



Quote of the week

“To fall in love with God is the greatest romance; to seek His adventure; to find Him, the greatest human achievement.”- St Hippo (modern day Algeria)

All Saints' Episcopal Church

November 20, 2016, 10:15 a.m.

Last Sunday after Pentecost:

Christ the King

Holy Eucharist: Rite Two

201 Scarborough Road, Briarcliff Manor, NY 10510

observe silence in the sanctuary prior to the start of the service, in order to provide worshippers the opportunity to engage in private prayer and contemplation. We pray that the peace of Christ might fill your heart this day and always.

Receiving Communion: All are welcome at Christ's table. We welcome baptized Christians of any tradition, children and adults, to receive communion.

If you would prefer to receive a blessing from the Priest at the communion rail, indicate this by crossing your arms across your chest as the Priest approaches.

Receiving a Blessing: If you have not yet been baptized, we invite you to come forward to receive a blessing. Simply cross both hands against your chest. We would be honored to help you take this next step in your relationship with Christ. Please contact our church by phone (914) 941-6955 or by email: allsaintsbriarcliff@gmail.com

On the cover: *Christ the King*, Icon

Priest: Almighty and everlasting God, whose will it is to reign in your well-beloved Son, the King of kings and Lord of lords; grant that the peoples of the earth, divided and enslaved by sin, be freed and brought together under his most gracious rule; who reigns with you and the Holy Spirit, one God, now and for ever.

People: Amen.

Gloria

Hymnal: S-277 (*service music is in the front of the Hymnal*)
Glory to god in the highest, and peace to his people on earth. To the glory of God, heavenly King, almighty God and Father, we worship you, O God, heavenly King, almighty God and Father, we worship you, O God, heavenly King, almighty God and Father, we give you thanks, we praise you for your glory. Lord Jesus Christ, Son of the Father, Lord God, Lamb of God, You take away the sin of the world: have mercy on us; You are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father, Amen.

The Collect of the Day

Priest: The Lord be with you.

People: And also with you.

Priest: Almighty and everlasting God, whose will it is to reign in your well-beloved Son, the King of kings and Lord of lords; grant that the peoples of the earth, divided and enslaved by sin, be freed and brought together under his most gracious rule; who reigns with you and the Holy Spirit, one God, now and for ever.

People: Amen.

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

After the Gospel

Priest: The Gospel of the Lord.

People: Praise to you, Lord Christ.

The Sermon

The Rev. Deacon Ann L. Douglas

The Nicene Creed

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

People: That your Name may be glorified by all people.

Intersessor: We pray for Michael, our presiding bishop, Andre Mary our bishops, Yejide our rector, Ann our deacon, and all priests, and deacons;

People: That they may be faithful ministers of your Word and Sacraments.

Intersessor: We pray for all who govern and hold authority in the world, especially Barack our president, members of Congress, Andrew our governor, Robert our County Executive and Local officials.

People: That there may be justice and peace on the earth.

Intersessor: Give us grace to do your will in all that we undertake.

People: That our works may find favor in your sight.

Intersessor: Have compassion on those who suffer from any grievance.

...

People: That they may be delivered from their distress.

Intersessor: Give to the departed eternal rest....

People: Let light perpetual shine upon them.

Intersessor: We praise you for your saints who have entered in glory.

People: May we also come to share in your heavenly kingdom.

Intersessor: Let us pray for our own needs and those of others.

Silence

Deists: For yours is the majesty, O Father, Son, and Holy Spirit.

Son Jesus Christ, have mercy on us and forgive us; that we glory. Glory be to thee, O Lord Most High. Blessed is he may delight in your will, and walk in your ways, to the glory in the name of the Lord. Hosanna in the highest. of your Name. Amen.

Priest grants absolution.

All stand for

The Peace

Priest:: The Peace of the Lord be always with you.

People: **And also with you.**

The Priest and People greet one another in the name of the Lord.

THE HOLY COMMUNION

Offertory Anthem

“In this place of God eternal” (Laudamus)

During the anthem, the ushers pass alms basins to take up a financial offering from the congregation.

Doxology: Hymn 380

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. Amen.

The Great Thanksgiving: Eucharistic Prayer 1

The People remain standing. The Priest faces them and says:

Priest: The Lord be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: **We lift them to the Lord.**

Priest: Blessed are you, gracious God, creator of the universe life. You formed us in your own image and called us to dwell in infinite love. You gave the world into our care that we might be faithful stewards and show forth your bountiful grace. But we did not honor your image in one another and in ourselves; we would not share your goodness in the world around us; and so we violated your covenant with one another, and rejected your love. Yet you never ceased to love us and prepared the way of salvation for all people. Through Adam and Sarah you called us into covenant with you. You delivered us from the wilderness, and raised up prophets to renew our promise of salvation. Then, in the fullness of time, you sent your only Word, made mortal flesh in Jesus. Born into the human family and dwelling among us, he revealed your glory. Giving himself freely on the cross, he triumphed over evil, opening the way of freedom for all.

On the night before he died for us, Our Savior Jesus Christ took bread when he had given thanks to you, he broke it, and gave it to them, and said: “Take, eat: This is my Body which is given for you. Do this in remembrance of me.” As supper was ending, Jesus took the cup and when he had given thanks, he gave it to them, and said: “Drink of you: This is my Blood of the new Covenant, which is poured out for all and for the forgiveness of sins. Whenever you drink it in remembrance of me.”

Therefore we proclaim the mystery of faith:

All: Christ has died

All: AMEN.

The Lord's Prayer

Priest: And now, as our Savior Christ has taught us, we are bold to say, **Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

The Breaking of the Bread

Priest: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

Fraction Anthem: Hymnal S-158

O Lamb of God, that takest away the sins of the world, have mercy upon us. O Lamb of God that takest away the sins of the world, have mercy upon us. O Lamb of God, that takest away the sins of the world, grant us thy peace.

During Communion, all sing:

Hymn: Hymnal 664

My shepherd will supply my need

Postcommunion Prayer

Priest: Let us pray.

Knelling, the People join in saying the Post Communion Prayer.

Eternal God, heavenly Father, you have graciously accepted us as

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Reader: Jean Halajian *Intervessor:* Ken Halajian; *Chalice Bearer*
Acolyte: James Davis; *Altar Guild:* Kirsten Bakis, Florence an
Maggie Davis; *Coffee Hour:* Jean and Ken Halajj

Serving in Today's Service

Announcements

Financial Overview of All Saints'

Today after service

Thanksgiving Day Service

When: Thursday, November 24, 9:00 a.m.

Join us for a service of music, prayer, gratitude, thanksgiving and fellowship.

Morning Prayer during Advent

Tuesday- Friday at 8:45 a.m.

Interested in reading or officiating? Contact our Parish Administrator, Silberger, ssilberger@allsaintsbriarcliff.org

Women's Bible Study

When: Wednesday, Nov. 30, 2016, 9:30 a.m.- 10:30 a.m.

Location: Library

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Join the Women's Bible Study as they explore the scriptures together and enjoy fellowship. The group is currently studying the Book of Psalms. Whether you may be in your faith journey, or

Ever wonder about the Trinity? Jesus? The Holy Spirit? Church? Join us for a ten week exploration of our faith. We will be using Ellen Wondra's "Introduction to Theology" (Morehouse Publishing, 2002) and additional handouts. Those who desire are invited to obtain or purchase the book. Reading is recommended, but not necessary. To sign up for Theology 101, and receive more information, contact Mother Yejide ypeters@allsaintsbriarcliff.org

Christmas Angels

Collection begins Sunday, November 27

Christmas Angels, our Advent/Christmas outreach to neighbors of modest means is almost here! We will be collecting clothing for children aged 5-12, to be purchased by parents and guardians at a "Holiday store" for much reduced rates. For more information, contact The Rev. Deacon Ann Douglas, threave04@gmail.com

Loaves and Fish

Saturday, December 10, 4 pm- 8 pm

Location: Trinity Episcopal Church,
7 South Highland Avenue, Ossining, NY 10562

All Saints' team prepares and hosts an "all are welcome" meal, particularly serving our neighbors in need. Volunteers welcome and needed. For more information, contact Fiona Matthew, fionafjh@gmail.com

rescued us from the power of darkness and transferred us into the kingdom of the Son, 14in whom we have redemption, the forgiveness of sins. He is the invisible God, the firstborn of all creation; for in him all things in heaven and earth were created, things visible and invisible, whether thrones or dominions or powers—all things have been created through him and for him. He himself sustains all things, and in him all things hold together. He is the head of the body, the church, the firstborn from the dead, so that he might come to have himself the firstfruits of a new creation. For in him all the fullness of God was pleased to dwell, and was pleased to reconcile to himself all things, whether on earth or in heaven, by the blood of his cross.

This text is ideal for our celebration of The Feast of Christ the King. The great difficulties with calling Jesus "King", is our association with the kind of power and authority human sovereigns possess, that is an effective analogy, for Christians have declared very beginning the proclamation, kerygma in the Greek, that Jesus is King, and Sovereign.¹ But that understanding does not go far

Particularly in this passage, we see that while Jesus is the head of the church, his headship moves beyond humankind. He is the Sovereign of all creation. We see this particularly in verses 15-17 which, it could be argued, is the account of creation in Genesis: the Son is the "firstborn" of God, in him "all things were created". And if not referring to it, the text surely be read against, or alongside the Genesis story:

In the beginning when God created the heavens and the earth, the earth was void and darkness covered the face of the deep, while a wind from God hovered over the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning—the first day.

How does this challenge or affirm your understanding of Jesus?

What creating power, if any, does that Word have today? In the world around you? In your life?

He is the head of the body, the church; he is the beginning, the firstborn from the dead, that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

In light of the hard work in deeply conflicted places like the former Yugoslavia, and the Republic of South Africa, and Northern Ireland, reconciliation is an often discussed political, social, ethical, and religious concept. How are we to understand what reconciliation means in the context of the scripture above? How can we be sure that when the Bible text speaks of reconciliation, it does not mean something fundamentally different than we do?

One way to determine a word's meaning is to find the word in another part of scripture.³ Much like the "context clues" approach to reading as a young child, this is a very helpful way to gain understanding of meanings that might be somewhat unclear if one does not read Greek and Hebrew. For example the word translated "reconcile" is found in this key passage from Matthew.⁴ We will use this passage as an aid in understanding the word from Colossians.

For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. "You have heard that it was said to those of ancient

Do you believe it necessary to personally reconcile with God in the same manner as the passage from Matthew 5 calls us to be reconciled with our sisters and brothers?

Do you feel reconciliation is an action of God? An action we are to engage to receive? Something in-between those two understandings? Something entirely different?

Given your understanding of reconciliation, what does it mean for all creation to have been reconciled through Christ's death on the cross?

What part, if any do you believe we as believers play in this reconciliation? Are there actions we must take to be fully reconciled?

If yes, what are those actions? If no, what is our faithful response to the action God has taken?

This idea is drawn from a great short book, Christopher Brinkley's *Spoke* (Cowley Publications, 2002)

² Those scholars believe the Gospels were written by St. John and/or his disciples. The First, Second, and Third Letters of John were written by the same author as the Gospel of John.

³ It helps that the books of the New Testament were written in a span of less than 200 years. While usage may change in that time, it is unlikely to be absolutely obscure- think reading Jane Austen or Shakespeare.