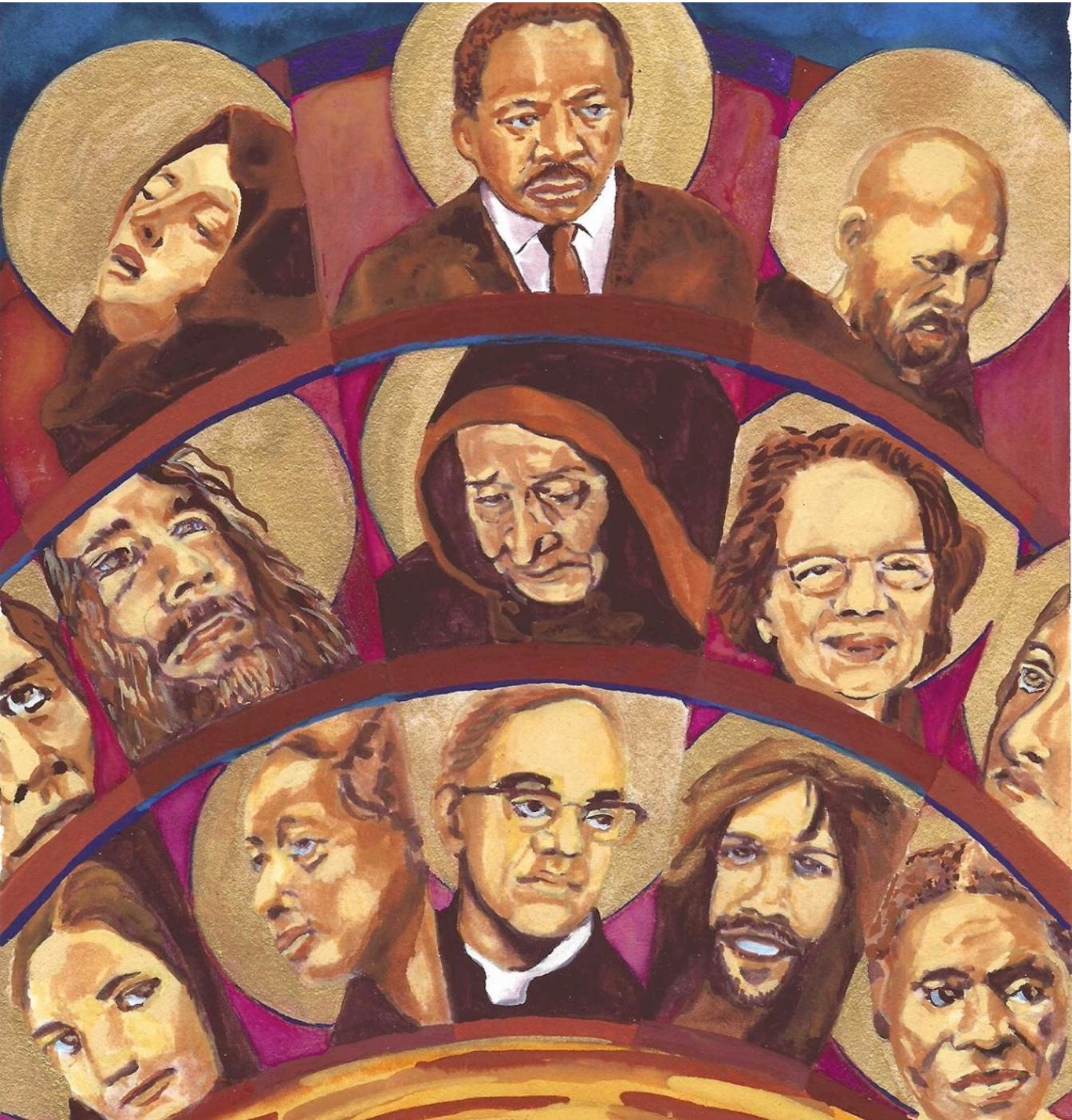


THE FEAST OF ALL SAINTS

NOVEMBER 1
2022



Welcome to Worship at St. Stephen's!

You will notice that this bulletin indicates moments in the service where sitting, standing, or kneeling is customary. These are only customs, and if you find that you are uncomfortable in any of these postures, please pay attention to your body and change your prayer posture as needed.

If you are interested in becoming more involved with St. Stephen's, please fill out one of the welcome cards at the usher's table. It's our priest's practice to invite newcomers to coffee or lunch, so after you fill out a card you can expect to be contacted soon.

The Arps Garage on College Road (kitty-corner from the south side of the church) is free for parishioners to park in. Simply pick up a parking sticker from the welcome table.

Saint Stephen's is a B.R.E.A.D. church, joining with 40 diverse congregations to act powerfully on local issues of justice and fairness such as gun violence, affordable housing and strategies for maintaining discipline in public schools. Learn more at www.bread-columbus.org.

Saint Stephen's is a founding member of Neighborhood Services, Inc. (NSI), a community food pantry serving the campus area. You can learn more about NSI at www.neighborhoodservicesinc.org.

Worship Leaders this Evening

Rector:	The Rev. Karl Stevens
Resident:	The Rev. Patricia Rose
Deacon:	The Rev. Brice Patterson
Lector:	Darien McCoy
Organist:	Dr. Dennis Davenport
Altar Guild:	Joe Rutter
St. Stephen's Vestry:	Holly Engel, Rae Fellows (Senior Warden), Dale Harris, Stuart Hobbs (Junior Warden), Sarah Huelskoetter, Eric Peters, Ralph Richter, Jennifer Schmied, Rachael Smith, Norm Wernet

Cover Painting: All Saints, KPB Stevens, gouache on paper, 2020.

Throughout the service, the people's responses are in italics.

Opening Hymn #692, I Heard the Voice of Jesus Say

I heard the voice of Jesus say,
"Come unto me and rest;
and in your weariness lay down
your head upon my breast."

I came to Jesus as I was,
so weary, worn, and sad;
I found in him a resting place,
and he has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
the living water; thirsty one,
stoop down and drink, and live."
I came to Jesus, and I drank
of that life-giving stream;
my thirst was quenched, my soul revived,
and now I live in him.

I heard the voice of Jesus say,
"I am this dark world's light;
look unto me, your morn shall rise,
and all your day be bright."
I looked to Jesus, and I found
in him my Star, my Sun;
and in that light of life I'll walk
till pilgrim days are done.

Commemoration of the Dead

The Necrology is read aloud. Bring the photos of those you've lost to the front of the church and place them on the tables in front of the altar, lighting a votive candle as you do so.

Almighty and everliving God, you have made all things in your wisdom and established the boundaries of life and death: Grant that all who have died may enjoy that rest and peace which you have appointed for your people; through Jesus Christ who is Resurrection and Life, and who lives and reigns forever and ever. Amen.

The Opening Acclamation

Light and peace, in Jesus Christ our Lord.
Thanks be to God.

Welcome to our All Saints service. All Saints is one of the major feasts of the Christian year, and is part of a triduum (sequence of three days) that includes Halloween, All Saints, and All Souls. The feast honors the saints of the church, known and unknown.

Like Roman Catholics, Episcopalians honor saints, and special days on the calendar are reserved for them. Many of our saints aren't Episcopalian, but are people who serve as examples to be followed from the entirety of Christianity's two thousand year history. Many Roman Catholic saints appear on our calendar, as well as saints who were Baptist, Unitarian, Methodist, and from many other branches of Christianity. We don't ask for proofs of miracles to make someone a saint. We vote on whether someone should be added to the saints calendar at the General Convention of the Episcopal Church (held every three years).

Notes on the service, some of which expound on the meaning of All Saints, will be found in this column throughout the bulletin.

There are a number of ancient hymns that have been used by the church in worship. The **Phos Hilaron** dates from the late 3rd century, when it was included in a collection called the Apostolic Constitutions. This collection included hymns for waking, for eating, for preparing to rest, and for candle lighting. The Phos Hilaron is that candle lighting hymn, and is the first known hymn that doesn't draw its language exclusively from scripture.

The **Collect for All Saints Day** speaks of the "mystical body of Christ." God's work in Christ includes all of the cosmos, all things that ever were and that ever will be. A saint, in this sense, is someone who is able to participate in the cosmos as a whole, who senses that God is in all things and God's work moves through all things, and who chooses to join in that work, regardless of the consequences.

One of the great insights of the Hebrew saints whose stories are told in the Old Testament was that divinity can't be localized and

Phos Hilaron (O Gracious Light, Hymn #25)

O gracious Light, Lord Jesus Christ,
in you the Father's glory shone.
Immortal, holy, blest is he,
and blest are you, his holy Son.

Now sunset comes, but light shines forth,
the lamps are lit to pierce the night.
Praise Father, Son, and Spirit: God
who dwells in the eternal light.

Worthy are you of endless praise,
O Son of God, Life-giving Lord;
wherefore you are through all the earth
and in the highest heaven adored.

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895-1984); Music: The Eighth Tune, Thomas Tallis (1505?-1585)

Collect for All Saints Day

God be with you.
And also with you.
Let us pray.

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

The people sit.

A Reading from the Prophet Isaiah

Ground of All Being, you are my God—I exalt you! I praise your Name! For you do marvelous things, planned long ago with steadfast faithfulness. You turned cities into dump heaps, fortified cities into rubble; strongholds of foreigners are no more, never to be rebuilt. It is for this reason that the powerful honor you, and cities of ruthless people fear you. Yet you are a refuge to poor people, a refuge to the needy in their distress, a shelter in the storm, a shade from the heat – for the breath of the ruthless is like an ice storm or a scorching

drought. You subdue the roar of the enemy, and the mantra of tyrants is stilled.

On this mountain, the Ground of All Being will prepare for all peoples a banquet of rich food, a banquet of fine wines, food rich and succulent, and fine, aged wines. On this mountain God will remove the mourning veil covering all peoples, the shroud covering all nations, destroying all death forever. God will wipe away the tears from every cheek, and will take away the shame of God's people on earth, wherever they live. The Ground of All Being has spoken. On that Day it will be said,

“This is our God, this is the One for whose liberation we waited, the God of Israel is the One in whom we had hoped! We rejoice exultantly in our deliverance, for the hand of God rests on this mountain!”

Hear what the Spirit is saying to God's people.

Thanks be to God.

Psalm 149

The cantor sings the antiphon, and the people repeat it. The cantor sings the verses, with the people joining when the antiphon is indicated.

Let the faith-ful re-joice in tri-umph. Let them be joy-ful on their beds.

Hallelujah! Sing to the Lord a new song;
sing the praises of God in the congregation of the faithful.

Let Israel rejoice in their maker;
let the children of Zion be joyful in their sovereign.

Let them praise the name of the Lord in the dance;
let them sing praise to God with timbrel and harp.

For the Lord takes pleasure in this people
and adorns the poor with victory.

Antiphon

Let the faithful rejoice in triumph;
let them be joyful on their beds.

Let the praises of God be in their throat
and a two-edged sword in their hand;

When God appears to Moses, divinity names itself as YHWH, sometimes translated as "I will be who I will be," and sometimes translated as "the ground of all being." God is active, present, and gives meaning to everything that is. A saint is someone who doesn't try to control or isolate their sense of the divine, but looks eagerly for God everywhere, finding hope, redemption and love in the most surprising places.

The **Psalms** are highly emotive. Sometimes they're so emotive that we have trouble matching the feelings that they express. St. Benedict required that the monks in his abbey pray all of the psalms every week. He did this because he was worried that cloistered monks would be too detached from the world and its trials and tribulations. They would forget that, outside the walls of the monastery, people had reason to rage and to grieve, to rejoice and to wonder. He knew that emotion is an important part of our life with God, and embraced the sometimes

tempestuous words of the psalms in the hopes that they would allow people to access their emotions when they worshiped.

to wreak vengeance on the nations
and punishment on the peoples;
to bind their rulers in chains
and their nobles with links of iron;
to inflict on them the judgement decreed;
this is glory for all God's faithful people. Hallelujah!

Antiphon

A Reading from the Wisdom of Solomon

The reading from the **Wisdom of Solomon** speaks of the "time of judgment." To speak of the end times is to engage in a way of thinking about God and the world that is called "eschatology." This simply means that Christians have a sense of the ending. The world won't end without meaning. Rather, there will be meaning and a sense of completeness in our ending, whether that ending is experienced as the death of an individual, the closing of a chapter of our lives, or the completion of the human phase of the universe's consciousness. Saints accept these endings, and their lives and work are about making sure that the things that have to end will do so with a sense of purpose and consummation.

But the souls of the just are in the hand of God, and no affliction will ever touch them. To the eyes of fools, they seem to be dead; their departure will be interpreted as a defeat and their going away will be considered a disaster – but they have found peace! For though, to mortals, they may have suffered punishment, their hope is in life everlasting, and after a time of trial they will receive great blessings, because God has tested them and found them worthy.

God purified them like gold in a crucible and found them as acceptable as a whole burnt offering on the altar. When their time of judgment comes, they will shine and will sweep over the world like sparks through the chaff. They will be appointed as judges and leaders over all nations and peoples, and the Holy One will be their Sovereign forever. Those who have put their trust in God will find out that this is all true, and those who are faithful will dwell in God's love. These are God's chosen ones, and grace and mercy belong to them.

Hear what the Spirit is saying to God's people.
Thanks be to God.

The people stand and sing.

Gospel Hymn #60 Conditor Alme Siderum

Creator of the stars of night,
your people's everlasting light,
O Christ, Redeemer of us all,
we pray you hear us when we call.

In sorrow that the ancient curse
should doom to death a universe,
you came, O Savior, to set free
your own in glorious liberty.

As we sing the **Gospel Hymn**, we bring the Gospel to the center of the

When this world drew on toward night,
you came; but not in splendor bright,
not as a monarch, but the child
of Mary, blameless mother mild.

At your great Name, O Jesus, now
all knees must bend, all hearts must bow:
all things on earth with one accord,
like those in heaven, shall call you Lord.

Come in your holy might, we pray,
redeem us for eternal day;
defend us while we dwell below
from all assaults of our dread foe.

To God the Father, God the Son,
and God the Spirit, Three in One,
praise, honor, might, and glory be
from age to age eternally.

Words: Latin, 9th cent. Music: Conditor alme siderum, plainsong, Mode 4.

The Gospel

The Holy Gospel of Our Savior Jesus Christ According To Luke
Glory to You, O Christ.

Looking at the disciples, Jesus said:

“You who are poor are blessed, for the reign of God is yours.

You who hunger now are blessed, for you’ll be filled.

You who weep now are blessed, for you’ll laugh.

You are blessed when people hate you, when they scorn and insult you
and spurn your name as evil because of the Chosen One. On the day
they do so, rejoice and be glad: your reward will be great in heaven, for
their ancestors treated the prophets the same way.

But woe to you rich, for you are now receiving your comfort in full.

Woe to you who are full, for you’ll go hungry.

Woe to you who laugh now, for you’ll weep in your grief.

Woe to you when all speak well of you, for their ancestors treated the
false prophets in the same way.

To you who hear me, I say: love your enemies. Do good to those who
hate you, bless those who curse you, and pray for those who mistreat
you. When they slap you on one cheek, turn and give them the other;
when they take your coat, let them have your shirt as well. Give to all

church because it is the
center of our lives and
worship.

Luke’s **Gospel** is deeply
focused on bringing good
news to poor and rich alike.
The good news for poor
people is that they will be
filled. The good news for
rich people is that they will
be emptied. At first, this
might seem threatening.
But the saints have always
known that they must set
things aside if they are to
join whole-heartedly in the
love of God. All of us carry
burdens that keep us from
loving fully, whether it’s
some past wound, some
current fear, some idea of
safety and security, or
some self-defensive desire
for dominance. We will

only be able to fully participate in God when we have healed our wounds and set our fears aside. Sometimes healing comes from fullness, from the reassurance that, despite everything, we are loved and cared for. Sometimes it comes from emptiness, the realization that we don't need the things and privileges that we cling to.

We **baptize** people on All Saints because baptism is an invitation to each of us to enter the community of saints. We don't have to do this in a noisy, extraverted way. There are many saints who are unknown to history. But all of them have aligned themselves with love to such an extent that the world has changed around them, whether it's the world of the family or of a friendship group, or the world of a city, province, country, continent, or globe.

Baptism is a rite of alignment with divine love. It is an initiation, an awakening to God's presence in the world. It is also a way of dying to the old self so that a new self can be born. What part of you is compulsively

when you beg from you. When someone takes what is yours, don't demand it back. Do to others what you would have them do to you.

The Gospel of Our Savior.
Praise to you, O Christ.

The people sit for the Homily.

The Homily

Holy Baptism

The Candidate for Holy Baptism will now be presented.

Sponsor: *I present Mikalene to receive the Sacrament of Baptism.*

Do you desire to be baptized?

Catechumen: *I do.*

Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

I renounce them.

Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

I renounce them.

Do you renounce all sinful desires that draw you from the love of God?

Catechumen: *I renounce them.*

Do you turn to Jesus Christ and accept him as your Savior?

I do.

Do you put your whole trust in his grace and love?

I do.

Do you promise to follow and obey him as your Lord?

I do.

Will you who witness these vows do all in your power to support Mikalene in her life in Christ?

We will.

Let us join with Mikalene who is committing herself to Christ and renew our own baptismal covenant.

The Baptismal Covenant

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God's help.

seeking pleasure, approval, success, or status? These things aren't necessarily bad in themselves, but when they become compulsive they can force you to act in ways that hurt you or hurt others. They have to die as compulsions so that you can be born to love. Your ability to love might find a way to include success and status. It will definitely find a way to involve you in pleasure, since it's pleasurable to treat other people with love and charity. But love can only emerge if you allow the compulsion to die. In the early church, catechumens (those preparing for baptism) practiced many austerities as they waited to be baptized. They fasted and took on heroic works of charity and justice. They prayed through the night. These austerities helped them to detach themselves from their compulsions and hold their old selves lightly, so that those old selves could be given away. The church supported them in these activities, and taught them the stories of the saints as examples of those who had arrived at some form of spiritual healing, and

aligned themselves in some way to divine love.

We support those who are about to be baptized with our prayers. This is no small thing. To know that, as you struggle, you are upheld and nurtured by a community of love is beautiful. To know that people are investing their hopes in you demands something of you in return. To know that you and your wisdom will be prized and cherished by those around you is glorious.

The priest blesses the water for baptism, imbuing it with the stories of those who have come before. We learn best from the examples and stories of others, and so we hear about Moss leading the Israelites across the Red Sea, and John baptizing Jesus. We are part of their story now. And the water is suffused with their legacy. It is also filled with the stories of all of the Christians who have been

Prayers for the Candidate

Let us now pray for this person who is to receive the Sacrament of new birth.

Deliver her, O Lord, from the way of sin and death.

Lord, hear our prayer.

Open her heart to your grace and truth.

Lord, hear our prayer.

Fill her with your holy and life-giving Spirit.

Lord, hear our prayer.

Keep her in the faith and communion of your holy Church.

Lord, hear our prayer.

Teach her to love others in the power of the Spirit.

Lord, hear our prayer.

Send her into the world in witness to your love.

Lord, hear our prayer.

Bring her to the fullness of your peace and glory.

Lord, hear our prayer.

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and forever. Amen.

Thanksgiving over the Water

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

The Baptism

Mikalene, I baptize you in the Name of the One, Holy, and Undivided Trinity. *Amen.*

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

Mikalene, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. *Amen.*

Let us welcome the newly baptized.

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

The Peace

The peace of God be with you.

And also with you.

Offertory Anthem, The Day Thou Gavest

Sung by the Choir

arr. Dennis Davenport

baptized in the past, both at St. Stephen's and in the church as a whole. Every saint we honor has gone down into these waters and left part of themselves there. They have emerged as new people, and the water has evaporated from their skin, become atmosphere, and precipitated over and over again. The energy and matter of the saints is with us, and baptism is a reminder of this, of the way that we are physically linked with the creation that surrounds us and the people who inhabit it.

Sharing the **Peace** is an act of reconciliation in which the body of Christ heals the wounds we inflict upon each other. It is an act of personal blessing prior to the Eucharist. We are instructed in Matthew, Chapter 5, that "if you enter your place of worship and, about to make an offering, you suddenly

remember a grudge a friend has against you, abandon your offering, leave immediately, go to this friend and make things right." Sharing God's peace gives us an opportunity to make things right.

This **Offertory Prayer** was written by The Rev. Rowena MacGregor.

The Eucharist begins with the **Sursum Corda**, an invitation to the whole congregation to enter into the divine reality of God's presence. The Eucharist is a journey into that reality. The communion of bread and wine is the gift we bring back from that journey.

The text of the **Sanctus** comes from the Revelation to Saint John and from Isaiah. It is the song that the seraphim sing to each other while worshipping the throne of God. But what were

Doxology

As the offering plates are brought forward, we sing...

Praise God from whom all blessing flow,
Praise God all creatures here below,
Praise God above, ye heavenly hosts,
Praise Father, Son, and Holy Ghost!

Offertory Prayer

Most Holy God, the author of life and creator of all that is, receive and bless our offerings this day; that the currency of worldly value may become the currency of transformation through the worship and work of our church. *Amen.*

The Holy Eucharist

Please stand.

God 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 our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. For in the multitude of your saints, you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

Sheet music for the Sanctus can be found on page 17 of this bulletin.

*Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory,
hosanna in the highest!*

*Blessed is the one who comes in the name of the Lord.
Hosanna in the highest!*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your

people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ 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 Jesus 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."

Therefore, according to his command,

*We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's coming in glory;*

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Stephen & Hilda all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ and with Christ and in Christ, in the Unity of the Holy Spirit, all honor and glory are yours O God, now and forever. Amen.

Now, as our Savior Christ has taught us, we are bold to say:

Our Father in Heaven, hallowed be your name. Your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread, and forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

seraphim? They were composite creatures, heavenly beings with human faces who had wings that were covered in eyes. Because they were made up of many creatures, they stand in for all of the creatures on earth. When we sing the Sanctus, we, like the seraphim, represent all earthly creatures, speaking for them and praising God with them.

After the Sanctus, the priest continues with the prayer, remembering all of the generations who have come before and inviting saints and ancestors into our communion. The priest tells the story of Christ's entry into the world, His earthly ministry, and His death, resurrection, and ascension. Then the priest asks the Holy Spirit to sanctify the bread and the wine, making them Christ's body and blood, the gift that we bring back with us from our sojourn into the divine reality, and that unites us as a community.

At the end of the prayer of consecration, everyone is invited to join in the **Lord's Prayer**. This was Jesus's teaching prayer,

which he used to summarize his teachings for his disciples.

At St. Stephen's, we have an "open table," meaning that you are invited to receive the Eucharist regardless of where you are on your faith journey. To receive communion, come forward down the center aisle when invited by the priest and form a semicircle around the altar. The priest will place the bread in your palm. To receive a gluten free wafer, extend your hands, palm down, when receiving communion. If you would like to receive communion in "one kind," meaning that you want to receive the bread but not the wine, simply cross your arms over your chest as the chalice is offered to you. If you would like a blessing from the priest in lieu of partaking in the Eucharist, please cross your hands over your chest.

The Breaking of the Bread

Alleluia! Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia!

The Fraction Anthem

The sheet music is on page 18 of this bulletin.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
grant us peace.

Communion Hymn #14 (LEVAS), Soon and Very Soon

Soon and very soon we are goin' to see the King,
Soon and very soon we are goin' to see the King,
Soon and very soon we are goin' to see the King,
Hallelujah, Hallelujah,
we are goin' to see the King!

No more cryin' there we are goin' to see the King,
No more cryin' there we are goin' to see the King,
No more cryin' there we are goin' to see the King,
Hallelujah, Hallelujah,
we are goin' to see the King!

No more dyin' there we are goin' to see the King,
No more dyin' there we are goin' to see the King,
No more dyin' there we are goin' to see the King,
Hallelujah, Hallelujah,
we are goin' to see the King!

Soon and very soon we are goin' to see the King,
Soon and very soon we are goin' to see the King,
Soon and very soon we are goin' to see the King,
Hallelujah, Hallelujah,
we're are goin' to see the King!
Hallelujah, Hallelujah, Hallelujah, Hallelujah.

Words & Music: Andraé Crouch.

Postcommunion Prayer

Almighty God, we thank you that in your great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. Amen.

Blessing

May Almighty God, to whose glory we celebrate this festival of all the Saints, be now and evermore your guide and companion in the way.
Amen.

May God, who has bound us together in the company of the elect, in this age and the age to come, attend to the prayers of all faithful servants on your behalf, as God hears your prayers for them. *Amen.*

May God, who has given us, in the lives of the saints, patterns of holy living and victorious dying, strengthen your faith and devotion, and enable you to bear witness to the truth against all adversity. *Amen.*

And the blessing of God Almighty, the One, Holy, and Undivided Trinity, be upon you and remain with you for ever. *Amen.*

Closing Hymn #490, I Want to Walk as a Child of the Light

I want to walk as a child of the light.
I want to follow Jesus.
God set the stars to give light to the world.
The star of my life is Jesus.

Refrain

*In him there is no darkness at all.
The night and the day are both alike.
The Lamb is the light of the city of God.
Shine in my heart, Lord Jesus.*

I want to see the brightness of God.
I want to look at Jesus.
Clear sun of righteousness, shine on my path,
and show me the way to the Father.

When Communion is over, we return from our immersion in the sacramental symbols that tune our awareness to the ever-present divine reality, and, strengthened, reenter our everyday routines. We mark that return by saying the **Postcommunion Payer** together. The prayer today is drawn from the funeral service. The shape of our liturgy tonight has moved from death (as we honored those we've lost at the beginning of the service) to life (as we've baptized and celebrated the eucharist). But it is important to remember that death and life flow into each other, that they are a cycle, and aspects of death are never abandoned in life, just as aspects of life are never abandoned in death.

Refrain

I'm looking for the coming of Christ.
I want to be with Jesus.
When we have run with patience the race,
we shall know the joy of Jesus.

Refrain

Words: Kathleen Thomerson (b. 1934). Music: Houston, Kathleen Thomerson (b. 1934).

Dismissal

Following God's saints in the ways of holiness and truth, go in the
peace of Christ.

Thanks be to God.

Postlude

Sanctus

All voices

Ho - ly, ho - ly, ho - ly Lord, God of power and
- ly, ho - ly Lord, God of power and
might, heaven and earth are full of your glo - ry.
Ho - san - na in the high - est. Bless-ed is he who

High voices

comes in the name of the Lord. Ho - san - na,
Low voices
comes in the name of the Lord. Ho -

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

Fraction Anthem

Lamb of God, you take a - way the sins of
the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: have mer - cy
on us. Lamb of God, you take a - way
the sins of the world: grant us peace.

Setting: Plainsong, Mode 2; Mass 12; adapt. Bruce E. Ford (b. 1947).
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The Necrology

Barbara and Jim Betz
Mary and Bill Holton
Celia Betz
Jerrie Cribb
Bill Elwell
Frank and Cathy Richardson
Laura Hobbs
Susan James
Pete Streimer
Erling Rasmussen
Jim Causey
Helen, Gil and Gayle Causey
Barbara Aananson
Dave Rasmussen
Tim Rasmussen
Shirley and Paul Blankenfeld
Bill and Alice Elwood
Mina and Chris Rasmussen
Lois and Robert Olmstead
Glain and Eleanor Cook
Charlotte and Norman Rasmussen
Chuck Shaw and Dorothy Hall
Phil and Mary Hansen
Mittens
Roslyn Kilgore
Steffanni Holliger
Ardis and Herbert Holliger
Ruth Rule
Mattie Steffanni
Tom Otte
Harold Guiser
Gerry Vander Stouw
Gary Hazlett
Adam and Florence Horton
The Rev. William Roberts and Elaine
Randolph Roberts
Clyde and Beth Fellows
Trudy Bush
Tim Stevens
Rebecca Newcomer

Kim Patterson
Maxine Patterson
Frances Coulson
Louis Coulson
Eric Kwasniewski
Wilma Russell
Lux Alkire
William Edwin Elwell
Brian McNaughten
Frank and Mary Hoffelt
Amanda Hoffelt
Edward Lense
Gay Hadley
Richard Hoagland
Terry Mitchell
Colleen Mitchell
Peg Davies
Jean Bowers
Art and Cindy Strauss
Keene and Joan Lebold
Rodalfo
Aunt Lida
Colin Wiant
Virginia and Chester Siders
Judy Fallon
Tina Wagers
Millie Clifford
Collin and Edna Bryce, Sr.
Collin Bryce, Jr.
Colderick Bryce
Nathaniel and Colleen (Bryce) Mitchell
Doris Parkes
Maxine Bryce
Najuan Robinson
Jean
Annette
Bruce
Sarah
Marcia
Marian

"Dru"
Maurice
Ruth
Sybil
Richard Eugene Peters
Dorothy Jean Peters
Bill Stragand
Dean Young