

The Fourth Sunday of Easter



Choral Holy Eucharist
Rite II
(Annotated)

May 8, 2022

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 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.

The Holy Eucharist

Silence is observed before the service.

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

J.S. Bach

The Procession, (stand)

Hymn 478, Jesus our mighty Lord

MONK'S GATE



1 Je - sus, our might - y Lord, our strength in sad - ness, —
2 Good shep-herd of your sheep, your own de - fend - ing, —
3 Glo - rious their life who sing, with glad thanks-giv - ing, —



the Fa - ther's con - quering Word, true source of glad - ness; —
in love your chil - dren keep to life un - end - ing. —
true hymns to Christ the King in all their liv - ing: —



your Name we glo - ri - fy, O Je - sus, throned on high;
You are your-self the Way: lead us then day by day
all who con - fess his Name, come then with hearts a - flame;



you gave your - self to die for our sal - va - tion.
in your own steps, we pray, O Lord most ho - ly.
the God of peace ac - claim as Lord and Sa - vior.

Words: Clement of Alexandria (170?-220?); para. F. Bland Tucker (1895-1984), rev. Copyright © The Church Pension Fund.
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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 text of our opening hymn was written by Clement of Alexandria in the second century. St. Clement fought against Gnosticism, a heresy which teaches that only certain people are capable of gnosis—secret, personal knowledge of God. St. Clement taught that all of humanity may come to know God through Jesus Christ. In his birth, life, death, and resurrection, Jesus reveals the Father to us.

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 Hymn of Praise

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 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.

Notice the paradox here—we have just sung that Christ is the Lamb, but now we are calling him the Good Shepherd. The truth of Christ is found in conflicting ideas, opposing truths which seem irreconcilable.

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 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 13:15-16,26-33 (*sit*)

Revised Standard Version

After the reading of the law and the prophets, the rulers of the synagogue sent to Paul and his company, saying, “Brethren, if you have any word of exhortation for the people, say it.” So Paul stood up, and motioning with his hand said: “Men of Israel, and you that fear God, listen. Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him. Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and for many days he appeared to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus; as also it is written in the second psalm, ‘Thou art my Son, today I have begotten thee.’”



- 1 Be joyful in the LORD / all you / lands; *
serve the LORD with gladness and come before his / presence / with a / song.
- 2 Know this: The LORD him - / self is / God; *
he himself has made us and we are his;
we are his / people and the / sheep of his / pasture.
- 3 Enter his gates with thanksgiving; go into his / courts with / praise; *
give thanks to him and / call up - / on his / Name.
- 4 For the LORD is good; his mercy is / ever - / lasting; *
and his faithfulness en - / dures from / age to / age.

The Second Lesson, Revelation 7:9-17

Revised Standard Version

I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!" And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and whence have they come?" I said to him, "Sir, you know." And he said to me, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence. They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water.

The words of Psalm 100 are likely very familiar to you because they compose the Jubilate, a canticle said or sung at Morning Prayer.

Notice the description of crowd gathered before the Lamb. They are not just Christians. They are not just Greeks. This great multitude is all of humanity, washed clean in the blood of the Lamb. Now, on the other side of their great tribulation, they are free to serve God.

We read this same portion from the Book of Revelation on All Saints' Sunday and at many funerals.

The Sequence Hymn (stand)

Hymn 181, Awake and sing the song (1-2/3-4)

ST. ETHELWALD

In our sequence hymn, we sing that Christ intercedes on our behalf, which means that he prays for us still. We believe that Christ sits at the right hand of the Father, advocating for us, asking for the Father to be merciful. In other words, Christ's salvific work did not end with his ascension. It continues even now.

Many are troubled by the way in which the Gospel of John portrays Jews. They are feared by the disciples, oppose Christ vehemently, and are sometimes even seen as enemies. This is not because the author was antisemitic. Nor is it an example of how we ought to treat our Jewish friends today.

John and his community were persecuted by a group of Jewish people in the first century. Early Christians were persecuted by many groups across the Roman Empire, Jews and Gentiles. John's depiction of the Jewish people is likely his way of making sense of the violent persecution he and his community had suffered. It reminds us that all of Holy Scripture was written by specific people living in particular contexts at particular moments in history.

The sequence hymn describes us as pilgrims on the road to Zion. Zion is another name for Jerusalem. Paradise, life after death, is sometimes called the New Jerusalem—a new Promised Land given to us by God in which we will be freed from sin. Our earthly lives are like pilgrimages, journeys to Zion, our future home.

The Holy Gospel, John 10:22-30

Revised Standard Version

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

It was the feast of the Dedication at Jerusalem; it was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered round him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."

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

The sequence hymn continues.

Descant

4 Soon shall each rap - tured tongue his
 3 You pil - grims on the road to
 4 Soon shall each rap - tured tongue his

end - less praise pro - claim, and sing in sweet - er
 Zi - on's ci - ty, sing, re - joic - ing in the
 end - less praise pro - claim, and sing in sweet - er

notes the song of Mo - ses and the Lamb.
 Lamb of God, in Christ the e - ter - nal King.
 notes the song of Mo - ses and the Lamb.

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.

The Celebrant adds a concluding collect.

The Peace

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

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 Birthday and Anniversary Blessings

The Announcements



Make a Gift



Visitor's Card

The Liturgy of Holy Communion

The Offertory Anthem (9:00 only)

RAQUEL

Sing of Mary, pure and lowly, virgin-mother undefiled; sing of God's own Son most holy, who became her little child. Fairest child of fairest mother, God the Lord who came to earth, Word made flesh, our very brother, takes our nature by his birth. Sing of Jesus, son of Mary, in the home at Nazareth, toil and labor cannot weary love enduring unto death. Constant was the love he gave her, though he went forth from her side, forth to preach, and heal, and suffer, till on Calvary he died. Glory be to God the Father; glory be to God the Son; glory be to God the Spirit; glory to the Three in One. From the heart of blessed Mary, from all saints the song ascends, and the Church the strain re-echoes unto earth's remotest ends.

The All Saints' Children's Choir

The Offertory Anthem (11:15 only)

John Tavener

Little lamb, who made thee? Dost thou know who made thee? Gave thee life, and bid thee feed by the stream and o'er the mead; gave thee clothing of delight, softest clothing, woolly, bright; gave thee such a tender voice, making all the vales rejoice? Little lamb, who made thee? Dost thou know who made thee? Little lamb, I'll tell thee, little lamb, I'll tell thee; he is called by thy name, for he calls himself a lamb. He is meek, and he is mild, he became a little child. I, a child, and thou a lamb, we are called by his name. Little lamb, God bless thee! Little lamb, God bless thee!

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.

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.

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 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.

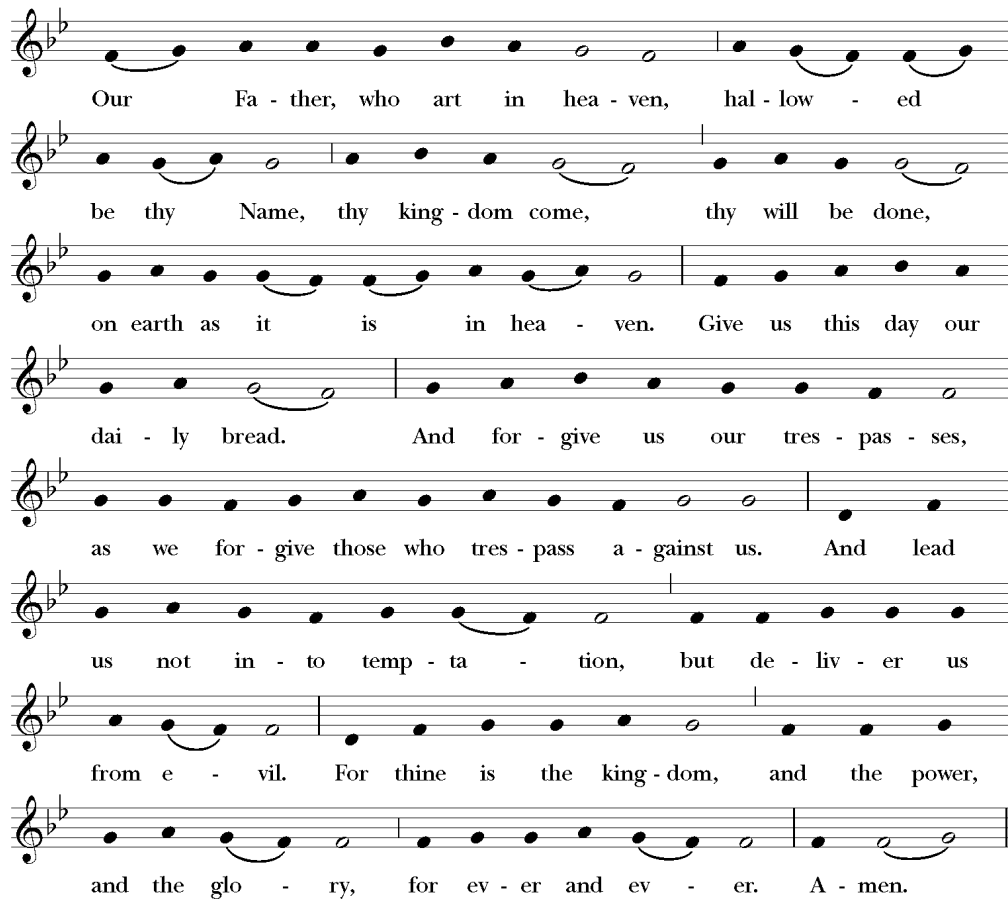
And grant that we may find our inheritance with the ever-blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

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

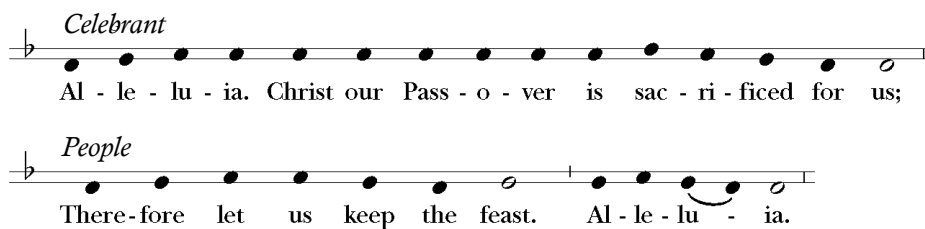


Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - 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.

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.

The Invitation

Celebrant The Gifts of God for the people of God.

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.

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 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.

The Communion Hymns

Hymn 691, My faith looks up to thee

OLIVET

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 My faith looks up to thee, thou Lamb of Cal - va - ry,
2 May thy rich grace im - part strength to my faint - ing heart,
3 While life's dark maze I tread, and griefs a - round me spread,

Sa - vior di - vine! Now hear me while I pray, take all my
my zeal in - spire; as thou hast died for me, O may my
be thou my guide; bid dark-ness turn to day; wipe sor - row's

guilt a - way; O let me from this day be whol - ly thine.
love to thee pure, warm, and change-less be, a liv - ing fire.
tears a - way, nor let me ev - er stray from thee a - side.

Hymn 624, Jerusalem the Golden

EWING

1 Je - ru - sa - lem the gold - en, with milk and hon - ey blest,
 2 They stand, those halls of Zi - on all ju - bi - lant with song,
 3 There is the throne of Da - vid; and there, from care re - leased,
 4 Oh, sweet and bless - ed coun - try, the home of God's e - lect!

be - neath thy con - tem - pla - tion sink heart and voice op - pressed:
 and bright with man - yan an - gel, and all the mar - tyr throng:
 the shout of them that tri - umph, the song of them that feast;
 Oh, sweet and bless - ed coun - try that ea - ger hearts ex - pect!

I know not, oh, I know not, what joys a - wait us there;
 the Prince is ev - er in them, the day - light is se - rene;
 and they who with their Lead - er have con - quered in the fight,
 Je - sus, in mer - cy bring us to that dear land of rest,

what ra - dian - cy of glo - ry, what bliss be - yond com - pare!
 the pas - tures of the bless - ed are decked in glo - rious sheen.
 for ev - er and for ev - er are clad in robes of white.
 who art with God the Fa - ther, and Spi - rit, ev - er blest.

Our second communion hymn is a meditation on the New Jerusalem. Pay close attention to the lyrics. What do they tell you about life after death?

The Ablutions Anthem

Paul Lindsley Thomas

Ave verum corpus, natum de Maria Virgine, vere passum immolatum in cruce pro homine; cujus latus perforatum unda fluxit sanguine, esto nobis praegustatum in mortis examine. O dulcis, O pie, O Jesu, Fili Mariae, miserere nobis. Amen.

Hail, true body, born of the Virgin Mary, who having truly suffered, was sacrificed on the cross for mankind; whose pierced side overflowed with water and blood, be for us a foretaste in the trial of death. O sweet Jesus, O pious Jesus, Son of Mary, have mercy on us. Amen.

The text of our ablutions anthem dates to the 13th century. It was likely written by Pope Innocent as a meditation on the real presence of Christ in the Sacrament.

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 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 708, Savior, like a shepherd lead us

SICILIAN MARINERS

1 Sa - vior, like a shep - herd lead us; much we need thy
 2 Ear - ly let us seek thy fa - vor, ear - ly let us

ten - der care; in thy plea - sant pas - tures feed us;
 learn thy will; do thou, Lord, our on - ly Sa - vior,

for our use thy folds pre - pare. Bless - ed Je - sus!
 with thy love our bos - oms fill. Bless - ed Je - sus!

Bless - ed Je - sus! Thou hast bought us, thine we are.
 Bless - ed Je - sus! Thou hast loved us: love us still.

LAY AND ORDAINED MINISTERS

9:00 A.M.

CELEBRANT/PREACHER

11:15 A.M.

The Rev. Christopher N. Jambor

DEACON OF THE MASS

The Rev. M. Madeleine Hill

LECTOR

Elizabeth Ming

Woody Lawson

SUBDEACON

Sean Schneidewent

John Burk

LAY EUCHARISTIC MINISTERS

Margaret Brammer

Lezlie Cobb, Ann Jambor

ACOLYTES

Margaret Anderson, Eleanor Carroll, Averie Hernandez,
Caroline Hurley, Molly Ming, Kate Westfall

Sophie Drago, Saylor Fowler,
Jas Philips, Julianna Wainaina

ORGANIST / CHOIRMASTER

Clive Driskill-Smith

THE ALL SAINTS' CHILDREN'S CHOIR

Lauren Bruner, Eleanor Carroll, Makenna Hobgood, Ian Hobgood,
Lily Lewis, Margaret Hurley, Olivia Ibanez, Raley Watt, Trace Watt

THE ALL SAINTS' CHOIR

Helen Ferguson, Olivia Garza, Philip Johnson, Anne Michels, Victor Michels,
Reed Mullican, Nathaniel Nguyen, Angel Reeve, Sue Shields, Christina Smith