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The Hillside Messenger

A Message from the Rector

by the Rev Christopher Parrish

The Second Article of the Apostles' Creed (continued):

"The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead."

[*This article is based on Questions 69–79, To Be A Christian – An Anglican Catechism*]

Question 69 of the Catechism asks what the Creed means by affirming that Jesus Christ rose again from the dead. The answer to this question emphasizes that Jesus was not simply resuscitated. Since the death of Jesus is plain from the testimony of the New Testament, there was no resuscitation, as might happen when someone has been dead for only a few minutes. God raised him to life in his resurrected body, which bore the scars of his crucifixion (Luke 24:39-40; John 20:20, 25-29), though it is a spiritual body, and not a corruptible one. Acts 1:3 testifies that the Lord Jesus Christ "shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3, KJV). In 1 Corinthians 15, the most comprehensive treatment in the Bible of both the resurrection of Christ and the resurrection of the faithful, we find these resurrection appearances of Jesus Christ listed:

> *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles. And last of all he was seen of me also, as of one born out of due time.*
>
> (1 Corinthians 15:3-8, KJV)

We also know from St. John's account of the Gospel that Jesus Christ in his resurrected body appeared first to St. Mary Magdalene (John 20:14-18). Soon after, in the same Gospel, Jesus appears to ten Apostles in the upper room (John 20:19-24), then eight days later to the eleven, including St. Thomas this time (John 20:26-29). The two disciples to whom the risen Lord Jesus appeared as they walked from Jerusalem to Emmaus, after they had recognized Jesus at the breaking of bread in the evening, decide to return at once to Jerusalem, where they found the eleven Apostles were meeting together with other disciples (Luke 24:31-34), and these testify that the Lord is risen indeed and has appeared to Simon Peter. In the

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passage above, we read that after Jesus had appeared to Cephas (St. Peter), he appeared to the twelve. There were not twelve Apostles immediately after Jesus' resurrection, but only eleven. Perhaps St. Paul was referring to an appearance of the risen Lord Jesus to the twelve after the enrolment of St. Matthias as an apostle (Acts 1:26). Before the enrollment of St. Matthias as one of the twelve apostles, when St. Peter stood up among the disciples to speak of the need for a replacement apostle for Judas Iscariot, the number of disciples given is about one hundred and twenty. At some stage after that, the risen Lord Jesus appears to five hundred disciples at once, then to St. James, brother of our Lord, and then to all others known as apostles, who could have numbered more than the twelve. Last of all, he appeared to St. Paul on the road to Damascus (Acts 9:3-9).



The Resurrection, probably c. 1509/1510. Albrecht Dürer.

Question 70 of our Catechism asks what kind of earthly life Jesus had after his resurrection. The answer given is that he spent forty days visiting and teaching his disciples (Acts 1:3) about the kingdom of God. In his early visits he invited them to see his scars and touch them (Luke 24:38-40; John 20:20 & 27), and he ate with them (Luke 24:41-43). All this was to prove to them that he had really risen from the dead, and was not merely a spirit or ghost appearing to them.

Question 71 speaks of how we should understand the Creed's statement "He ascended into heaven." There are two eyewitness accounts of this, one at the end of the Gospel according to St. Luke (Luke 24:50-51), and the other in the first chapter of the Book of the Acts of the Apostles (Acts 1:9-11). In John 17:5, Jesus prayed that God would glorify him with the glory which he had with the Father before the world existed. The Ascension means that Jesus was taken up out of human sight and returned in his resurrected human body to the glory that he had known and shared with God the Father before the world was created and before his birth on earth. He is now seated at God's right hand (the right-hand position next to a king was occupied by the one who exercised the authority of the king – p.44, Catechism). There, at the Father's right hand, he intercedes for all the faithful (Romans 8:34; Hebrews 7:23-25). There he also receives into heaven all who have believed in him (John 14:1-3; Romans 6:4-11; Ephesians 2:4-8; 1 Thessalonians 4:13-18). The answer to this same question also assures us that, though absent in body, Jesus is always with us by his Spirit and hears us when we pray (Q 71, p.43, Catechism). This assurance is given us by Jesus himself at the end of the Great Commission:

> *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.*
>
> (Matthew 28:18-20, KJV)

What are the consequences of Jesus' ascension into heaven? Question 72 of the Catechism states that one of the main purposes of the ascension was so that, through the Lord Jesus Christ, the Father would send all Christians the gift of the Holy Spirit, who is the guarantee of our eternal inheritance, and the proof of God's adoption of us as his own children (Romans 8:15-17; Galatians 4:6-7; Ephesians 1:5). It is the Holy Spirit who gives people new birth when they turn away from their sin and believe in the Lord Jesus Christ (John 3:3, 5). Through the Holy Spirit, Christians are joined together by baptism into Christ, who is the living Head of his Body, the Church (John 16:7-15; Ephesians 4:7-16). Another consequence of the Lord Jesus' ascension into

heaven is that, by the Spirit, believers will do greater works than Jesus did on earth, since the Holy Spirit will be at work in them to do miracles, healings, preach powerful sermons, perform deliverances, and bring many to salvation. This Jesus prophesied in John 14:12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (KJV). A consequence of Jesus' resurrection and ascension is that all authority in heaven and on earth has been given to him by God the Father (Matthew 28:18b), and by this authority he issued the Great Commission to the Apostles, and through them, to the Church, to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey all the commandments given by Jesus to his disciples (Matthew 28:19-20). With this full authority, Jesus Christ rules with his Father in heaven, exercising supreme lordship over the Church and all creation, equipping his Church, advancing God's kingdom, bringing sinners into salvation and into reconciled fellowship with God the Father, and finally establishing justice and peace on earth (Q 73, Catechism; Psalm 2; Isaiah 9:6-7; Acts 2:33-36; Ephesians 1:20-23; Hebrews 1:3-14; Revelation 19).

At God's right hand, the Lord Jesus Christ continually intercedes for all the faithful (Hebrews 7:25), and therefore we must boldly approach God's throne of grace, knowing we have a high priest who has been tested in every way as we are, yet without sin (Hebrews 4:15-16). His heavenly ministry means that we should continually trust him, knowing that he is present with us through the Holy Spirit and will give us his help if we ask him.

"From thence he shall come to judge the quick and the dead." What does the Creed mean by this statement (Q 76)? It means that there will be a second coming of the Lord Jesus Christ, this time to judge the living and the dead. His coming will be immediately preceded by heavenly signs, such as eclipses of sun and moon, the falling of stars from heaven, and the sign of the Son of Man (the Cross) appearing in the sky, and then the Lord Jesus Christ coming on the clouds with great power and glory (Matthew 24:29-31; Mark 13:24-27; Luke 21:27-28). At his coming, angels are sent out to gather all of God's elect (Matthew 13:24-30, 47-50; 1 Thessalonians 4:13-18), the faithful who have persevered to the end. The Lord Jesus' second coming will be seen by all people and will end this present age of grace. The present world as we know it will pass away, and God will create a new universe that will endure forever. All the saints will be with the Lord Jesus Christ at that time (Q 76, 1 Thessalonians 4:13-18; Revelation 19-22). The Lord Jesus Christ judges the living and the dead at the great white throne judgment, which is described in Revelation 20:11-15. Anyone whose name is not found written in the Lamb's Book of Life will be cast into hell, which is the lake of fire (Revelation 20:15).

It is impossible for anyone to know when Jesus Christ will return. The Lord waits patiently for many to repent (2 Peter 3:9) and trust in him for forgiveness of sins and eternal life (Q 77), and with the Lord, one day is as a thousand years (2 Peter 3:8-9). The Lord Jesus Christ himself taught that only God the Father knows when Jesus will return to earth (Matthew 24:36-44, cf. 1 Thessalonians 5:1-3).

How should we live as we wait for Jesus Christ's return (Q 78)? Various passages in the New Testament warn us to be ready to stand before him. We should look forward with joy to the return of our Lord and Savior, Jesus Christ, live a holy life, be filled with the Holy Spirit, and share with others the Gospel hope of new life in Christ (Matthew 25:13-30; 1 Thessalonians 5:4-11; Titus 2:11-14).

How should we understand God's future judgment (Q 79)? We must realize that all people, living or dead, will be

judged by the Lord Jesus Christ (John 5:22-23). Those apart from Christ will receive eternal rejection and everlasting punishment in hell, while those who are in Christ will receive eternal blessing and welcome into God's eternal kingdom (Matthew 25:31-46; Romans 2:16; 2 Corinthians 5:10). We have a responsibility to examine ourselves before receiving Holy Communion, submitting ourselves to the Holy Spirit's conviction and repenting of all our sins, so that we do not fall under the judgment of God in this life (1 Corinthians 11:26-34). Besides our judging ourselves by the light of the Holy Spirit, so that we never partake of Holy Communion unworthily, the Church itself has been given authority to exercise judgment in certain circumstances. For example, a priest may suspend from Holy Communion for a while parishioners who are not reconciled to each other or who are living in immorality, but such suspension can only happen with the knowledge of the Bishop Ordinary, and any parishioner who feels he has been unjustly suspended from Holy Communion may appeal to the Bishop. Then in the Diocese and in the Province, there are ecclesiastical courts, before which clergy or laity accused of serious offences in terms of the Diocesan or Provincial Canons may be tried. All of this is to remind us all to live holy lives, treating others justly and kindly, and living in reverence for God.

Joanna's Prayer Circle

by Julia McNeely

A few years ago, Joanna's Circle was launched. Though we are not currently meeting at 9:15 am on Sunday mornings, it is still working.

Yes, it was originally organized as a "woman's" group but then transitioned into a prayer circle to support not just one another within the circle but everyone in the congregation and beyond.

I thought it is important to explain why Joanna's Circle is named Joanna and her importance in the Bible.

One of the places I like to frequent, and that gives complete, understandable answers to questions I have in the Bible, is the website *gotquestions.org*. I asked the question, who was Joanna in the Bible? This is the answer that it gave me:

> *"Joanna was one of several women in the Bible healed of 'evil spirits and diseases' by Jesus Christ (Luke 8:2). After being healed, Joanna accompanied Jesus and the twelve disciples on their travels from town to town and helped support the Lord's ministry. As the wife of Chuza, the manager of Herod Antipas' household estate, Joanna was a woman of means and influence. Along with Mary Magdalene, Susanna, and others, Joanna helped provide food and supplies for the missionary troupe from her own wealth (Luke 8:1–3)."*

When I originally was looking for the name of our prayer group, I asked "DuckDuckGo" specifically for a woman in the Bible that is linked with St. Luke. Joanna was the name that came forward. So, that convinced me that this is the name of St. Luke's Prayer Group — Joanna's Prayer Circle.

Due to a temporary physical setback, we have not been meeting before our Church services on Sunday. It is planned that in January, we will be back to meeting regularly on Sundays at 9:15 am.

I am proposing a new outreach program that Joanna's Prayer Circle will be sponsoring, and it is asking for participation from every member of the congregation to help make it happen.

A letter/note writing outreach: This means not an email, but being willing to reach out by sending a handwritten note to any member of the congregation who you feel is in need of a kind word, encouragement, sympathy, get well wishes, or even someone whom you have not seen in a while at church. A personal handwritten note goes a long way to make a person feel special and loved. A handwritten note is very special. It is a lost art and more special than an electronic communication. We all seem to get inundated by emails that seem to get lost. A kind note in your mailbox shows that extra time was taken to show personal attention.

This will require at least a few members to participate, not just putting the burden on one person.

I am asking if anyone would like to participate in this program. Please let me know so that we can coordinate its implementation.

You can contact me via phone (408 738 8664) or email (juliamcneely@att.net), or you can always talk to me at fellowship after services.

Prayers



Wassily Kandinsky, All Saints' Day I (Allerheiligen I), 1911. Oil and gouache on cardboard.

From the Preces Privatae of Lancelot Andrewes (1555–1626), translated by John Henry Newman (1801–1890)

Introduction

THROUGH the tender mercies of our God the day-spring from on high hath visited us. Glory be to Thee, O Lord, glory to Thee. Creator of the light, and Enlightener of the world, of the visible light, the Sun's ray, a flame of fire, day and night, evening and morning; of the light invisible, the revelation of God, writings of the Law, oracles of Prophets, music of Psalms, instruction of Proverbs, experience of Histories; light which never sets.

God is the Lord who hath shewed us light; bind the sacrifice with cords, yea even unto the horns of the altar.

O by Thy resurrection raise us up unto newness of life, supplying to us frames of repentance. The God of peace, who did bring again from the dead the great Shepherd of the sheep, through the blood of the everlasting covenant, our Lord Jesus Christ, perfect us in every good work, to do His will, working in us what is acceptable before Him, through Jesus Christ, to whom be glory for ever.

Thou who didst send down on Thy disciples on this day Thy Thrice-holy Spirit, withdraw not Thou the gift, O Lord, from us, but renew it in us, day by day, who ask Thee for it.

Confession

MERCIFUL and pitiful Lord, Long-suffering and full of pity, I have sinned, Lord, I have sinned against Thee; O me, wretched that I am, I have sinned, Lord, against Thee much and grievously, in attending on vanities and lies. I conceal nothing: I make no excuses. I give Thee glory, O Lord, this day, I denounce against myself my sins; Truly I have sinned before the

Lord, and thus and thus have I done. I have sinned and perverted that which was right, and it profited me not.

And what shall I now say? or with what shall I open my mouth? What shall I answer; seeing I have done it? Without plea, without defence, self-condemned, am I. I have destroyed myself. Unto Thee, O Lord, belongeth righteousness, but unto me confusion of face, because Thou art just in all that is come upon me, for Thou hast done right, but I have done wickedly.

And now, Lord, what is my hope? Truly my hope is even in Thee, if hope of salvation remain to me, if Thy loving-kindness cover the multitude of my iniquities. O remember, what my substance is, the work of Thine hands, the likeness of Thy countenance, the cost of Thy blood, a name from Thy Name, a sheep of Thy pasture, a son of the covenant.

Despise not Thou the work of Thine own hands. Hast Thou made for nought Thine own image and likeness? for nought, if Thou destroy it. And what profit is there in my blood? Thine enemies will rejoice. May they never rejoice, O Lord! Grant not to them my destruction.

Look upon the face of Thine Anointed, and in the Blood of Thy covenant, the propitiation for the sins of the whole world, Lord, be propitious unto me; a sinner; even unto me, O Lord, of sinners chief, chiefest and greatest; For Thy Name's sake be merciful unto my sin, for it is great: it exceeds.

For Thy Name's sake, that Name, beside which, none other under heaven is given among men, whereby we must be saved, the Spirit Himself helping our infirmities, and making intercession for us; with plaints unutterable. For the tender yearnings of the Father, the bloody wounds of the Son, the unutterable plaints of the Spirit, give ear, O Lord, have mercy; O Lord, O Lord, hearken and do; defer not, for Thine own sake, O my God.

For me, I forget not my sins, they are ever before me; I remember them in the bitterness of my soul; I am anxious about them; I turn away and groan, I have indignation and revenge and wrath against myself. I despise and bruise my own self, that my penitence, Lord, O Lord is not deeper, is not fuller; help Thou mine impenitence.

And more, and still more, pierce Thou, rend, crush my heart; and remit, forgive, pardon what things are grief to me, and offence of heart. Cleanse Thou me from secret faults, and keep Thy servant also from presumptuous sins. Magnify Thy mercies towards the wretched sinner and in season, Lord, say to me, Be of good cheer; thy sins are forgiven thee; My grace is sufficient for thee.

Say unto my soul, I am thy salvation. Why art thou so heavy, O my soul? and why art thou so disquieted within thee? Return unto thy rest, O my soul, for the Lord hath rewarded thee. O Lord, rebuke me not in Thine indignation, neither chasten me in Thy displeasure.

I said, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sin. Lord, thou knowest all my desire, and my groaning is not hid from Thee. Have mercy upon me, O God, after Thy great goodness, according to the multitude of Thy mercies do away mine offences.

Thou shalt arise, and have mercy on me, O Lord, for it is time that Thou have mercy upon me, yea, the time is come. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man living be justified.

Prayer for Grace

My hands will I lift up unto Thy commandments which I have loved. Open Thou mine eyes that I may see, incline my heart that I may desire, order my steps that I may follow, the way of Thy commandments. O Lord God, be Thou to me a God, and beside Thee none else, none else, nought else with Thee.

Vouchsafe to me, to worship Thee and serve Thee in truth of spirit, in reverence of body, in blessing of lips, in private and in public; to pay honour to them that have the rule over me, by obedience and submission; to shew affection to my own, by carefulness and providence; to overcome evil with good; to possess my vessel in sanctification and honour; to have my converse without covetousness, content with what I have; to speak the truth in love; to be desirous not to lust, not to lust passionately, not to go after lusts.

Profession

I believe, O Lord, in Thee, Father, Word, Spirit, One God; that by Thy fatherly love and power all things were created; that by Thy goodness and love to man all things have been begun anew in Thy Word, Who for us men and for our salvation, was made flesh, was conceived and born, suffered and was crucified, died and was buried, descended and rose again, ascended and sat down, will return and will repay.

I believe that by the shining-forth and working of Thy Holy Spirit, hath been called, out of the whole world a peculiar people into a polity, in belief of the truth and sanctity of living; that in it we are partakers of the communion of saints and forgiveness of sins in this world; that in it we are waiting for resurrection of the flesh and life everlasting in the world to come.

This most holy faith which was once delivered to the saints I believe, O Lord; help Thou mine unbelief, and vouchsafe to me to love the Father for His fatherly love, to reverence the Almighty for His power, as a faithful Creator, to commit my soul to Him in well doing.

Vouchsafe to me to partake from Jesus of salvation, from Christ of anointing, from the Only-begotten of adoption; to worship the Lord for His conception in faith, for His birth in humility, for His sufferings in patience and hatred of sin; for His Cross to crucify beginnings, for His death to mortify the flesh, for His burial to bury evil thoughts in good works, for His descent to meditate upon hell, for His resurrection upon newness of life, for His ascension to mind things above, for His sitting on high, to mind the good things on His right, for His return, to fear His second appearance, for judgment, to judge myself ere I be judged.

From the Spirit vouchsafe me the breath of salutary grace. In the Holy Catholic Church to have my own calling, and holiness, and portion, and a fellowship of her sacred rites, and prayers, fastings and groans, vigils, tears, and sufferings, for assurance of remission of sins, for hope of resurrection and translation to eternal life.

Intercession

O Hope of all the ends of the earth, and of them that remain in the broad sea; O Thou on whom our fathers hoped, and Thou didst deliver them; on whom they waited, and were not confounded; O my Hope from my youth, from my mother's breasts; on whom I have been cast from the womb, be Thou my hope now and evermore, and my portion in the land of the living. In Thy nature, in Thy names, in Thy types, in word and in deed, My Hope, let me not be disappointed of my hope.

O the Hope of all the ends of the earth, remember Thy whole creation for good, visit the world in Thy compassion; O guardian of men, O loving Lord, remember all our race. Thou who hast shut up

all in unbelief, on all have pity, O Lord. O Thou who didst die and rise again, to be Lord both of the dead and living, live we or die we, Thou art our Lord; Lord, have pity on living and dead.

O helper of the helpless, seasonable aid in affliction, remember all who are in necessity, and need Thy succour. O God of grace and truth, establish all who stand in truth and grace, restore all who are sick with heresies and sins.

Remember, Lord, infants, children, the grown, the young, the middle-aged, the old, hungry, thirsty, naked, sick, prisoners, foreigners, friendless, unburied, all in extreme age and weakness, possessed with devils, and tempted to suicide, troubled by unclean spirits, the hopeless, the sick in soul or body, especially those named below; all in prison and chains, all under sentence of death; orphans, widows, foreigners, travellers, voyagers, women with child, women who give suck, all in bitter servitude, or mines, or galleys, or in loneliness.

The soldiers, sailors, marines, airmen, guardians, border patrol, coastguard, police officers, firefighters, and pilots who protect us every day; our persecuted Christian brothers and sisters throughout the world; all refugees; Jim and Edna Davis, Debbie, Scott, Brittany, Tanya Theiler, Mark Quinn, Lisa, Ben, Marion, Flo, Max, the Pack, Stanko, and Bouchard families, Dan Hubbard, Mary Frances Reeves, Wyn Reeves, Mrs. Kitt, Jon Carter, Linda Capone, Rose Handwerker, Ann and Frank MacVoy, Bishop Ilgenfritz's family, Victoria Grace, Christina, John and Heidi Donnelly, Carl, Judith Boreham, Ray Boreham, James Kitchin, Molly Ferguson, Deacon Peter & Kim Vogel, John Bainbridge, Alan, Mark Askew, Teresa Gomez's extended family, Jodi Schaeffer, Father Darrell Driver, Julia McNeely, Joshua, Betsy, Nancy Balcom, Barry Ward, Bohdy Stout-Lehman, Jeff Avelar.

Clergy: Steve our Archbishop, Julian our Dean, Darryl our Bishop, Archbishop Samy of the Diocese of Egypt, Father Parrish, Deacon Vogel, and Deacon Bracken.

Thou, Lord, shalt save both man and beast, how excellent is Thy mercy, O God! And the children of men shall put their trust under the shadow of Thy wings. The Lord bless us, and keep us, and show the light of His countenance upon us, And be merciful unto us, The Lord lift up His countenance upon us, And give us peace!

I commend to Thee, O Lord, my soul, and my body, my mind, and my thoughts, my prayers, and my vows, my senses, and my limbs, my words, and my works, my life, and my death; my brothers, and my sisters, and their children; my friends, my benefactors, my well-wishers, those who have a claim on me; my kindred, and my neighbours, my country, and all Christendom.

I commend to Thee, Lord, my impulses, and my startings, my intentions, and my attempts, my going out, and my coming in, my sitting down, and my rising up.

Praise

Up with our hearts; we lift them to the Lord. O how very meet, and right, and fitting, and due, in all, and for all, at all times, places, manners, in every season, every spot, everywhere, always, altogether, to remember Thee, to worship Thee, to confess to Thee, to praise Thee, to bless Thee, to hymn Thee, to give thanks to Thee, Maker, nourisher, guardian, governor, preserver, worker, perfecter of all, Lord and Father, King and God, fountain of life and immortality, treasure of everlasting goods.

Whom the heavens hymn, and the heaven of heavens, the Angels and all the heavenly powers, one to other crying continually, and we the while, weak and unworthy, under their feet, Holy, Holy, Holy Lord the God of Hosts; full is the whole heaven, and the whole earth, of

the majesty of Thy glory.

Blessed be the glory of the Lord out of His place, For His Godhead, His mysteriousness, His height, His sovereignty, His almightiness, His eternity, His providence. The Lord is my strength, my stony rock, and my defence, my deliverer, my succour, my buckler, the horn also of my salvation and my refuge.

All Saints' Day

Introit: Gaudeamus omnes

Rejoice we all, and praise the Lord, celebrating a holy-day in honour of all the Saints: in whose solemnity the angels are joyful, and glorify the Son of God.

Ps 33.1 Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

Rejoice we all, and praise the Lord, celebrating a holy-day in honour of all the Saints: in whose solemnity the angels are joyful, and glorify the Son of God.

Collect

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen.

All Souls' Day

Introit: Requiem aeternam

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

Ps 65.1–2 Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem. Thou that hearest the prayer: unto thee shall all flesh come.

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

Collect

O God, the Creator and Redeemer of all them that believe: Grant unto the souls of thy servants and handmaidens the remission of all their sins; that as they have ever desired thy merciful pardon, so by the supplications of their brethren they may receive the same. Who livest and reignest with the Father in the unity of the Holy Ghost, ever one God, world without end. Amen.

- The Vestry meeting will be held in McNeely Hall after the Morning Prayer service on Sunday, November 8th.
- **Community Mission Project:** Our fourth-quarter mission is to collect funds to contribute to Realoptions, a pro-life charity with medical clinics offering pregnancy tests, screenings, and other services for women. For more information, visit `https://realoptions.net/`. When contributing, please write "Realoptions" on your check memo line.
- **Downtown Palo Alto Emergency Food Closet:** Please bring canned and dry grocery goods on any Sunday that is convenient for you.
- Please use the **fellowship hour sign-up sheet** in the Hall to sign up to bring refreshments on any Sunday that is convenient for you.
- **Pill Bottles:** We still welcome donations of empty pill bottles for the Matthew 25 Initiative. Please remove all labels from your pill bottles before putting them in the box for pill bottles in the narthex.
- **Organ Fund:** We welcome donations to the Organ Fund. Just write "Organ Fund" on your check memo line or on your offertory envelope.
- **Confession or Counseling:** If you need to make a private confession to a priest or need counseling, please make an appointment with Father Parrish.
- **Father Parrish's Office Hours at the Church Office:** Saturdays, 9:00 a.m. to 5:00 p.m.
- **Save the Date, Revive Program:** February 12–14, 2027, conducted by the Rev. Canon Mark Eldredge at St. Luke's.
- **Save the Date, Confirmation:** February 19–21, 2027, Bishop Darryl Fitzwater's episcopal visit to administer the Sacrament of Confirmation to Garet Comer.

Calendar

All Saints' Day

Sunday, November 1st, 10:00 AM

Holy Communion

Evensong

Wednesday, November 4th, 7:00 PM

Evening Prayer

Father Parrish preaches on Psalm 9

Trinity XXIII

Sunday, November 8th, 10:00 AM

Morning Prayer

Vestry meeting after service in McNeely Hall

Trinity XXIV

Sunday, November 15th, 10:00 AM

Holy Communion

Festival of Christ the King

Sunday, November 22nd, 10:00 AM

Holy Communion

Thanksgiving Day

Thursday, November 26th, 10:00 AM

Holy Communion

Work Party at the Chapel

Saturday, November 28th, 11:00 AM

Maintenance and Christmas decorations

Advent I

Sunday, November 29th, 10:00 AM

Holy Communion

Coffee hour in McNeely Hall follows all Sunday services.

St. Luke's Chapel in the Hills

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The Rev Christopher Parrish, Rector
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Established in 1964

A Parish in the Diocese of All Saints,
Anglican Church in North America