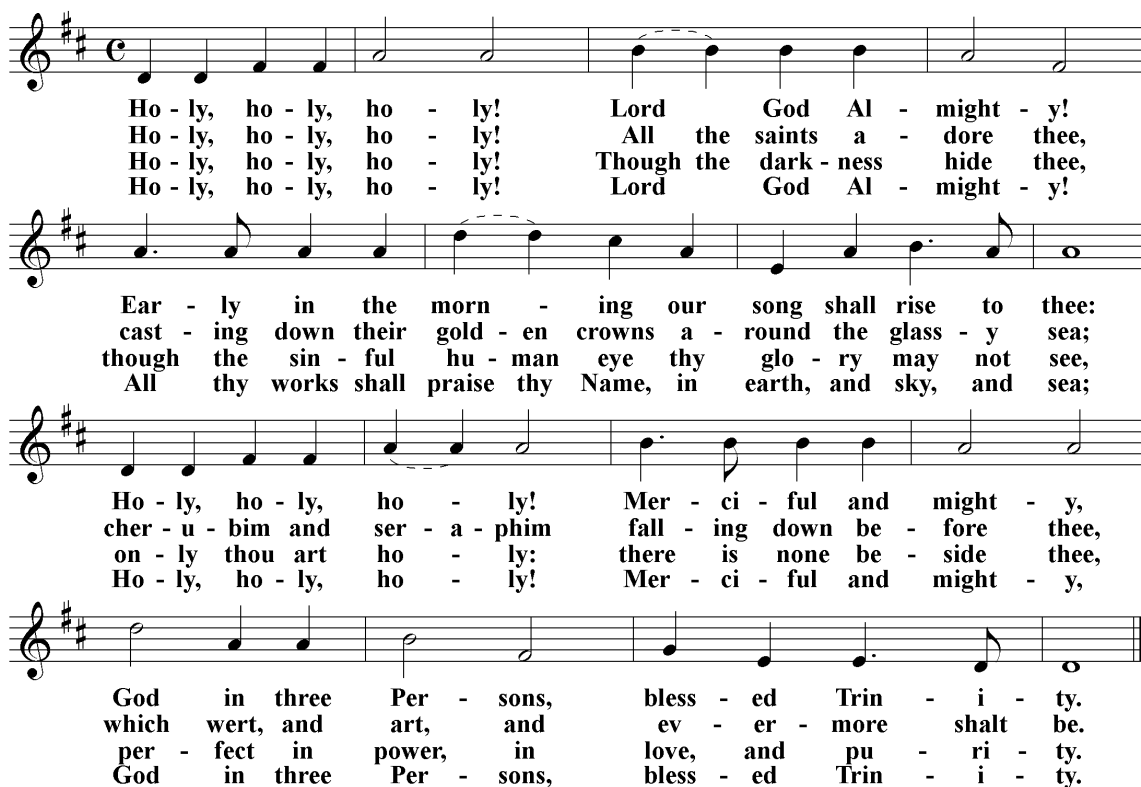
*As the clergy and lay servers enter in procession, it reminds us that we gather together from the outside world for the communal worship of God. This is not a place to hide out or escape, but rather is where we come so that our hearts, minds, and spirits might be refreshed and strengthened to engage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



Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!  
Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,  
Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,  
Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:  
cast - ing down their gold - en crowns a - round the glass - y sea;  
though the sin - ful hu - man eye thy glo - ry may not see,  
All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,  
cher - u - bim and ser - a - phim fall - ing down be - fore thee,  
on - ly thou art ho - ly: there is none be - side thee,  
Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.  
which wert, and art, and ev - er - more shalt be.  
per - fect in power, in love, and pu - ri - ty.  
God in three Per - sons, bless - ed Trin - i - ty.

## 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*  
*People*

Blessed be God: the Father, the Son, and the Holy Spirit.  
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. 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

*This ancient Christian hymn dates 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.*

## Kyrie

*Celebrant* Lord, have mercy.

*People* Christ, have mercy.

*Celebrant* Lord, have mercy.

## Gloria in Excelsis

*We now 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.*

*The Celebrant and People sing*

1. Glo - ry to God in the high - est, and

peace to his peo - ple on earth. 2. Lord God, heaven - ly

King, al - mighty God and Fa - ther, we wor - ship you, we

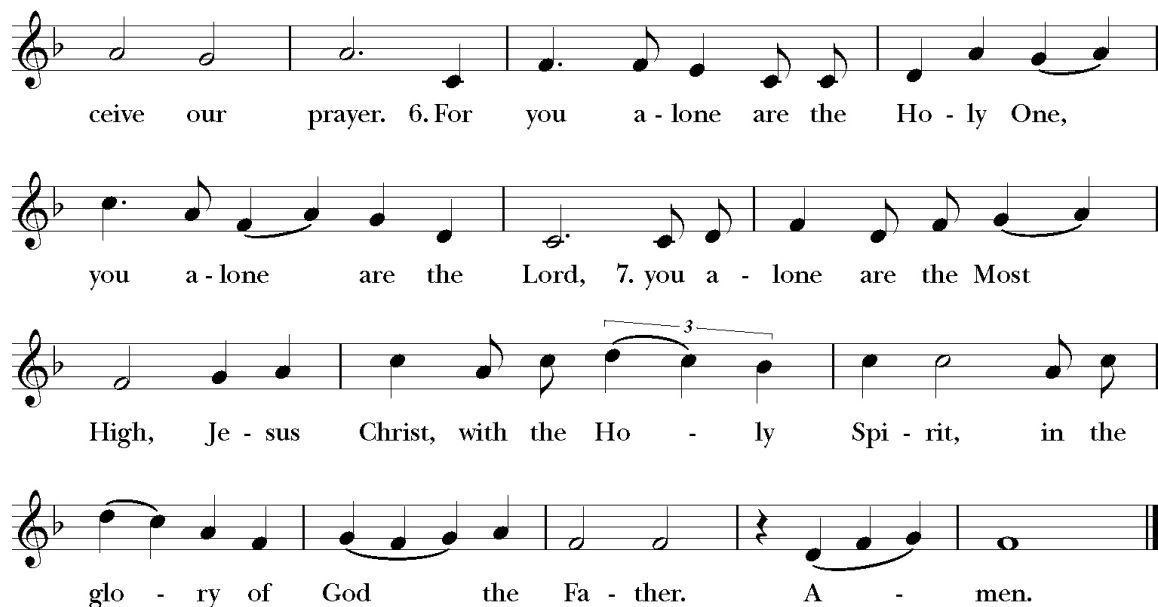
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus

Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you

take a - way the sin of the world: have mer - cy

on us; 5. you are seat - ed at the right hand of the Fa - ther: re -

The musical score is written on seven staves of five-line music. It begins with a treble clef and a key signature of one flat (B-flat). The melody is simple and hymn-like, with many notes beamed together. There are several triplets indicated by a '3' over a bracket. The lyrics are written below the staves, with hyphens indicating syllables that span across multiple notes. The text is in a serif font, and the overall layout is clean and professional.



## 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**     Malachi 3:1-4:6

A reading from **Malachi**

“Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

“Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts.

“For I the Lord do not change; therefore you, O children of Jacob, are not consumed. From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, ‘How shall we return?’ Will man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you. Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts. Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts.

“Your words have been hard against me, says the Lord. But you say, ‘How have we spoken against you?’ You have said, ‘It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the Lord of hosts? And now we call the arrogant blessed. Evil-doers not only prosper but they put God to the test and they escape.’”

Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name. “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.

“For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.

“Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel.

“Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”

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 98**

- 1        O sing unto the Lord a new song, \*  
      **for he has done marvelous things.**
- 2        **With his own right hand and with his holy arm, \***  
      **he has won for himself the victory.**
- 3        **The Lord declared his salvation; \***  
      **his righteousness has he openly shown in the sight of the nations.**
- 4        **He has remembered his mercy and truth toward the house of Israel, \***  
      **and all the ends of the world have seen the salvation of our God.**
- 5        **Show yourselves joyful in the Lord, all you lands; \***  
      **sing, rejoice, and give thanks.**

- 6        **Praise the Lord with the harp; \*  
sing with the harp a psalm of thanksgiving.**
- 7        **With trumpets also and horns, \*  
O show yourselves joyful before the Lord, the King.**
- 8        **Let the sea make a noise, and all that is in it, \*  
the round world, and those who dwell therein.**
- 9        **Let the rivers clap their hands,  
and let the hills be joyful together before the Lord, \*  
for he has come to judge the earth.**
- 10       **With righteousness shall he judge the world, \*  
and the peoples with equity.**

*The People remain seated*

**The Second Lesson**        2 Thessalonians 3:6-16

A Reading from Second Thessalonians

Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us, because we were not idle when we were with you, nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. It was not because we do not have that right, but to give you in ourselves an example to imitate. For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.

As for you, brothers, do not grow weary in doing good. If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed. Do not regard him as an enemy, but warn him as a brother.

Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.

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 Luke 21:5-19

The Holy Gospel of our Lord Jesus Christ according to Luke.

*People* **Glory to you, Lord Christ.**

And while some were speaking of the temple, how it was adorned with noble stones and offerings, Jesus said, "As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down." And they asked him,

“Teacher, when will these things be, and what will be the sign when these things are about to take place?” And he said, “See that you are not led astray. For many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them. And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.”

Then he said to them, “Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be your opportunity to bear witness. Settle it therefore in your minds not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. You will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives.”

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 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-begotten 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, saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God.

*Deacon* Lord, in your mercy:

*People* **Hear our prayer.**

For Foley, our Archbishop, and Foley and Frank, our Bishops, and for all the clergy and people of our diocese and congregation.

*Deacon* Lord, in your mercy:

*People* **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others. We remember especially the Whitakers in Cambodia, the Littles with World View Academy, Pastor Daniel in Asia, Jesse Kemp in Latin America, and Fr. Nathaniel and the church planting team.

*Deacon* Lord, in your mercy:

*People* **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

*Deacon* Lord, in your mercy:

*People* **Hear our prayer.**

For our nation, for those in authority and for all in public service, especially Donald our President.

*Deacon* Lord, in your mercy:

*People* **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity.

*Deacon* Lord, in your mercy:

*People* **Hear our prayer.**

For those who celebrate birthdays this week, especially Rachel & Sarah and for those celebrating their wedding anniversaries this week, especially Fred & Charlotte.

*Deacon* Lord, in your mercy:

*People* **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray.

*Deacon* Lord in your mercy:

*People* **Hear our prayer.**

I invite you to add your own requests at this time.

*Deacon* Lord in your mercy:

*People* **Hear our prayer.**

*The Celebrant concludes with the following prayer*

Heavenly Father, grant these our prayers for Jesus Christ's sake, 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 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*

Let us humbly confess our sins to Almighty God.

*Silence*

*The Deacon and People kneel as able and pray*

Most merciful God,

**we confess that we have sinned against you in thought, word and deed,  
by what we have done, and by what we have left undone.**

**We have not loved you with our whole heart;**

**we have not loved our neighbors as ourselves.**

**We are truly sorry and we humbly repent.**

**For the sake of your Son Jesus Christ, have mercy on us and forgive us;**

**that we may delight in your will, and walk in your ways,**

**to the glory of your Name. 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:** *Grace*

*Hayes*

*Amazing Grace, how sweet the sound, that saved a wretch, a wretch like me.*

*I once was lost but now am found. I one was blind but now I see.*

*'Twas grace that taught my heart to fear, and that same grace my fears relieved,  
how precious did that grace appear, the hour when I first believed.*

*Through many dangers, toils and snares, I have already safely come.  
This grace has brought me safe thus far, and surely grace will lead me home. I shall go home.*

*When we've been there ten thousand years, bright shining as the glorious sun.  
We've no less days to sing God's praise, than since the say we first begun.*

## 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*

Give thanks with a grate - ful heart, give thanks to the Ho - ly One; Give

thanks — be - cause He's giv - en Je - sus Christ, — His Son. — Give Son. — And

now let the weak say, "I am strong," let the poor say, "I am rich" be - cause of

what the Lord has done for — us; — And us; — Give thanks.

The musical score is written for a single melodic line in B-flat major (one flat). It consists of four staves. The first staff begins with a repeat sign and a first ending bracket. The second staff continues the melody and includes a second ending bracket. The third staff contains the lyrics "now let the weak say, 'I am strong,' let the poor say, 'I am rich' be - cause of". The fourth staff concludes the hymn with a final double bar line and includes the lyrics "what the Lord has done for — us; — And us; — Give thanks.".

## 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 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 Sanctus

arr: Schubert



Ho - ly, ho - ly, ho - ly Lord, God of power and might, \_\_\_\_\_

Ho - ly, ho - ly, ho - ly Lord, God of power and might, \_\_\_\_\_

Hea - ven and earth are full, \_\_\_\_\_ full \_\_\_\_\_ of your glo - ry. Ho -

san - na in the high - est, Ho - san - a in the high - est.

Bless - ed is he who comes \_\_\_\_\_ in the name of the Lord. \_\_\_\_\_ Ho -

san - na in the high - est, Ho - san - na in the high - est.

## 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, and who rose victorious over death itself. 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.***

***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.***

*The People stand or kneel. The Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

***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.***

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 Memorial Acclamation reminds us of the mystery of salvation through Christ's death, resurrection, and ultimate return to establish his kingdom on earth.***

Therefore we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.**

**Christ is risen.**

**Christ will come 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. This portion of the prayer also includes The Oblation, where we offer our very selves back to God as an act of our spiritual worship, echoing the words of Paul in Romans 12:1.***

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy sacrament, and be made one body with him, so that he may dwell in us and we in him. And bring us with all your saints into the fullness of your heavenly kingdom, where we shall see our Lord face to face.

***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.***

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 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.**

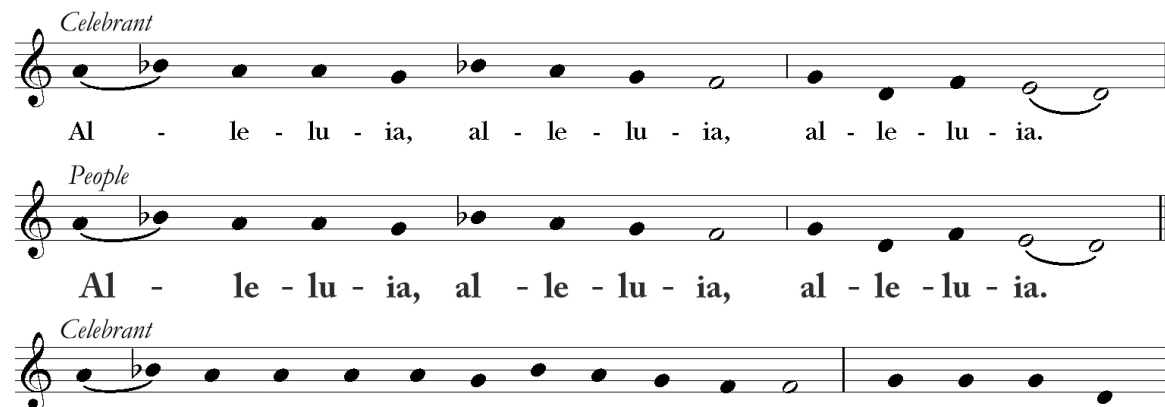
## The Fraction

***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*

keep the feast. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*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*

Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our sins: have

mer - cy on us. Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

## 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

**WONDERFUL, MERCIFUL, SAVIOR**

*Rodgers/Wyse*

Wonderful merciful Savior

Precious Redeemer and Friend

Who would have thought that a Lamb

Could rescue the souls of men

Oh You rescue the souls of men

You are the One that we praise

You are the One we adore

You give the healing and grace

Our hearts always hunger for

Oh our hearts always hunger for

Counselor Comforter Keeper

Spirit we long to embrace

You offer hope when our hearts

Have hopelessly lost the way

Oh we hopelessly lost the way

Almighty infinite Father

Faithfully loving Your own

Here in our weakness You find us

Falling before Your throne

Oh we're falling before Your throne

## Communion Song 2

**YOU ARE MY KING (AMAZING LOVE)**

*Footnote*

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**

### **HOW GREAT IS OUR GOD**

*Tomlin/Cash/Rees*

The splendor of the King  
Clothed in majesty  
Let all the earth rejoice  
All the earth rejoice  
He wraps Himself in light  
And darkness tries to hide  
And trembles at His voice  
And trembles at His voice

How great is our God  
Sing with me  
How great is our God  
And all will see how great  
How great is our God

And age to age He stands  
And time is in His hands  
Beginning and the End  
Beginning and the End  
The Godhead three in one  
Father Spirit Son  
The Lion and the Lamb  
The Lion and the Lamb

Name above all names  
Worthy of all praise  
My heart will sing  
How great is our God

## 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.

Heavenly Father, we thank you for feeding us with the spiritual food of the most precious body and blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and forever. Amen.

## The Blessing

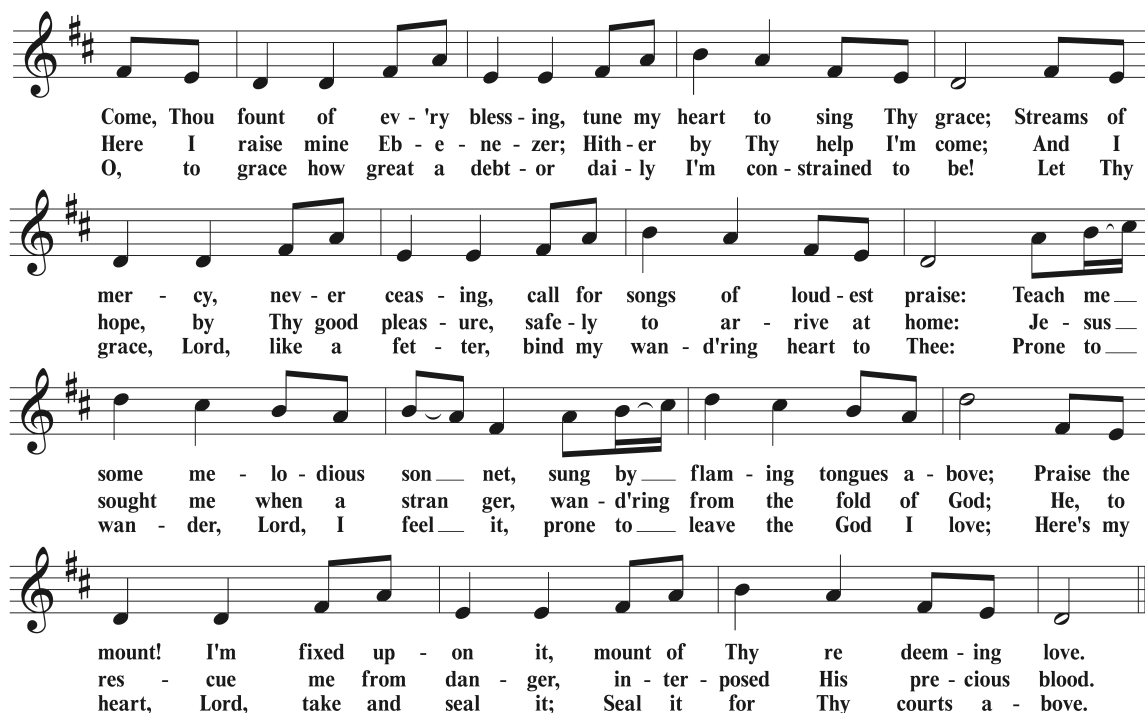
*As in the temple worship of the Old Testament, the priest concludes the worship with a blessing upon the people, and the people go forth into the world following the cross as a sign of Christ's victory. We have heard God's Word in the lessons, the sermon, and the prayers. We have been fed with the Body 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

Robinson



Come, Thou fount of ev - 'ry bless - ing, tune my heart to sing Thy grace; Streams of  
Here I raise mine Eb - e - ne - zer; Hith - er by Thy help I'm come; And I  
O, to grace how great a debt - or dai - ly I'm con - strained to be! Let Thy  
mer - cy, nev - er ceas - ing, call for songs of loud - est praise: Teach me —  
hope, by Thy good pleas - ure, safe - ly to ar - rive at home: Je - sus —  
grace, Lord, like a fet - ter, bind my wan - d'ring heart to Thee: Prone to —  
some me - lo - dious son — net, sung by — flam - ing tongues a - bove; Praise the  
sought me when a stran ger, wan - d'ring from the fold of God; He, to  
wan - der, Lord, I feel — it, prone to — leave the God I love; Here's my  
mount! I'm fixed up - on it, mount of Thy re deem - ing love.  
res - cue me from dan - ger, in - ter - posed His pre - cious blood.  
heart, Lord, take and seal it; Seal it for Thy courts a - bove.

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

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

## ANNOUNCEMENTS

**Birthdays This Week:** Rachel Harrel, Sarah Allen

**Anniversaries This Week:** Fred & Charlotte Robertson

**Important! Update Contact Information:** If you have changed your address or other contact information in 2019 please contact the church office with your current information. This will help with end of the year statements that our business office will be mailing for tax purposes.

**Pledge Cards for 2020** are due today. If you have not yet submitted your pledge card, please drop it in the business office mailbox in the office hallway.

### Upcoming Events

**Family Forum:** Sunday, November 17, following the 10:45 a.m. service. McGlynn Hall. Families with nursery and school aged children are invited to join us for an All Saints Family Forum. Lunch and child care will be provided. Potential topics of conversation could include: The development of a new youth ministry; how to help with managing children during worship- the potential for bringing back children's chapel, etc... Please let Fr. Eric know if you will be able to attend this very important time together.

**Thanksgiving Day Morning Prayer:** Thursday, November 28, 9:00 a.m. The church office will be closed Wednesday, November 27, Thursday, November 28, and Friday, November 29. If you have any emergency while the office is closed, please contact any of the clergy by cell.

**Advent Lessons and Carols and Potluck:** Saturday, December 7, 4:30 p.m. Please sign- up on the church website or at the Welcome and Information Center.

**Greening the Church:** Sunday, December 22, 12:30 p.m. A light lunch will be provided for those who stay and help. Please sign-up on the church website or at the Welcome and Information Center.

**If you would like information about regularly scheduled meetings  
and happenings at All Saints please visit  
the Welcome and Information Center in the Narthex.**

## **SERVING TODAY**

LECTOR	Kristina Guinn
LEM 1	Susan Thielker
LEM 2	Bill Thielker
CRUCIFER	Susan Thielker
USHERS	Matt Miller, Brent Wilson, Mason Rossi
ALTAR GUILD	Susee Zook
NURSERY	Annalise Giamanco, Kalise Garner, Betty Hales
PRAYER TEAM	Lindsey & Jane Robison, Fred Robertson & Darla Johnson
SOUND	Matt Mastilak

*Thank you to all who served today!*

### **All Saints Anglican Church**

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[www.allsaintsspringfield.org](http://www.allsaintsspringfield.org)

The Rev. Eric Zolner, Rector

719-492-3091 - [Fr.Eric@AllSaintsSpringfield.org](mailto:Fr.Eric@AllSaintsSpringfield.org)

The Rev. Nathaniel Adkins, Associate Rector

919-937-8392 - [Fr.Nathaniel@AllSaintsSpringfield.org](mailto:Fr.Nathaniel@AllSaintsSpringfield.org)

**A Parish of the Anglican Church in North America (ACNA)  
and the Anglican Diocese of the South (ADOTS)**