

# The Third Sunday of Easter



Choral Holy Eucharist  
Rite II  
(Annotated)

April 18, 2021

*All Holy Eucharists in the Season of Easter are Rite II.*

All Saints  
The Episcopal Church in Fort Worth  
at  
All Saints' Episcopal School  
9700 Saints' Circle  
Fort Worth, Texas 76108  
[www.asecfw.org](http://www.asecfw.org)

## A Note on Eastertide

Christian celebrations of Easter find their roots in the Jewish holiday of Passover, called *pascha*. Passover, sometimes known as “The Feast of Unleavened Bread,” remembers God’s promise to kill each first-born son of Egypt but to save, and pass over, the children of Israel. On that night, God commanded his people to take a lamb “without blemish,” kill the lamb, and paint the lamb’s blood around their door. God said to Moses, “The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you” (Exodus 12:13.) On Easter, we remember that Christ, the Lamb of God, is killed and raised from the dead so that death might pass over us also. Through the blood of the lamb, we are liberated from bondage – the bondage of our own sin.

The Season of Easter, sometimes called Pascha, is also a season of remembering. We remember Christ’s life, death, and resurrection so that we might participate in it now. We are buried with Christ in his death so that we might share his resurrection. When we remember, we bring our sacred history into the present moment. Time and space fall away, and God is with us now. This mystery is called *anamnesis*. But we are not just looking back. Like our Jewish ancestors, our paschal celebration looks forward in hope to our final liberation from sin and death.

### **At All Saints’, we celebrate this holy season with a few special customs:**

**All Eucharists in Eastertide are celebrated using Rite II Prayer D**, the most ancient Eucharistic prayer in the Book of Common Prayer. Adapted from the Alexandrian version of the Anaphora of St. Basil, the prayer dates to the mid fourth century. Tracing the story of God at work in the world from creation, to his covenants with Israel, and culminating with Christ, Prayer D recounts the story of our salvation. Versions of this prayer are used in many other denominations, reminding us that we are members of the universal, catholic Church.

**The paschal candle remains lit.** The paschal candle symbolizes the pillar of cloud and the pillar of fire which led the Hebrew people out of Egypt in the Exodus as a beacon of hope. We light the paschal candle at the back of the Nave during the Easter Vigil from a new fire. It then leads the procession, guiding us into our hopeful celebration of new life in Christ.

**We abstain from corporate confession of sin.** During Lent, we spent forty days repenting for our manifold sins and wickedness. During Eastertide, we shift our focus away from human sin and toward the gift of grace given freely to all through Christ’s resurrection.

**The vestments and altar frontal are white.** In antiquity, the newly baptized dressed in white robes before joining the congregation for their first mass. Our white Eastertide vestments remind us that in Christ we are washed clean of our sins and welcomed into the household of God.

May you be blessed this Easter Season.

*Silence is observed before the service.*

**The Organ Prelude, Schmücke dich, o liebe Seele BWV 654**

*J.S. Bach*

**The Procession, (stand)**

**Hymn 180, He is risen, he is risen!**

**UNSER HERRSCHER**

1 He is ris - en, he is ris - en! Tell it out with  
2 Come, ye sad and fear - ful - heart - ed, with glad smile and  
\*3 Come, with high and ho - ly hymn - ing, hail our Lord's tri -  
4 He is ris - en, he is ris - en! He hath o - pened  
joy - ful voice: he has burst his three days' pris - on;  
ra - diant brow! Death's long sha - dows have de - part - ed;  
um - phant day; not one dark - some cloud is dim - ming  
hea - ven's gate: we are free from sin's dark pris - on,  
let the whole wide earth re - joice: death is con - quered,  
Je - sus' woes are o - ver now, and the pas - sion  
yon - der glo - rious morn - ing ray, break - ing o'er the  
ris - en to a ho - lier state; and a bright - er  
we are free, Christ has won the vic - to - ry.  
that he bore— sin and pain can vex no more.  
pur - ple east, sym - bol of our Eas - ter feast.  
Eas - ter beam on our long - ing eyes shall stream.

The portion of the service before the Liturgy of the Word is called the Entrance Rite. After Constantine's legalization of Christianity in the early 4<sup>th</sup> century, processions became more formal, resembling those of civil officials on state occasions. Today, we understand its primary function to be preparation to hear the Word.

**The Opening Acclamation (stand)**

*Ambrosian Chant*

*Celebrant*  
Al - le - lu - ia. Christ is ris - en.

*People*  
The Lord is risen indeed. Al - le - lu - ia.

Before the first Prayer Book in 1549, the Collect for Purity was part of the priest's private preparatory devotions. Its presence in our Rite today is a reminder of our commitment to common prayer—shared and understood by all. The word “liturgy” means the work of the people. So, we all need to be prepared to participate in our shared work of worshipping God.

This seventeenth century office hymn is characterized by its striking images of Christ: the host who offers the sacrifice to others, the priest who blesses that sacrifice, and the sacrifice itself. These images are encapsulated for us in the Christus Rex, Christ the King on the cross, hanging above the altar. Notice that he wears a chasuble, like a priest. He opens his arms wide, welcoming us as a host to his altar below. And, he is still on the cross, with nails in his feet and in his hands. This image is a statement of faith, what we see when we gaze upon an image of the crucified Christ. The world sees a crucified criminal. We see our risen, triumphant Lord.

The words of this Greeting (or ‘Salutation’) before the Collect of the Day are a remnant from the most ancient of Christian liturgies, before the time of processions. Originally, these words called the congregation to order and attention.

### The Collect for Purity

*Celebrant* 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.

*People* Amen.

### The Hymn of Praise



At the Lamb's high feast we sing praise to our vic-tor-ious King,  
 who hath washed us in the tide flow-ing from his pierc-ed side;  
 praise we him, whose love di-vine gives his sa-cred Blood for wine,  
 gives his Bo-dy for the feast, Christ the vic-tim, Christ the priest.

## The Liturgy of the Word

### The Collect of the Day (*stand*)

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us pray.

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

### The Lesson, Acts 4:5-12 (*sit*)

Revised Standard Version

On the morrow Jewish rulers and elders and scribes were gathered together in Jerusalem, with Annas the high priest and Ca'iaphas and John and Alexander, and all who were of the high-priestly family. And when they had set them in the midst, they inquired, "By what power or by what name did you do this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are being examined today concerning a good deed done to a cripple, by what means this man has been

healed, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

*Lector* The Word of the Lord.

*People* Thanks be to God.

**The Gradual, Psalm 98:1-5**

*Cantate Domino*

Stephen Elvey



- 1 Sing to the LORD a / **new** / song, \*  
for / he has done / marvelous / things.
- 2 With his right hand and his / holy / arm \*  
has he / won for him - / self the / victory.
- 3 The LORD has made / known his / victory; \*  
his righteousness has he openly /  
shown in the / sight of the / nations.
- 4 He remembers his mercy and faithfulness to  
the / house of / Israel, \*  
and all the ends of the earth have seen the /  
victory / of our / God.
- 5 Shout with joy to the / LORD all you / lands; \*  
lift up your / voice re - / joice and / sing.

**The Epistle, 1 John 1:1—2:2**

Revised Standard Version

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us. My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

*Subdeacon* The Word of the Lord.

*People* Thanks be to God.

Beginning in the fourth century, during Eastertide, the first Eucharistic reading has been drawn not from the Old Testament but instead from the Acts of the Apostles. Both Acts and the Gospel of Luke are addressed to a man called Theophilus (“*Lover of God*”), leading scholars to believe that both texts were authored by the same person.

In the Hebrew tradition, the Book of Psalms is called תהלים (*tuh-hi-leem*), meaning ‘praises.’ Most, if not all, of the Psalms were intended to be sung. Giving voice to human joy, frustration, lament, anger, and praise, the Psalms have been used by Jews and Christians for centuries to give voice to the human experience in the presence of God.

The role of a Subdeacon in Anglican liturgy is a result of the Oxford Movement—a 19th century renewal of Roman Catholic ritual and theology. The leaders of the movement asserted that Anglicans gained their authority primarily from their faithfulness to the teachings of the early church. With such ancient roots, Anglicans assert that we are members of the one, holy, *catholic*, universal Church.

**The Sequence Hymn** (*stand*)

**Hymn 440**, Blessed Jesus, at thy word (1-2/3)

LIEBSTER JESU

When the deacon proclaims the stories of Jesus in the gospels, we all stand. Christ is really with us. As the cross, torches, and gospel book are processed into our midst, we turn to face them, as a reminder that Christ reorients our lives.

You might wonder why one of your priests is listed as a deacon. Well, that's because they are *functioning* in the liturgy as a deacon, reading the gospel, leading the prayers of the people, and preparing the altar. All Episcopal priests have been ordained twice – once as a deacon and once as a priest. Priests never stop being deacons. When a clergy person performs the liturgical functions traditionally assigned to a deacon, he is called “the deacon of the mass.” Deacon of the mass is a liturgical role, like subdeacon or celebrant.

We make the sign of the cross on our forehead, on our lips, and on our hearts as a prayer, asking God to place his Word in our thoughts, in our words, and in our hearts.

1 Bless - ed Je - sus, at thy word we are gath - ered all to  
 2 All our know - ledge, sense, and sight lie in deep - est dark - ness

hear thee; let our hearts and souls be stirred  
 shroud - ed, till thy Spi - rit breaks our night

now to seek and love and fear thee; by thy teach - ings  
 with the beams of truth un - cloud - ed; thou a - lone to

pure and ho - ly, drawn from earth to love thee sole - ly.  
 God canst win us; thou must work all good with - in us.

**The Holy Gospel**, Luke 24:36b-48

Revised Standard Version

*Deacon* The Holy Gospel of Our Lord Jesus Christ according to Luke.

*People* Glory to you, Lord Christ.

As the disciples were telling how they had seen Jesus risen from the dead, Jesus himself stood among them. But they were startled and frightened, and supposed that they saw a spirit. And he said to them, “Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.” And while they still disbelieved for joy, and wondered, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate before them. Then he said to them, “These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things.”

*Deacon* The Gospel of the Lord.

*People* Praise to you, Lord Christ.

*The sequence hymn continues.*

3 Gra-cious Lord, thy - self im - part! Light of Light, from God pro -  
ceed - ing, o - pen thou our ears and heart,  
help us by thy Spi - rit's plead - ing. Hear the cry thy  
Church up - rais - es; hear, and bless our prayers and prais - es.

**The Sermon** (*sit*)

**The Nicene Creed** (*stand*)

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:

by the power of the Holy Spirit  
he became incarnate from 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

Public study and exposition of the readings has been part of the Eucharistic service since its earliest celebrations.

The Council of Nicea in 325 AD was the first ecumenical Christian council. Called by the Emperor Constantine I, the council addressed Arianism—the heretical belief that Christ was a human being who seemed divine. Arianism resists the idea that God would die a shameful death on the cross.

The council ruled that Jesus is “true God from true God.” These words help Christians profess faith in a God who miraculously dies and rises again.

The Creed continued to be edited over the centuries as the Church sought to stave off further heresies.

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.  
With the Father and the Son he is worshiped and glorified.  
He 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.

At least as early as the second century, the prayers of the people have followed the readings and the sermon. Today we use Form III of the Prayers of the People. This form is modeled after classical collects in which the leader states the petition (what we ask of God) and the people state the reason for the petition.

St. Augustine wrote that the goal of a human life is to align our will with the will of the divine. When we pray that we might fulfill God's will in our every action, we pray that we will become more like God. The Eastern Church calls this *theosis*, union with God.

In many cultures, the exchange of peace has historically taken the form of a kiss on the cheek or brow. We find evidence of a "kiss of peace" in thirteen New Testament epistles. Although the practice has evolved toward handshakes and friendly waves, the aim of manifesting God's peace among us remains the same.

### The Prayers of the People (Form III)

*The Deacon and People pray responsively.*

*Deacon* Father, we pray for your holy Catholic Church;  
*People* That we all may be one.

*Deacon* Grant that every member of the Church may truly and humbly serve you;  
*People* That your Name may be glorified by all people.

*Deacon* We pray for all bishops, priests, and deacons;  
*People* That they may be faithful ministers of your Word and Sacraments.

*Deacon* We pray for all who govern and hold authority in the nations of the world;  
*People* That there may be justice and peace on the earth.

*Deacon* Give us grace to do your will in all that we undertake;  
*People* That our works may find favor in your sight.

*Deacon* Father, we remember all those on our **parish prayer list**, and pray that you have compassion on those who suffer from any grief or trouble;  
*People* That they may be delivered from their distress.

*Deacon* Give to the departed eternal rest.  
*People* Let light perpetual shine upon them.

*Deacon* We praise you for your saints who have entered into joy;  
*People* May we also come to share in your heavenly kingdom.

*Deacon* Let us pray for our own needs and those of others.

*Celebrant* O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

### The Peace

*Celebrant* The peace of the Lord be always with you.  
*People* And also with you.

### The Birthday and Anniversary Blessings

#### The Announcements

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# The Liturgy of Holy Communion

**The Organ Offertory (9:00 only)** Liebster Jesu, wir sind hier BWV 731

*J.S. Bach*

**The Offertory Anthem (11:15 only)**

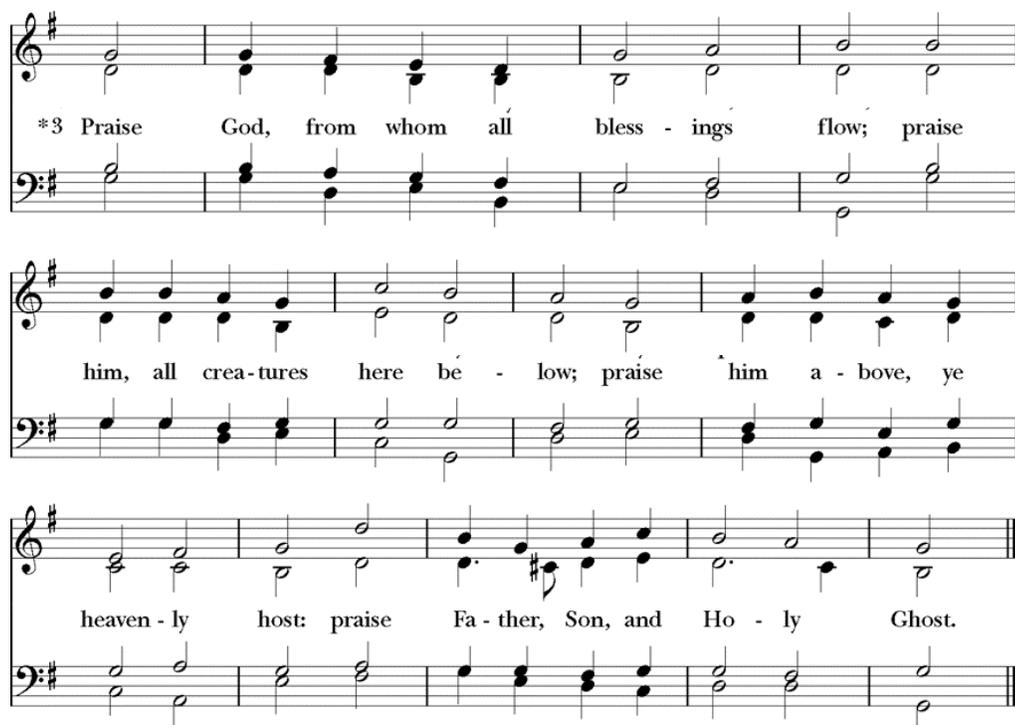
*Charles Talmadge*

Sing alleluia forth in duteous praise, ye citizens of heaven. O sweetly raise an endless alleluia. Ye powers who stand before the eternal light, let all your choirs re-echo to the height an endless alleluia. Then let the holy city raise the strain, and with glad songs re-sounding wake again an endless alleluia. Almighty Christ, to thee our voices sing glory for evermore, to thee we bring an endless alleluia. Amen.

## The Presentation Hymn

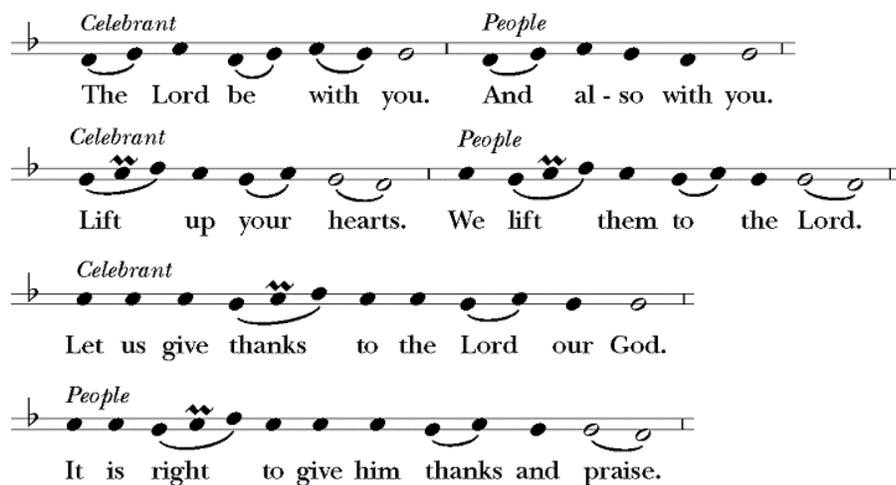
Hymn 380, Doxology

OLD HUNDREDTH



\*3 Praise God, from whom all blessings flow; praise him, all creatures here be - low; praise him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

## The Eucharist (Prayer D)



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

Part of our work as a congregation is to gather regularly to meet Christ in Holy Communion. It fulfills our promise at baptism to “continue in the breaking of bread and in the prayers” with God’s help.

Examining Jesus’ actions at the last supper, scholars have identified a four-action shape of the Eucharist. Jesus **takes** the bread and wine, **gives thanks** over them, **breaks** the bread, and **gives** the bread and wine to his disciples. All of our Eucharistic prayers, and most in other denominations, follow this basic structure.

For the first several centuries, the text of Eucharistic prayers was not fixed. But over time, the text of the Eucharistic prayer became much like a Creed—an affirmation of faith, seeking theological clarity.

Eucharistic Prayer D encompasses almost every theme present in our other Eucharistic prayers. Pay close attention to this language. What does it teach us about our theology of the Eucharist?

The Praise and Thanksgiving portion of this Eucharistic prayer is a translation of the original Roman sacramentary.

Prayer D is the only Eucharistic Prayer in the BCP which does not provide space for a Proper Preface. It does not adapt for particular seasons or occasions.

Although the Sanctus has been part of the Anglican Liturgy for Holy Communion since 1559, the option to add “Blessed is he who comes in the name of the Lord” is new to the 1979 Prayer Book.

While the first portion of the Sanctus comes from Isaiah’s vision of the heavenly host, the ending is sourced from Psalm 188 verse 26.

Notice that the story of salvation history is the story of the relationship between God and God’s People. Although we continually stray, God does not abandon us. God continues to call us into covenantal relationship with him.

The phrase “in the fullness of time” comes from Galatians 4:4-7. The Apostle explains to the Galatians that Jesus is the fulfillment of God’s promise to give Abraham innumerable descendants and that he will always be their God. Through Christ, we are invited into this great, ancient family. Through Christ, we are assured that we will never be separated from God.

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

**The Sanctus, S125**

*Richard Proulx*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
 heaven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.  
 Blessed 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 People shall kneel.*

*The Celebrant continues.*

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*Celebrant and People*

We praise you, we bless you,  
we give thanks to you,  
and we pray to you, Lord our God.

*The Celebrant continues*

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember, Lord, all bishops, priests, and deacons, especially Justin the Archbishop of Canterbury, Michael, our Presiding Bishop, and Scott our Bishop, and all who minister in your Church.

Remember all your people, and those who seek your truth.

Remember the leaders of the nations in this and ever land, especially President Biden, Governor Abbott and Mayor Price.

Remember, O Lord, all those who are in trouble, sorrow, grief, or adversity, and all those on our parish prayer list.

Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with the ever-blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. *AMEN.*

And now, as our Saviour Christ has taught us, we are bold to pray,

This portion of the Eucharistic prayer is marked by the 'words of institution' - those words which Christ used to institute, or create, the Eucharist. In the middle ages, many believed the utterance of these words to be the moment of consecration. Although this holy moment is marked by the ringing of bells, we do not claim to know the exact moment at which consecration occurs.

Whenever we remember Christ's redemptive work through his death and resurrection, we believe that he is really present with us. The Church calls this **anamnesis**.

The portion of the Eucharistic prayer which invokes the presence and action of the Holy Spirit is called the **epiclesis**.

Notice that we ask God to 'reveal' the unity of the Church. We have already been made one through the sharing of bread and wine. We ask God to help us see the unity he has already created.

Prayer D is unique in its provision for intercessions, much like our Prayers of the People. Roman and Eastern liturgies have included intercessions in the Eucharistic Prayer since the 4th century.

While the Lord's Prayer appears in both Matthew and Luke, the phrase "thy will be done" is unique to Matthew.

Anglicans have been praying this specific translation of the Lord's Prayer since 1662.

### The Our Father *(sung by all)*

*Plainsong, adapted by Charles Winfred Douglas*

Our Fa - ther, who art in hea - ven, hal - low - ed  
 be thy Name, thy king - dom come, thy will be done,  
 on earth as it is in hea - ven. Give us this day our  
 dai - ly bread. And for - give us our tres - pas - ses,  
 as we for - give those who tres - pass a - gainst us. And lead  
 us not in - to temp - ta - tion, but de - liv - er us  
 from e - vil. For thine is the king - dom, and the power,  
 and the glo - ry, for ev - er and ev - er. A - men.

### The Breaking of the Bread *(Christ our Passover)*

*Ambrosian chant*

*The Celebrant breaks the consecrated Bread.*

*Celebrant*  
 Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

*People*  
 There - fore let us keep the feast. Al - le - lu - ia.

Ambrosian Chant likely finds its origins in the 9th century, during the time of Charlemagne. Ambrosian Chant is monophonic, meaning it is sung in unison and never in harmony.

### The Invitation

*Celebrant* The Gifts of God for the people of God.

### The Ministration of Communion

*If you have been baptized and receive Communion in your home church, you are welcome to receive Holy Communion.*

The Communion Hymns

Hymn 339, Deck thyself, my soul, with gladness

SCHMÜCKE DICH

1 Deck thy - self, my soul, with glad - ness, leave the  
 2 Sun, who all my life dost bright - en; Light, who  
 3 Je - sus, Bread of Life, I pray thee, let me

gloom - y haunts of sad - ness, come in - to the day - light's  
 dost my soul en - light - en; Joy, the best that an - y  
 glad - ly here o - bey thee; nev - er to my hurt in -

splen - dor, there with joy thy prais - es ren - der  
 know - eth; Fount, whence all my be - ing flow - eth:  
 vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this  
 at thy feet I cry, my Ma - ker, let me  
 from this ban - quet let me mea - sure, Lord, how

won - drous ban - quet found - ed - high o'er all the heavens he  
 be a fit par - ta - ker of this bless - ed food from  
 vast and deep its trea - sure; through the gifts thou here dost

reign - eth, yet to dwell with thee he deign - eth.  
 hea - ven, for our good, thy glo - ry, giv - en.  
 give me, as thy guest in heaven re - ceive me.

Although we are only receiving communion in one kind for now, we still receive all benefits of holy communion.

The primary innovation of the 1979 BCP is the restoration of the centrality of the Eucharist. Before this prayer book, many Episcopal Churches celebrated the Eucharist once or twice a month. Now, every Sunday, we celebrate Christ's life, death, and resurrection through the Holy Eucharist.

This pattern of worship more closely resembles that of the early Church. For those earliest Christians, every Sunday was characterized by the reading of and meditating on Holy Scripture followed by the Eucharist.

1 Shep - herd of souls, re - fresh and bless thy cho - sen  
 2 We would not live by bread a - lone, but by thy  
 3 Be known to us in break - ing bread, and do not  
 4 Lord, sup with us in love di - vine thy Bo - dy

pil - grim flock with man - na in the  
 word of grace, in strength of which we  
 then de - part; Sa - vior, a - bide with  
 and thy Blood, that liv - ing bread, that

wil - der - ness, with wa - ter from the rock.  
 trav - el on to our a - bid - ing - place.  
 us, and spread thy ta - ble in our heart.  
 heaven - ly wine, be our im - mor - tal food.

**The Ablutions Anthem***Paul Lindsley Thomas*

The Post Communion Prayer reminds us of one of the reasons we receive communion week after week. The sacrament strengthens and emboldens us so that we might go out into the world to serve God by serving one another.

The earliest evidence of a blessing at the end of the Eucharist comes from the 4th century. The blessing we use today has been said in Anglican churches since 1549.

The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you.

**The Post Communion Prayer** (*kneel*)

*Celebrant* Let us pray.

*Celebrant and People*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

**The Blessing** (*kneel*)

*Celebrant* 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 upon you and remain with you always. *Amen.*

**The Procession** (*stand*)

Hymn 296, We know that Christ is raised and dies no more

ENGLEBERG



1 We know that Christ is raised and dies no more. \_\_\_\_\_  
2 We share by wa - ter in his sav - ing death. \_\_\_\_\_  
3 The Fa - ther's splen - dor clothes the Son with life. \_\_\_\_\_  
4 A new cre - a - tion comes to life and grows. \_\_\_\_\_

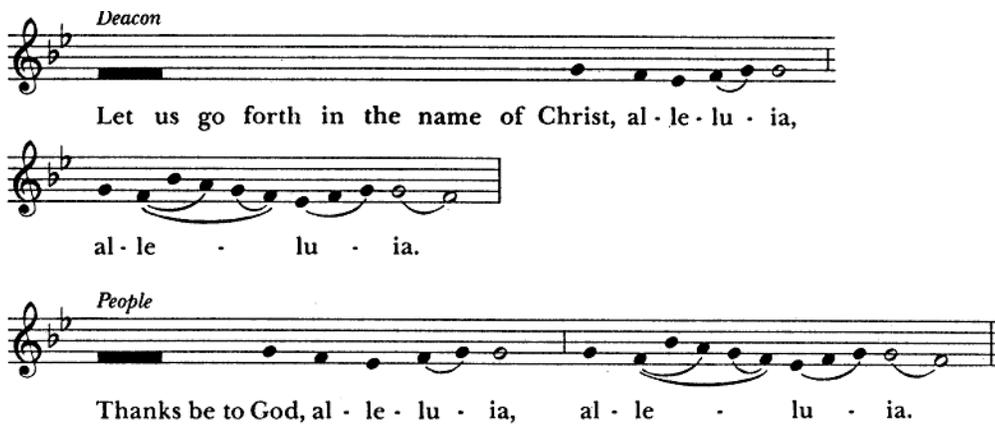
Em - braced by death he broke its fear - ful hold; \_\_\_\_\_  
Re - born we share with him an Eas - ter life. \_\_\_\_\_  
The Spi - rit's pow - er shakes the Church of God. \_\_\_\_\_  
as Christ's new bo - dy takes on flesh and blood. \_\_\_\_\_

and our de - spair he turned to blaz - ing joy. \_\_\_\_\_  
as liv - ing mem - bers of a liv - ing Christ. \_\_\_\_\_ Al - le -  
Bap - tized we live with God the Three in One. \_\_\_\_\_  
The u - ni - verse re - stored and whole will sing: \_\_\_\_\_

*Final Ending*

lu - ia! — Al - le - lu - ia! A - men.

**The Dismissal**



*Deacon*

Let us go forth in the name of Christ, al - le - lu - ia,

al - le - lu - ia.

*People*

Thanks be to God, al - le - lu - ia, al - le - lu - ia.

Although dismissals have been the practice of the Church since the 4th century, they were restored in Episcopal worship by the 1979 Prayer Book.

**The Organ Postlude**, Pièce d'orgue, BWV 572

*J. S. Bach*

# LAY AND ORDAINED MINISTERS

**9:00 A.M.**

The Rev. Maddie Hill

**CELEBRANT**

**11:15 A.M.**

The Rev. Christopher N. Jambor

**PREACHER**

The Rev. Christopher N. Jambor

**DEACON OF THE MASS**

The Rev. Lynne Waltman

The Rev. Maddie Hill

**LECTOR**

Melanie Brown

Amy Robinson

**SUBDEACON**

Cinco Phillips

Ed Townsend

**LAY EUCHARISTIC MINISTER**

Will Mankin

Ann Jambor

**ACOLYTES**

Henry Mankin, Josie Mankin  
Truman Massey, Kate Westfall

Luke Tierce, Averie Hernandez  
Julianna Wainaina, Aidan Rajan

**ORGANIST / CHOIRMASTER**

Clive Driskill-Smith

**THE ALL SAINTS' CHOIR**

Jesse De La Fuente, Helen Ferguson, Philip Johnson,  
Anne Michels, Lynne Minor, Spencer Orrick, Katie Dunn Powell

**A/V OPERATOR**

Marc Schneidewent

