

The Fourth Sunday of Easter



Choral Holy Eucharist
Rite II
(Annotated)

April 21, 2024

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

All Saints' Episcopal Church
The Episcopal Church in Fort Worth
at
All Saints' Episcopal School
9700 Saints' Circle
Fort Worth, Texas 76108
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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 the Paschal Season, is also a time 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 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.

The Holy Eucharist

Silence is observed before the service.

The Organ Prelude, Symphony no. 3: Adagio

Louis Vierne

The Procession (*stand*)

Hymn 191, Alleluia, alleluia

LUX EOI

1 Al - le - lu - ia, al - le - lu - ia! Hearts and voic - es heaven-ward raise:
2 Now the i - ron bars are bro - ken, Christ from death to life is born,
3 Christ is ris - en, Christ, the first-fruits of the ho - ly har - vest - field,
4 Christ is ris - en, we are ris - en! Shed up - on us heaven - ly grace,
5 Al - le - lu - ia, al - le - lu - ia! Glo - ry be to God on high;

1 sing to God a hymn of glad-ness, sing to God a hymn of praise.
2 glor - ious life, and life im - mor - tal, on his re - sur - rec - tion morn.
3 which with all its full a - bun - dance at his sec - ond com - ing yield:
4 rain and dew and gleams of glo - ry from the bright-ness of thy face;
5 Al - le - lu - ia! to the Sa - vior who has won the vic - to - ry;

1 He, who on the cross a vic - tim, for the world's sal - va - tion bled,
2 Christ has tri - umphed, and we con - quer by his might - y en - ter - prise:
3 then the gold - en ears of har - vest will their heads be - fore him wave,
4 that, with hearts in hea - ven dwell - ing, we on earth may fruit - ful be,
5 Al - le - lu - ia! to the Spi - rit, fount of love and sanc - ti - ty:

1 Je - sus Christ, the King of glo - ry, now is ris - en from the dead.
2 we with him to life e - ter - nal by his re - sur - rec - tion rise.
3 ri - pened by his glo - rious sun - shine from the fur - rows of the grave.
4 and by an - gel hands be gath - ered, and be ev - er, Lord, with thee.
5 Al - le - lu - ia, al - le - lu - ia! to the Tri - une Ma - jes - ty.

Words: Christopher Wordsworth (1807-1885), alt. Music: *Lux eoi*, Arthur Seymour Sullivan (1842-1900).

All of our liturgies come from the *Book of Common Prayer*. But what is common prayer? First, it is prayer which is in the common language, understood by the people. Second, it is prayer which is shared in common. There are no secret prayers, which only priests can read. Every piece of our liturgy belongs to all of us! (The word 'liturgy' literally means 'the work of the people.') Praying the same words together every day binds us together in thought, faith, and action.

Our opening hymn was written by The Rt. Rev. Christopher Wordsworth, Bishop of Lincoln. In addition to his pastoral ministry, Bp. Wordsworth is remembered for his Biblical scholarship, with a special focus in Koine Greek and translations of the New Testament.

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 reminds us that, through our baptism, we are members of the priesthood of all believers. We all participate together in the sacrifice of the mass. In order to make us ready, the celebrant prays these words on our behalf, asking God to cleanse our hearts so that together we can stand before God on behalf of His creation, giving voice to every creature in heaven and on earth.

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 Opening Acclamation (stand)

Ambrosian Chant

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

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

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

Hymn 174, At the Lamb's high feast we sing

SALZBURG

At the Lamb's high feast we sing praise to our vic - to - rious King,
 who hath washed us in the tide flow - ing from his pier - 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 son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

The First Lesson, Acts 4:32-37 *(sit)*

Revised Standard Version

Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need. Thus Joseph who was surnamed by the apostles Barnabas (which means, Son of encouragement), a Levite, a native of Cyprus, sold a field which belonged to him, and brought the money and laid it at the apostles' feet.

Lector The Word of the Lord.

People Thanks be to God.

Since 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.

The Gradual, Psalm 23*Dominus regit me*

Jerome Webster Meachen



© 1956, Jerome Webster Meachen.

- 1 The LORD is my / shepherd; *
I shall not be in / want.
- 2 He makes me lie down in green / pastures *
and leads me beside still / waters.
- 3 He revives my / soul *
and guides me along right pathways for his / Name's sake.
- 4 Though I walk through the valley of the shadow of death, I shall fear no / evil; *
for you are with me; your rod and your staff they / comfort me.
- 5 You spread a table before me in the presence of those who / trouble me; *
you have anointed my head with oil, and my cup is running / over.
- 6 Surely your goodness and mercy shall follow me all the days of my / life, *
and I will dwell in the house of the LORD for / ever.

The Second Lesson, 1 John 3:18

Revised Standard Version

See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And every one who thus hopes in him purifies himself as he is pure. Every one who commits sin is guilty of lawlessness; sin is lawlessness. You know that he appeared to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. He who does right is righteous, as he is righteous. He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

Subdeacon The Word of the Lord.

People Thanks be to God.

The three letters of John might be written by the same man who wrote the Gospel of John. The letters certainly share many themes with the Gospel—God is light, we are called to walk in that light, by walking in the light we become children of God.

The Sequence Hymn (*stand*)

Hymn 581, Where charity and love prevail (1-3/4-6)

CHESHIRE

1 Where char - i - ty and love pre - vail there God is ev - er found;
 2 With grate-ful joy and ho - ly fear his char - i - ty we learn;
 3 For - give we now each o - ther's faults as we our faults con - fess;
 4 Let strife a - mong us be un - known, let all con - ten - tion cease;
 5 Let us re - call that in our midst dwells God's be - got - ten Son;

1 brought here to - geth - er by Christ's love by love are we thus bound.
 2 let us with heart and mind and strength now love him in re - turn.
 3 and let us love each o - ther well in Chris-tian ho - li - ness.
 4 be his the glo - ry that we seek, be ours his ho - ly peace.
 5 as mem-bers of his Bo - dy joined we are in him made one.

6 Love can exclude no race or creed
 if honored be God's Name;
 our common life embraces all
 whose Father is the same.

Words: Latin: tr. J. Clifford Evers (b. 1916)

Music: *Cheshire*, melody and bass from *The Whole Book of Psalms*, 1592, alt.; harm. *Hymns III*, 1979

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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.

Just before we proclaim the gospel, you will see many people make the sign of the cross on their foreheads, on their lips, and over their hearts. This optional act of devotion is a reminder of our prayer that the Word of God will shape our thoughts, our words, and our will.

The Holy Gospel, John 10:11-16

Revised Standard Version

Deacon The Holy Gospel of Our Lord Jesus Christ according to John
People Glory to you, Lord Christ.

Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd".

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

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 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.

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 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 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.

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.

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.

The Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

The Birthday and Anniversary Blessings

The Announcements

The Liturgy of Holy Communion

The Offertory Anthem (9:00 only)

Mark Burrows

Sing Hallelujah! Jesus lives today. Hallelujah, the King of Kings, drives our darkness and doubt away. Hallelujah, the Lord of Lords, Prince of Peace, Light of the world, Jesus lives today. We sing Hallelujah! Praise the Lord for blessings without end. We sing Hallelujah! Praise the Lord for Jesus, Savior, friend. God's world is always filled with hope, God's love can never die. We sing Hallelujah! Praise the Lord, Christ Jesus reigns on high.

Sung by The All Saints' Children's Choir

The Offertory Anthem (11:15 only)

Graystone Ives

Faithful Shepherd, feed me in the pastures green, lead me where thy steps are seen. Hold me fast, and guide me in the narrow way; so, with thee beside me, I shall never stray. Daily bring me nearer to the heavenly shore; may my faith grow clearer, may I love thee more. Hallow every pleasure, every gift and pain; be thyself my treasure, though none else I gain. Day by day prepare me as thou seest best, then let angels bear me to thy promised rest.

Sung by The All Saints' Choir

The Presentation Hymn

Hymn 380, Doxology

OLD HUNDREDTH

*3 Praise God, from whom all blessings flow; praise him, all creatures here below; praise him above, ye heavenly host: praise Father, Son, and Holy Ghost.

The Eucharist (Prayer D)

The image shows the musical notation for the Eucharistic Prayer D. It consists of four staves of music with lyrics underneath. The first staff is for the Celebrant and the People, the second for the Celebrant and People, the third for the Celebrant, and the fourth for the People. The lyrics are:

The Lord be with you. And also with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

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

The image shows the musical notation for The Sanctus, S125. It consists of five staves of music with lyrics underneath. The lyrics are:

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

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?

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.

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.

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 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.

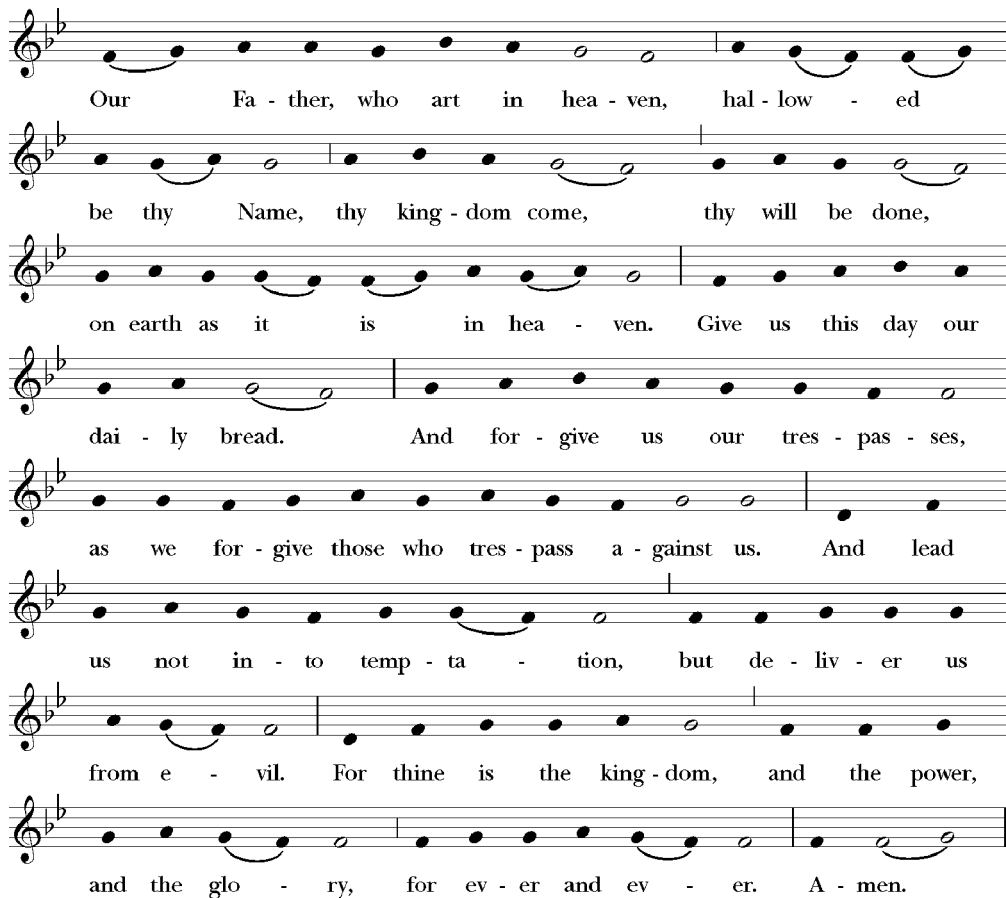
And grant that we may find our inheritance with the ever-blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

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,

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.

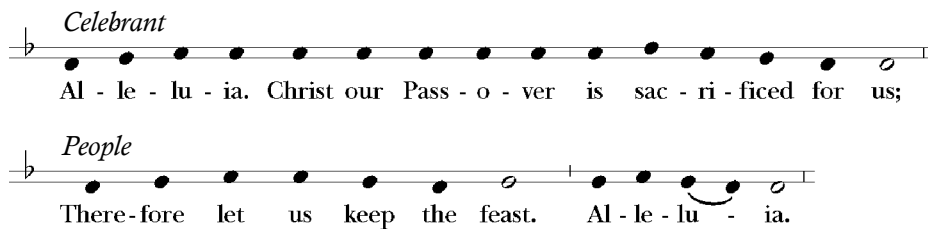
While the Lord's Prayer appears in both Matthew and Luke, the phrase "thy will be done" is unique to Matthew.

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

The Breaking of the Bread

The Fraction Anthem

Ambrosian chant



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. If you have not been baptized, please come to the altar rail for a blessing from a priest.

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 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.

The Communion Hymns

Hymn 343, Shepherd of souls, refresh and bless

ST. AGNES

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.

Words: James Montgomery (1771-1854), alt.

Music: *St. Agnes*, melody John Bacchus Dykes (1823-1876); harm. Richard Proulx (b.1937) after John Bacchus Dykes (1823-1876)

Unison or harmony

1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

Words: Brian A. Wren (b. 1936), alt.

Music: *Land of Rest*, American folk melody; adapt. And harm. Annabel Morris Buchanan (1889-1983)

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The Ablutions Anthem (11:15 only)

Richard Farrant

Lord, for thy tender mercy's sake, lay not our sins to our charge, but forgive that is past, and give us grace to amend our sinful lives, to decline from sin and incline to virtue, that we may walk in a perfect heart before thee now and evermore.

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 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 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 194, Jesus lives! thy terrors now

ST. ALBINUS

Words: Christian Furchtegott Gellert (1715-1769); tr. Frances Elizabeth Cox (1812-1897), alt. Music: *St. Albinus*, Henry John Gauntlett (1805-1876).

The Dismissal

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, Fanfare

William Mathias

LAY AND ORDAINED MINISTERS

9:00 A.M.

11:15 A.M.

CELEBRANT / PREACHER

The Rev. M. Madeleine Hill

DEACON

The Rev. Abednego W. Abuto

LECTOR

Wendi Duric

Johann Van Beest

SUBDEACON

Woei Ming

Ann Jambor

LAY EUCHARISTIC MINISTER

Yancy Bradford

Bill Greenhill

ACOLYTES

Thomas Wright, Margaret Anderson, Lauren Bruner,
M.E. Ming, George Ming, Molly Ming

Annie Franke, Makenna Hobgood,
Jas Philips

ORGANIST / CHOIRMASTER

Clive Driskill-Smith

THE ALL SAINTS' CHILDREN'S CHOIR

Olivia Ibanez, Mia Johnston, Ryan Partovi

THE ALL SAINTS' CHOIR

Olivia Barstow, James Dickens, Helen Ferguson, Jaden Jackson-Cooper, DeAndre Jenkins, Philip Johnson,
Zachary Ligh, Nathaniel Nguyen, Angel Reeve, Sue Shields, Christina Smith, Annie Vaughan

LIVESTREAM DIRECTOR

Marc Schneidewent

All Saints' Gazette

April 21 – April 28

**Office and
Staff Chapel Address**
4936 Dexter Avenue
Fort Worth, Texas
76107

**Sunday Morning
Worship Address**
9700 Saints' Circle
Fort Worth, Texas
76108

Mailing Address
PO Box 100609
Fort Worth, Texas
76185

Today All Saints'

- Sunday School at 10:10 a.m.
- Adult Forum at 10:10 a.m.

Building the Church: History of Church Architecture continues in the Student Union Conference Room

- **Parish Survey at 10:10** a.m.

The Parish Survey will be available today following the 9:00 a.m. and 11:15 a.m. services.

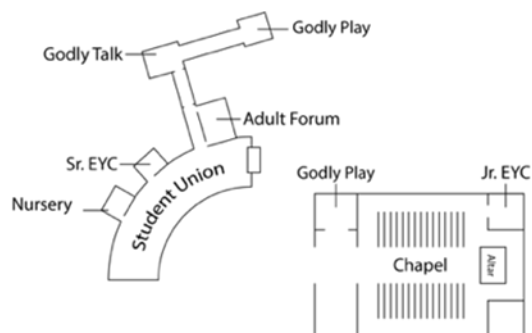
- Solemn Evensong at 5:00 p.m.

Join us for Solemn Evensong in the All Saints' School Chapel, featuring the All Saints' Evensong Choir. Tonight, our Evensong Choir will sing the anthem O God, your goodness reaches wide by the German composer Ludwig van Beethoven (1770-1827).

Join us in the Student Union following Solemn Evensong for refreshments.

- Episcopal Youth Community at 5:00 p.m.

After Solemn Evensong tonight, the EYC (grades 6 – 12) will meet in the Student Union for a tie-dye party.



Upcoming at All Saints'

- **Preaching with a Paintbrush: Scripture Through Caravaggio's Eyes**

Eastertide Bible Study with Mthr. Hill continues on Wednesday, April 24 at 6:30 p.m. in the Gray House. For more information, contact Mthr. Hill at mthhill@asecfw.org.

- **Sacred Mamas**

Sacred Mamas is a gathering of mothers in the midst of raising their children. The next meeting of the Sacred Mamas will be on Wednesday, April 24, at 5:30 p.m. in the White House, 4939 Dexter Avenue. Questions? Contact Cynthia Carroll at cynthia.a.carroll@gmail.com or Christy Allen at christy.j.allen@gmail.com to learn more.

- **The Gathering**

Join us for the Gathering on Saturday, April 27 at 6:30 p.m. The Gathering is a monthly parish-wide get-together hosted by All Saints' parishioners. For more information, or to RSVP, email Sallie Trotter at sal-lietrott@yahoo.com.

- **Episcopal Young Adults**

Mark your calendars for our next Episcopal Young Adults gathering. Join us on Tuesday, April 30 at 5:30 p.m. at Central Market. Central Market offers a variety of food and drinks for everyone, and has a large playground for children. For more information about the Episcopal Young Adults, email Bailey Rector at bailey@asecfw.org

Make a Gift to All Saints'

Making your tithes and offerings is easier now than ever before! Just scan this QR code to make your gift online.

