

ALL HALLOWS' EVE
THE YEAR OF OUR LORD 2020



7PM SATURDAY OCTOBER 31ST



St. Mary's Episcopal Church

Where Word and Sacrament come together

in celebration and service

9801 Bonita Beach Road

Bonita Springs, Florida 34135

Parish Office: (239) 992-4343

www.stmarysbonita.org

Prelude

Passacaglia in g minor

L. Couperin

Kathleen Viglietta Pignato, *organist*

Introit chant:

Charles A. White, *cantor*

God has spoken by his prophets,
Spoken his unchanging word,
Each from age to age proclaiming
God the One, the righteous Lord.
Mid the world's despair and turmoil,
one firm anchor holdeth fast:
God is King, his throne eternal,
God the first and God the last.

God has spoken by Christ Jesus,
Christ, the everlasting Son,
Brightness of the Father's glory,
With the Father ever one;
Spoken by the Word incarnate,
God of God, ere time began,
Light of Light, to earth descending,
Man, revealing God to man.

O God, come to our aid.

O Lord, make haste to help us.
Glory be to the Father and to the Son
and to the Holy Spirit,

as it was in the beginning,
is now, and ever shall be,
world without end.
Amen. Alleluia.

Processional Hymn

“Litany of the Saints”

C. Becker

1. Lord, have mer - cy Christ, have

v.1-3 1. Lord, have mer - cy

mer-cy. Lord, have mer-cy. Ho-ly Ma-ry, mo-ther of

Christ, have mer-cy Lord, have mer-cy

1. God _____ Saint Mich - ael, Ho - ly An - gels of
 2. Mag - da - lene, Saint Steph - en, Saint Ig - na - tius of
 3. na - sius, Saint Bas - il, Saint
 4. mer - ci - ful, From all e - vil, From ev - ery _____

v.1-3 3. pray for _____ us. pray for _____ us
 v.4 Lord, de-liv- er us we pray Lord, de-liv- er us we pray

1. God, _____ Saint John the Bap - tist,
 2. An - ti - och, Saint _____ Law - rence,
 3. Mar - tin, Saint _____ 3. Ben - e dict,
 4. sin, _____ From ev - er - last - ing death, _____

v.1-3 pray for _____ us. pray for _____
 v.4 Lord, de-liv- er us we pray Lord, de-liv- er us we

1. Saint Per - pe - tua, Saint Fe - li - ci - ty, Saint Pe - ter and Saint
 2. Saint Fran - cis and Saint Dom - i - nic, Saint Fran - cis
 3. By your In - car - na - tion, By your Death and Re - sur -
 4. sin - ners, Bring these cho - sen ones to
 5. sin - ners, Bring these cho - sen ones to

18
 v.1-3 us. pray for us.
 v.4 pray Lord, de-liv-er us we pray
 5. Lord, we ask you hear our prayer

1. Paul Ag - nes, Saint An - drew,
 2. Xa - vier, Saint Greg - o - ry,
 3. rec - tion, Saint John Vi - an - ney,
 4. new birth By the out - pour - ing
 5. through the grace of bap - tism,

21
 v.1-3 pray for us. pray for
 v.4 Lord, de-liv-er us we pray Lord, de-liv-er us we pray
 5. Lord, we ask you hear our prayer 5. Lord, we ask you hear our prayer

1. Saint Cath-'rine of Si - en - a, Saint John All you ho - ly
 2. of the Ho - ly Spir - it, Saint Au - gustine,
 3. Je - sus, Son of the 5 liv - ing God,
 4. pray for us.
 5. Lord, we ask you hear our prayer

24
 us. v.1-3
 v.4 Lord, de-liv-er us we pray
 5. Lord, we ask you hear our prayer

1. men and wom-en pray for us
 2. Saint Mary
 3. Saint Ath-a
 4. Lord Be
 5. Be mer-ci-ful to us

29
 1-4 5 D.S. al Fine Final

All Hallows' Eve

Today we prepare for the eve of All Saints. In 1484, Pope Sixtus IV established November 1, the feast of All Saints, as a holy day of obligation, and gave it both a vigil (known today as "All Hallows' Eve" or "Hallowe'en"), and an eight-day period or octave to celebrate the feast.

Halloween or All Hallows' Eve is not a liturgical feast on the Anglo-Catholic calendar, but the celebration has deep ties to the Liturgical Year. The three consecutive days — Halloween, All Saints Day, and All Souls Day — illustrate the Communion of Saints. We, the Church Militant (those on earth, striving to get to heaven), pray for the Church Suffering (those souls in Purgatory), especially on All Souls Day and the month of November. We rejoice and honor the Church Triumphant (the saints, canonized and uncanonized) in heaven. We also ask the Saints' intercession for us.

In England, saints are called "hallowed," hence the name "All Hallow's Day." The evening, or "e'en" before the feast became popularly known as "All Hallows' Eve" or even shorter, "Hallowe'en."

Since it was the night before All Saints Day, and "Hallowe'en" required fasting, many recipes and traditions have been recorded, such as pancakes, boxty bread and boxty pancakes, barmbrack (Irish fruit bread with hidden charms), colcannon (combination of cabbage and boiled potatoes). This was also known as "Nutcrack Night" in England, where the family gathered around the hearth to enjoy cider and nuts and apples.

Halloween is the preparation and combination of the two upcoming feasts: All Saints and All Souls. Although the demonic and witchcraft have no place in a Christian celebration, some macabre is incorporated into Halloween. It is good to remember our certain death, the Poor Souls in Purgatory, and the Sacrament of the Sick. And tied in with this theme is the saints, canonized and non-canonized. What did they do in their lives that they were able to reach heaven? How can we imitate them? How can we, like these saints, prepare our souls for death at any moment? Prepare our souls for Heaven?

Duet

[How bright these glorious spirits shine!](#)

New Britain

How bright these glorious spirits shine!
Whence all their white array?
How came they to the blissful seats
of everlasting day?

Lo! these are they from sufferings great
who came to realms of light,
and in the blood of Christ have washed
those robes which shine so bright.

Now with triumphal palms they stand
before the throne on high,
and serve the God they love amidst
the glories of the sky.

His presence fills each heart with joy,
tunes every mouth to sing:
by day, by night, the sacred courts
with glad hosannas ring.

Hunger and thirst are felt no more,
nor suns with scorching ray;
God is their sun, whose cheering beams
diffuse eternal day.

The Lamb who dwells amidst the
throne
shall oer them still preside,
feed them with nourishment divine,
and all their footsteps guide.

Midst pastures green he'll lead his flock
where living streams appear;
and God the Lord from every eye
shall wipe off every tear.

To Father, Son and Holy Ghost,
the God whom we adore,
be glory, as it was, is now,
and shall be evermore.



All Souls' Day began in the third century to honor martyrs of the Christian Faith. By the seventh and eighth centuries it developed as a way to honor any of the saints of the Church who had attained the full status of heaven. During the early medieval period in the eleventh century, the following day, November 2, came to be observed as All Souls Day to remember those who had died but had not yet achieved the "beatific vision" of heaven, or who were still in Purgatory. This became a time to pray and intercede for these departed saints.

As with other excesses of the medieval period, these two days began to accrue a great deal of popular mythology, and became overlaid with layers of superstition. However, much of what concerns modern Christians actually developed in Ireland and England from pagan Celtic festivals, and was imported into the United States by immigrants in the middle 19th century. It was not until the late 19th century that Halloween emerged in its modern Western version, which then was exported to other countries. It is this syncretism of Christianity with pagan beliefs in Halloween that lends a bad reputation to All Saints Day in our Western Protestant thinking.

Traditionally in the Church the two days of All Saints Day (November 1) and All Souls Day (November 2) have been valued as times to celebrate heritage, and those Christians of the past who faithfully transmitted the Faith to succeeding generations. Martin Luther actually chose All Saints Eve to send his *Ninety-Five Theses* to the Archbishop.

Even after the Reformation, both Lutheran and Anglican traditions retained the Feast. The day focuses not only on honoring departed members of the Church and local congregations, but also those still living who have contributed to the work and ministry of the Church in significant ways.

Unison

1. I sing a song of the saints of God,
 2. They loved their Lord so dear, so dear, and
 3. They lived not on - ly in a - ges past; there are

pa - tient and brave and true, who
 his love made them strong; and they
 hun - dreds of thou - sands still. The

5

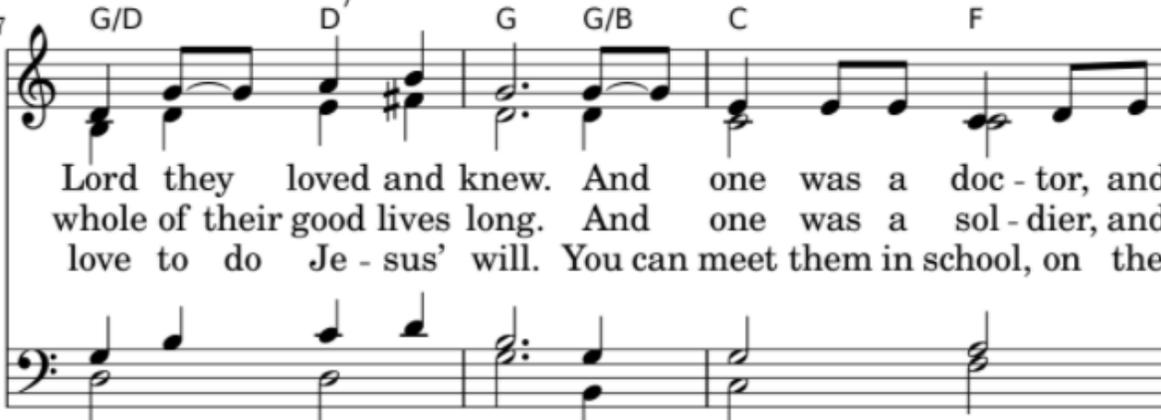
Am Em F G⁷/F C/E C



toiled and fought and lived and died for the
 fol - lowed the right for Je - sus' sake the
 world is bright with the joy - ous saints who

7

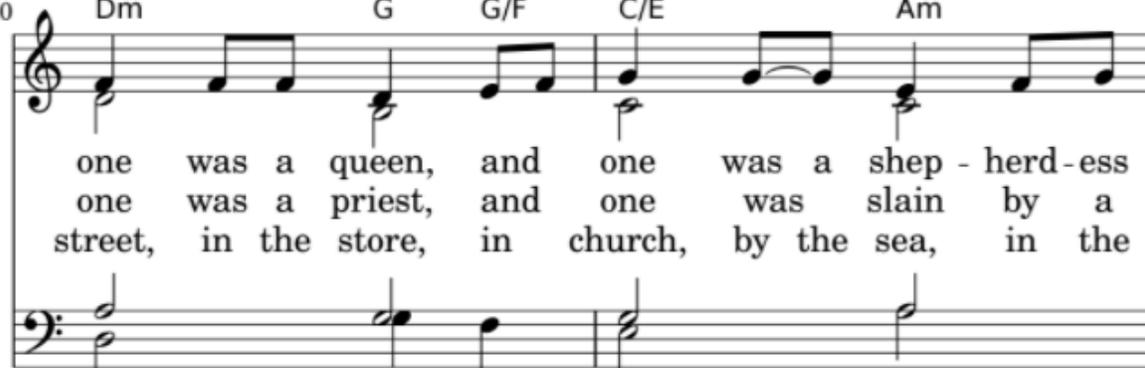
G/D D⁷ G G/B C F



Lord they loved and knew. And one was a doc - tor, and
 whole of their good lives long. And one was a sol - dier, and
 love to do Je - sus' will. You can meet them in school, on the

10

Dm G G/F C/E Am



one was a queen, and one was a shep - herd - ess
 one was a priest, and one was slain by a
 street, in the store, in church, by the sea, in the

12

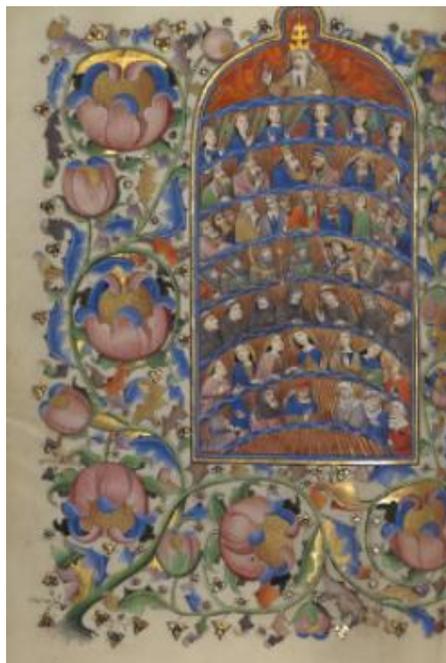
F G⁷/F C/E Am Em

on the green; they were all of them saints of
 fierce wild beast; and there's not an - y rea - son,
 house next door; they are saints of God, wheth-er

14

F G⁷/F C/E Am F Dm C/G G⁷ C

God, and I mean, God help - ing, to be one too.
 no, not the least, why I should-n't be one too.
 rich or poor, and I mean to be one too.



Psalm 54



Scatter them, Lord, and sepa/rate their tongues,
for I see violence and / conflict in the city.
By day and by night they / circle it
high / on its battlements.
Within it are oppression / and trouble;
scheming / and fraud fill its squares.
For if my enemy had / slandered me,
I think / I could have borne it.
And if the one who hated me had / trampled me,
perhaps / I could have hidden.
But you – a man / just like me,
my com/panion and my friend!
We had happy / times together,
we walked together/ in the house of God.
Glory be to the Father and to the Son
and to the / Holy Spirit,
as it was in the beginning,
is now, and ever shall be,
world / without end. Amen.

*The Lord will free us from the hand of our enemies
and from those who wish us harm.*

Psalm 54

Entrust your cares to the Lord and he will support you.



Let death break / in upon them!
Let them go down alive to the underworld,
for wick/edness shares their home.
As for me, I will call / upon God,
and the / Lord will rescue me.
Evening, morning, noon – I shall / watch and groan,
and / he will hear my voice.
He will redeem my soul
and give it peace from those / who attack me –
for very many / are my enemies.
God will hear and will / bring them low,
- /God, the eternal.
They will nev/er reform:
- / they do not fear God.
That man – he stretched out his hand against his allies:
he corrupted / his own covenant.
His face was smoother than butter,
but / his heart was at war;
his words were sof/ter than oil,
but they / were sharp as drawn swords.
Throw all your cares / on the Lord
and he will / give you sustenance.
He will not let the just be buffe/ted for ever.
No – but you, Lord, will lead the wicked
to the gaping / mouth of destruction.

The men of / blood and guile
will / not live half their days.
But I, Lord, will put my / trust in you.
Glory be to the Father and to the Son
and to the Holy Spirit,
as it was in the beginning,
is now, and ever shall be,
world / without end. Amen.

V. My son, pay attention to my wisdom.
R. Listen carefully to my words of prudence.

Reading from St Augustine: City of God

Charles Baker

Everywhere a spotless sacrifice is being offered to my name

A true sacrifice is anything that we do with the aim of being united to God in holy fellowship – anything that is directed towards that supreme good and end in which alone we can be truly blessed. It follows that even an act of compassion towards men is not a sacrifice, if it is not done for the sake of God. Although it is performed by man, sacrifice is still a divine thing, as the Latin word indicates: “sacri-ficium,” “holy-doing” or “holy-making.” Man himself can be a sacrifice, if he is consecrated in the name of God, and vowed to God – a sacrifice in so far as he dies to the world in order to live to God. This is also an act of compassion: compassion of a man for himself. Thus it is written: *take pity on your own soul by doing what is pleasing to God.*

True sacrifices are acts of compassion to ourselves or others, done with God in mind. Such acts have no other object than the relief of distress or the giving of happiness. Finally, the only true happiness is the one the psalmist speaks of: *but for myself, I take joy in clinging to God.* From all this it follows that the whole redeemed city (that is to say, the congregation or community of the saints) is offered to God as our

sacrifice through the great High Priest who offered himself to God for us so that we might be the body belonging to so great a head. He took on the form of a servant and suffered for us. It was under this form that he both offered and was offered: at the same time mediator, and priest, and sacrifice.

St Paul starts by exhorting us to present our bodies as a living sacrifice, holy and acceptable to God, as an act of homage justly owed to him. He tells us not to *conform* ourselves to the world but to be *trans-formed* by renewing our will and our thinking: seeking to find out the will of God, to discover what is good, what is acceptable, what is perfect; for we ourselves are the whole of that sacrifice. He continues: *In the light of the grace I have received I want to urge each one among you not to exaggerate his real importance. Each of you must judge himself soberly by the standard of the faith God has given him. Just as each of our bodies has several parts and each part has a separate function, so all of us, in union with Christ, form one body, and as parts of it we belong to each other. Our gifts differ according to the grace given us.*

This is the sacrifice of Christians: we, being many, are one body in Christ. And, as the faithful know, this also is the sacrifice which the Church continually celebrates in the sacrament of the altar, in which she teaches that she herself is offered in the offering she makes to God.

Responsory

R. With what gift shall I come into the Lord's presence? O man, God has taught you what is good. This is what he asks of you, only this: * to act justly, to love tenderly and to walk humbly with your God.

V. To the Lord your God belong the heavens and the earth with all that is in it; and now, what does the Lord ask of you? * To act justly, to love tenderly and to walk humbly with your God.

Hymn: For All the Saints (verses 1, 2, 4 & 6) SINE NOMINE



1. For all the saints, who from their la - bors rest, who
 2. Thou wast their rock, their for - tress, and their might; thou,
 3. O may thy sol - diers, faith - ful, true, and bold,
 *4. O blest com - mu - nion, fel - low - ship di - vine!
 5. And when the strife is fierce, the war - fare long,
 6. From earth's wide bounds, from o - cean's far - thest coast, through



thee by faith be - fore the world con - fessed, thy
 Lord, their cap - tain in the well - fought fight;
 fight as the saints who no - bly fought of old, and
 We fee - bly strug - gle, they in glo - ry shine; yet
 steals on the ear the dis - tant tri - umph song, and
 gates of pearl streams in the count - less host,



name, O Je - sus, be for - ev - er blest.
 thou, in the dark - ness drear, their one true light.
 win with them the vic - tor's crown of gold.
 all are one in thee, for all are thine.
 hearts are brave a - gain, and arms are strong.
 sing - ing to Fa - ther, Son, and Ho - ly Ghost:

Refrain

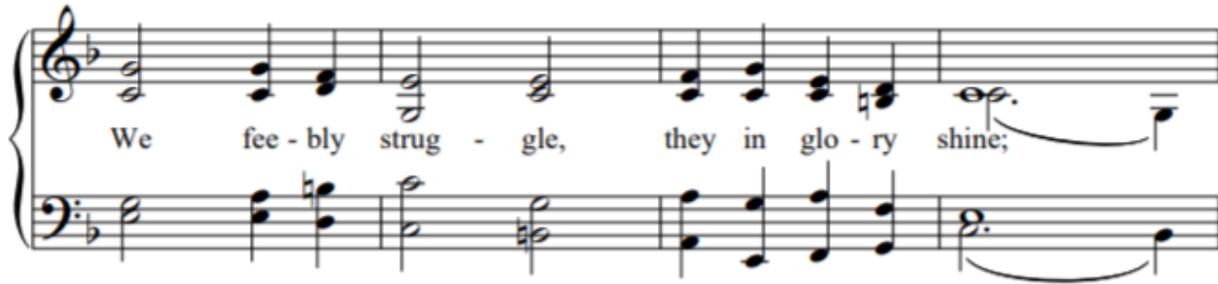


Al - le - lu - ia, Al - le - lu - ia!

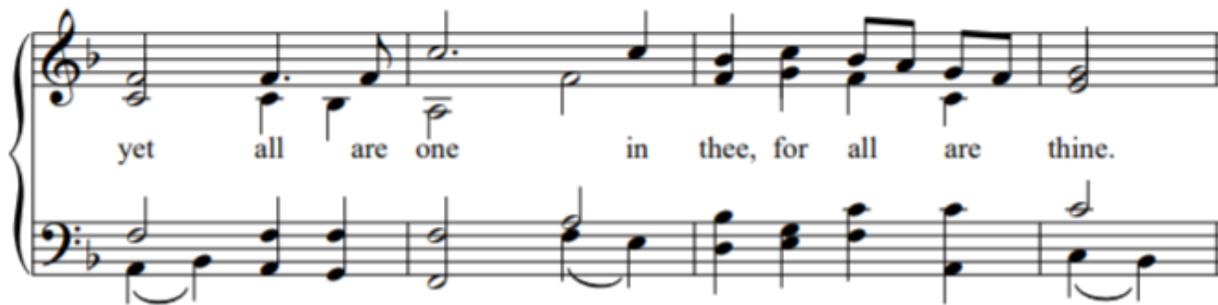
Harmony



*4. O blest com - mu - nion, fel - low - ship di - vine!



We fee - bly strug - gle, they in glo - ry shine;



yet all are one in thee, for all are thine.



Al - le - lu - ia, Al - le - lu - ia!

** Stanza 4 may be sung unaccompanied*

Officiant: Let us pray together. Lord God, by your grace we are running a race.

ALL: We are surrounded by a cloud of witnesses—

Officiant: Patriarchs and matriarchs, prophets and psalmists, disciples and evangelists, martyrs and saints.

ALL: We thank you for their example. We praise you for their lives of faith. For all your saints, O Lord, who strove in you to live, who followed, obeyed, adored you - our grateful hymn we sing.

Officiant: Lord God, by your grace we are running a race.

ALL: We are surrounded by a cloud of witnesses—

Officiant: Loved ones now resting in you, who guided us, nurtured and cared for us; ancestors who worked and traveled, lived and died that we might be who we are, where we are--your precious children in this community of believers.

ALL: We thank you for their example. We praise you for their lives of faith. For all your saints, O Lord, who strove in you to die, who counted you their great reward - accept our thankful cry.

Officiant: Lord God, by your grace we are running a race.

ALL: We are surrounded by a cloud of witnesses—

Officiant: Family members and members of this congregation; fellow believers in every country, every denomination; friends who help, guide and uplift us-- children of your family, sheep of your fold, saints of your redeeming.

ALL: We thank you for their example. We praise you for their lives of faith. For this, your name we bless, and humbly pray anew, that we like them in holiness may live and die in you.

Officiant: Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely,

ALL: and let us run with perseverance the race that is set before us,

Officiant: looking to Christ, the pioneer and perfecter of our faith.

ALL: Amen.

Reading

Charles Baker

Whenever we say the Apostles' Creed, we confess our belief in "the communion of saints." This term is rich in meaning and kaleidoscopic in its references. It can mean "the holy people of God," the community of all who have been baptized into Christ Jesus. It can refer to the activity which sustains the unity of God's people, sharing in the body and blood of Christ. And it can refer to the activity which this book is designed to help — the commemoration of those extraordinary Christians whom we call "saints." The habit of remembering "the friends of God" has been one of the great delights of Christian people since the dawn of the Church. The reason for this is neither fancy theology nor sub-Christian superstition. It is simply that the history of God's mighty acts of salvation is always a personal history. The Church believes that the divine purpose of justice, mercy, and love is revealed in the stories of particular persons. Indeed, it is through the stories of individual saints that the Almighty renews and strengthens the witness of the whole community of "the holy people of God." Thus, the Calendar of Saints is meant to jog our memories, to remind us that today or tomorrow is the heavenly birthday of someone whose faith, holy life, and witness to Christ were so great in their own time that they continue to be a cause for celebration by us in our time.

In the Old Testament, the great story-cycles about Abraham and Jacob, Moses, Joshua, and King David are all acts of commemoration. Most of these stories are meant to generate wonder and awe; they celebrate the power, willness, wisdom, or military prowess of Israel's ancestors. The idea that the people should follow their examples — though certainly present — is very much in the background. This began to change with the cycle of stories about the prophet Elijah (1 Kings 17–2 Kings 2). The Elijah cycle includes stories of the prophet's prowess in working mighty signs and wonders, but they are subordinate to stories which recognize Elijah as an example for the rest of God's people. He remained faithful even though, as he complained to God, "the people of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword" (1 Kgs 19.10). He bore witness to God's justice "against the odds," and so became a sign and model for Israel to do likewise. Commemorating Elijah was not only a matter of wonder and awe; it was

also a call to imitate his faithfulness. In a similar way, the story of the Maccabees (in the Apocrypha) commemorates their fierce resistance to pagan overlords and recounts how whole families perished rather than break the covenant. Such stories were both a celebration of their wondrous faithfulness and a call for all Jews to go and do likewise. The same sort of commemoration is present in the New Testament. After all, the gospels themselves are stories which celebrate the mighty acts of Jesus and call his disciples to follow the example of his great obedience.

The pattern is continued in the book of Acts, especially in the dramatic story of Stephen's martyrdom (Acts 6–7). Stephen's faithfulness even at the cost of his life was recounted not only to excite wonder in the faithful who heard the book of Acts, but also to give them an example and a model to follow. The Ancient Church Persecution of the Church by the pagan Roman authorities reinforced this trend. Many thousands of Christians were put to death, often by very gruesome means, because they refused to renounce Jesus Christ. The Church felt that these martyrs had been given a unique gift — the power to imitate Christ's passion and death in their own bodies. For this reason, the early Christians came to believe that the souls of the martyrs must already have entered the joys of heaven.

A good example of what happened is the story told by the Christians of Smyrna, a city on the Mediterranean coast of Asia Minor, after their bishop Polycarp was martyred in A.D. 156. (We commemorate Polycarp on February 23.) The Roman authorities tried to cremate the bishop's corpse, because they feared that the local Christians might "abandon the Crucified and begin to worship this man." In their account of the episode, the Christians of Smyrna made it clear that such a fear was utterly groundless: Little did they know that we could never abandon Christ, for it was he who suffered for the redemption of those who are saved in the entire world, the innocent one dying on behalf of sinners. Nor could we worship anyone else. For we reverence Christ as the Son of God, whereas we love the martyrs as the disciples and imitators of the Lord, and rightly so because of their unsurpassed loyalty towards their king and master. May we too share with them as fellow disciples!¹

To Christ alone they gave worship, but for the sake of Christ they desired to give honour to his great martyr Polycarp. This distinction led the Christians at Smyrna to

an important decision. They not only collected Polycarp's bones and ashes and buried them "in a fitting spot" outside the city walls. They also resolved to gather at the grave every February 23, when 12 we will be allowed by the Lord to celebrate the anniversary day of Polycarp's martyrdom, both as a memorial for those who have already fought the contest and for the training and preparation of those who will do so one day.² The Christians of Smyrna continued to have fellowship with Polycarp by celebrating their eucharistic fellowship with Christ. To eat and drink the eucharist was to share in the same banquet which Polycarp now enjoyed in glory; and to have eucharistic table-fellowship with Christ was to have table-fellowship with all Christ's true disciples in heaven and on earth. The church of Smyrna was not alone in its commemorative instinct. About the same time, quite independently, other churches began to pay the same sort of honour to their own martyrs, often treating the anniversary of a martyr's death as a festival equal to Easter and Pentecost. It was the martyr's dies natalis, her or his birthday in heaven. And just as people held a party on the birthday of one of their family, so the Church held a party on a saint's dies natalis. They remembered the martyr by celebrating the eucharist, with prayers and scriptural readings appropriate to the occasion. This practice was the origin of the cycle of saints' days which we know today.

ALL STAND and say together:

Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

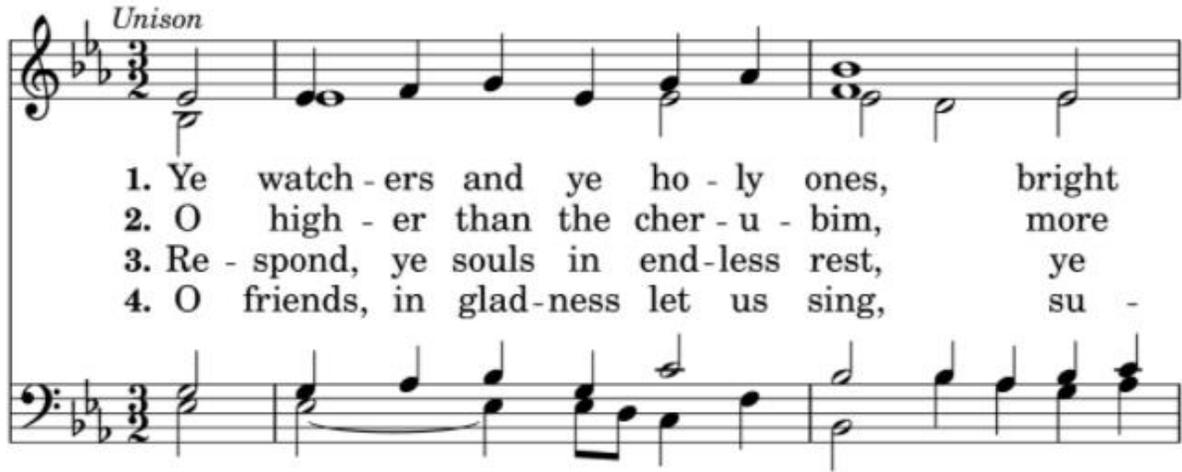
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power 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 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.

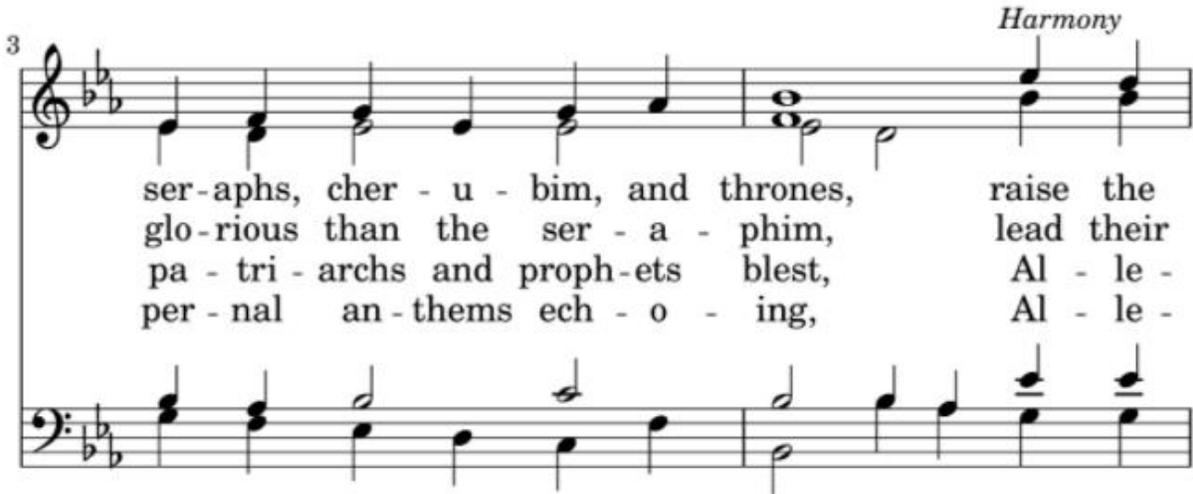
ALL sing

Unison



1. Ye watch - ers and ye ho - ly ones, bright
2. O high - er than the cher - u - bim, more
3. Re - spond, ye souls in end - less rest, ye
4. O friends, in glad - ness let us sing, su -

Harmony



3 ser - a - phs, cher - u - bim, and thrones, raise the
glo - rious than the ser - a - phim, lead their
pa - tri - archs and proph - ets blest, Al - le -
per - nal an - thems ech - o - ing, Al - le -

Unison



5 glad strain, Al - le - lu - ia! Cry out, do - min - ions, princedoms,
prais - es, Al - le - lu - ia! Thou bear - er of th'e - ter - nal
lu - ia! Al - le - lu - ia! Ye ho - ly twelve, ye mar - tyrs
lu - ia! Al - le - lu - ia! To God the Fa - ther, God the

8

powers, vir - tues, arch - an - gels, an - gels' choirs:
 Word, most gra - cious, mag - ni - fy the Lord:
 strong, all saints tri - umphant, raise the song:
 Son, and God the Spir - it, Three in One:

Refrain (Harmony)

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Unison

Al - le - lu - ia! Al - le - lu - ia!

Please be seated

The Medieval Church Early in the fourth century the Church was granted toleration, and well before the close of the century Christianity became the established religion of the Roman empire. The faithful certainly continued to celebrate the memory of those who had suffered during the time of persecution. But they also began to include others among the special “friends of God.” Monks and nuns, bishops, teachers of the faith, and missionaries came to be honoured as saints. At the same time the commemoration of saints began to acquire a narrower focus. Church-people came to judge holiness more and more by a person’s reputation for working miracles. For the ability to perform miracles was a sign that the person in question was indeed a true “friend of God” — and therefore had influence in the heavenly court of the almighty Emperor of the universe. Thus, Christians asked a saint to offer prayer in heaven and intercede with God on their behalf — a practice known as “the invocation of the saints.” The principle was the same as when Christians ask for one another’s prayers — “I have an appointment with the doctor,” one might say to another, “say a prayer for me, will you?” In the case of invoking the saints, there was of course one important difference. Because the saints were so highly favoured by God and already beheld the divine glory face-to-face, they had a far better chance of obtaining their requests from God than one’s next-door neighbour. One’s neighbours rarely showed any evidence of miraculous powers — and miracles were precisely what a saint’s intercession was supposed to obtain.

By the Middle Ages, then, the saints were venerated chiefly as workers of miracles; and miracles wrought at the tomb of a saint, or obtained by pleading for a saint’s intercession with God, were the basic evidence necessary in the process of canonization. In the West, from the twelfth century onwards, this process was entirely in the hands of the Roman papacy. It came to involve several steps, in which the life and posthumous miracles of the proposed saint were subjected to trial-like scrutiny.³ The cult of the saints involved a number of assumptions about human life after death. First and foremost, it took for granted the distinction between body and soul. The souls of the saints entered glory, while their bodies remained buried on earth. But their earthly remains were still believed to have a potent connection with their souls in heaven. The horizon of glory lay along their graves, and their physical remains in shrines and under altars made the other world a next-door neighbour in

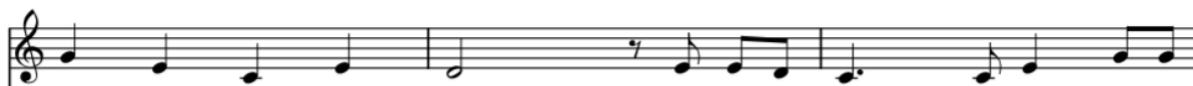
this world. The relics of the saints, it was thought, continued to embody the power of their personalities even after death; they were the “real presence” of the souls of “the friends of God” in heaven. Medieval theologians were well aware of the dangers which could attend upon the cult of the saints. As a safeguard they developed the distinction between latria, or the worship which is due to God alone, and dulia, the honour which may be given to humans who manifested, more fully than others, the image and likeness of God’s power and dominion. Nevertheless, the medieval Church found it difficult to resist the pious conviction that the saints represented approachable power, whereas God’s power was inaccessible except through the saints. This attitude led to a great irony. The emphasis on miracles tended to deprive the saints of power in another direction — the power to act as examples for other Christians to follow. The prayers appointed for their feast-days rarely asked that “we” might follow “their” example, and the stories told about them were not designed to elicit imitation by fellow disciples but the sort of awe that clients should feel in the presence of a mighty patron.

In the sixteenth century the cult of the saints came under fierce attack by the Protestant reformers. In their view, it violated the scriptural principle: “There is one mediator between God and humankind, Christ Jesus, himself human” (1 Tim 2.5). They also felt that, regardless of the theologians, the ordinary folk of the Church were not just honouring the saints but worshipping them. So, wherever they gained power, the Protestant reformers suppressed the cult of the saints. In England, for example, shrines were ransacked and broken up, and the images of saints were systematically destroyed. This did not mean that Protestants rejected the whole concept of sainthood — on the contrary. But they did have difficulty when they sought an appropriate way to commemorate particular saints. No reformed community struggled with this problem more than the sixteenth- and seventeenth-century Church of England.

ALL STAND and sing



1. Oh, when the saints go march-ing in, oh, when the
 2. And when the sun re - fuse to shine, and when the
 3. Oh, when they come, on Judg-ment Day, oh when they
 4.-10. See additional lyrics



saints go march - ing in... Lord, how I want to be in that
 sun re - fuse to shine... Lord, how I want to be in that
 come on Judg - ment day. Oh, Lord I want to be in that



num - ber, — oh, when the saints go march - ing in.
 num - ber, — oh, when the sun re - fuse to shine.
 num - ber, — when they come on Judg - ment day.

4. When Gabriel blow that golden horn
 When Gabriel blow that golden horn
 Lord I want to be in that number
 When he blows that golden horn

7. And when the angels gather 'round
 And when the angels gather 'round
 Lord I want to be in that number
 When the angels gather 'round

5. When they go through them Pearly Gates
 When they go through them Pearly Gates
 Lord I want to be in that number
 When they go through Pearly Gates

8. Oh into Heaven when they go
 Oh into Heaven when they go
 Lord I want to be in that number
 Into Heaven when they go

6. Oh when they ring them silver bells
 Oh when they ring them silver bells
 Lord I want to be in that number
 When they ring them silver bells

9. And when they're singing hallelu
 And when they're singing hallelu
 Lord I want to be in that number
 When they're singing hallelu

10. And when the Lord is shakin' hands
 And when the Lord is shakin' hands
 Lord I want to be in that number
 When the Lord is shakin' hands

Please be seated

The first Prayer Book appeared in 1549, and its Calendar drastically pruned the number of observable feast-days. In general, the only festivals named and given proper collects and readings were those with warrant in the New Testament. The second version of the Prayer Book, which was published in 1552, relaxed the rule somewhat and included four non-biblical saints — George (April 23), Lammas Day (August 1), Laurence (August 10), and Clement of Rome (November 23). In the Calendar, the New Testament feasts were printed in red ink and provided with proper collects and readings; the four non-biblical feasts were printed in black ink. This was the origin of the Anglican distinction between “red letter days” and “black letter days.” In 1561 Queen Elizabeth I issued a royal decree which added fifty-eight more “black letter” feasts to the Prayer Book Calendar; still more were added in 1604 and in 1662. These commemorations, however, were never provided with propers or even commons to enable their observance. The early Prayer Books of our tradition presented commemoration as a twofold event. Nowhere was this expressed more clearly than in the Eucharistic Prayer of the first Prayer Book (1549): And here we do give unto thee [Almighty God] most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesu Christ our Lord and God, and in the holy patriarchs, prophets, apostles and martyrs, whose examples, O Lord, and steadfastness in thy faith and keeping thy holy commandments, grant us to follow. This petition balanced the two elements that we noticed in the second century commemoration of Polycarp — a thanksgiving for God’s work in the lives of the saints, and a petition for grace to follow their examples and become similar vehicles of God’s working.

Early Anglicans did not confine sainthood to figures from the New Testament and the ancient Church. They also recognized saints among their own contemporaries. One of the most popular books in England, from its publication in 1563 well into the nineteenth century, was John Foxe’s *Actes and Monuments of matters happening in the Church*, commonly called “Foxe’s Book of Martyrs.” In vivid prose and with a sure instinct for the dramatic, Foxe told the stories of those who had died for the Protestant faith during the reign of Queen Mary I (1553–1558). He considered them martyrs and saints in the strict sense and clearly wished them to be commemorated

in some way. He even provided a Calendar in which each of the martyrs was assigned a day. The Church of England did not adopt this Calendar, nor did it provide for the liturgical commemoration of any of the Marian martyrs until this century. Nevertheless, their stories entered the common consciousness of succeeding generations and became a touchstone for what it meant to be Christian, Protestant, and English.

The tradition continued into the seventeenth century and bore fruit in a crop of edifying biographies. The most famous of these works is Izaak Walton's biographical quintet, published between 1640 and 1678, *The Lives of Dr John Donne, Sir Henry Wotton, Mr Richard Hooker, Mr George Herbert, and Dr Sanderson*. Walton and other seventeenth century biographers presented their subjects as contemporary saints who had lived godly Christian lives and borne loyal witness to "the sober principles and old establishment of the Anglican Church."⁴ Their stories proved very popular and kindled among the faithful a genuine affection for their memories. But again, the Church of England had no procedure for acknowledging its saints and giving them liturgical commemoration. This meant that, over two or three generations, the intention of Walton and the other biographers was frustrated. It was not for want of devotion, but for want of appropriate means to express that devotion, that the active remembrance of many seventeenth-century saints eventually withered. Only at the beginning of this century, in fact, did Anglicans begin to do something about the commemoration of saints.

In the years between the two World Wars many churches of the communion enriched their Calendars and began, for the first time, to commemorate post-Reformation names. Those same churches usually supported their reform of the Calendar by providing a Common of Saints — sets of prayers and readings for "A Martyr," "A Confessor," "A Monk or Nun," and so forth. In addition, local communities — parishes, deaneries, dioceses, and religious orders — began to supplement the national Calendars with names of saints and heroes of the faith who were of special importance to them. The Canadian Church was a leader in this respect. Its "draft proposed" Calendar of 1955 — subsequently included (with a few additions and deletions) in the 1962 Prayer Book — was hailed at the time as an outstanding contribution because its range of commemorations was both innovative and

balanced. Calendar reform was endorsed at the Lambeth Conference of 1958, and the churches of the Anglican communion have not looked back since then. The Calendar of The Book of Alternative Services is one of the results of this communion-wide trend. Living with Saints When the Church enrolls a person on its Calendar and commemorates that person in its liturgy, it does not make a saint where no saint had existed before. Instead, it recognizes a singular truth: God showed Christ specially at work in and through this person's life, and therefore this person really was a saint all along. The Church's decision to commemorate a person is not a process of creation; it is a matter of acknowledging what God has done, a question of discerning the story of God as told in the story of a faithful human being. For this very reason, the saints are our examples on the way to the kingdom of heaven. Their stories are the signposts which Jesus, "the pioneer and perfecter of our faith" (Heb 12.2), has left to us who follow in faith.

ALL STAND and sing

Charles Wesley, 1707-1788 (1759) a. DUNDEE C.M. (14, P)
Andro Hart's Psalter, 1615

1. Come, let us join our friends a-bove, That have ob-tained the prize,
 2. Let saints be-low in con-cert sing With those to glo-ry gone;
 3. One fam-i-ly, we dwell in Him, One Church a-bove, be-neath,
 4. One ar-m-y of the liv-ing God, To His com-mand we bow.

And on the ea-gle wings of love To joys ce-les-tial rise,
 For all the serv-ants of our King In heaven and earth are one.
 Though now di-vid-ed by the stream, The nar-row stream of death.
 Part of the host have crossed the flood, And part are cross-ing now. A-MEN.

5 E'en now, by faith, we join our hands
 With those that went before;
 And greet the blood-redeeméd hands
 On the eternal shore.

Please be seated

The Church honours the memory of many diverse individuals, and it goes without saying that the story and example of each saint will not always speak to everyone's condition on every occasion. A couple called to married life is not expected to duplicate the example of a monk like Bernard or a nun like Hilda; nor is a person called to the monastic life to be found lacking because their vocation differs from that of William Wilberforce or Roberta Tilton. Nevertheless, the sheer variety of the saints reminds us that the Church is a community. We ask grace to imitate them not just for our individual selves, but for the whole Church. It is good that Christians remember holy monks and nuns, holy pastors, holy missionaries, holy mothers and daughters, holy lawyers, holy martyrs, holy kings and queens, holy poets and holy reformers — because it is good that the Church include, and learn from, and nourish such different saints. That is part — a very basic part — of what we mean when we confess our faith in “the communion of saints.” Indeed, that is a very basic part of what we mean when we call the Church a communion, and when we celebrate the communion of the body and blood of Jesus Christ himself. God is magnified in the diversity of creation, and in the sheer variety of Christ's disciples and friends. This same God “is God not of the dead, but of the living” (Mt 22.32b); and we do not proclaim only that Jesus died on the cross, but that he was raised from the dead and glorified and will come again. This confession is the very foundation of Christian faith; and it has practical consequences for the commemoration of saints.

Since God is “God of the living,” since Jesus is risen from the dead, our commemoration of “the friends of God” always involves more than an historical exercise or a recollection of past figures now dead and gone. It also involves communion with people who, though they have indeed died, are in some sense no less truly alive. In what precise sense that might be, the Anglican tradition has not presumed to define. We have the assurance of Scripture that those who have followed Jesus in faith and justice will receive the inheritance of eternal life. “The souls of the righteous are in the hand of God, and no torment will ever touch them” (Wisd 3.1). For that very reason, Scripture goes on to say, “we are surrounded by so great a cloud of witnesses” that we stand even yet in the company of “the spirits of

the righteous made perfect” (Heb 12.1, 23). To say even that much is, of course, to say a great deal. But the same Scripture constrains us to acknowledge that the individuals we commemorate, “though well attested by their faith,” have not yet received the fullness of “what was promised” in Christ. For God has “provided something better so that they would not, apart from us, be made perfect” (Heb 11.39). The souls of the saints may indeed enjoy perfection, but it is only their souls. Their humanity, which includes their bodies, still awaits the promise of resurrection for which our humanity also waits. They continue to share the hope of faith, and with us they await the great day of resurrection when all creation “will be full with the knowledge of the Lord as the waters cover the sea” (Isa 11.9). Thus, the Anglican communion does not commend saints to our remembrance because of their present state or status beyond the grave. It is for the sake of their evident righteousness while they lived in our midst that we give thanks to God for them, call them “saints,” and pray for grace to follow their examples. By faith, however, we have the assurance that their spirits are in the hand of the living God, who is God of the living, not of the dead. For that reason they must continue to share our hope, with the same graciousness towards us in our concerns as we show towards them in our remembrance. Our memorials and commemorations are not only an exercise in Christian history; they are also acts of companionship with those extraordinary friends of God whose spirits rejoice while their bodies rest in hope (Ps 16.9). The communion of saints is also communion with the saints.

We often talk about the Church as a community. In our western individualized society, it is sometimes hard to realize just how interrelated we are with each other. And yet, our lives are intertwined with the lives of others in ways that we are sometimes unaware. Whether we like to admit it or not, we are social creatures.

We also sometimes like to think that we are who we are because we have worked hard to make ourselves this way. That is, unless it is something that we do not like about ourselves, and then it is obviously due to those traumatic experiences of childhood.

Yet, if we are honest, much of what we are as human beings we owe to other people. Especially in the Church, most of us have fathers and mothers in the Faith.

Sometimes those are our own parents. Sometimes they are those who loved us and were patient with us when we were bratty teenagers. Some were teachers, pastors, youth Officiants, Sunday School teachers who in small or large ways helped us grow and nurtured us, in life and in the Faith.

We always stand in a larger community than just those who are around us daily. For those who are older, many of those who shaped our spiritual journey are gone now. But this is the time of year, the time near All Saints Day, that the Church calls us to remember our father and mothers in the Faith. We truly are surrounded by a great cloud of witnesses, the Church and its people across the centuries that were faithful to God and to us.

This is a time of recognizing and honoring those who have passed on before us.

Hymn: The Beatitudes

(verses 1 and 2, sung to Ode to Joy)

Blessed are the poor in spirit, for God's kingdom shall be their's
Blest are those who mourn with grieving; they of God shall be the heirs.
They shall not be lost, forsaken, but shall comfort full receive.
God will bless them with his mercy and their ev'ry fear relieve.

Blessed are the meek and lowly; God shall give them of the earth.
Blest are they who thirst for rightness; God shall slake their hungering.
God shall bless the ones whose mercy mirrors his abundant grace.
God will bless them now, forever; they in heav'n shall have a place.

This is a time of remembering and honoring those who are still living who have helped us and nurtured our earthly journey.

Hymn: The Beatitudes

(verses 3 and 4, sung to Ode to Joy)

Blest are they whose hearts are purely living truly by God's grace;
They receive God's favored blessing and behold him face to face.
Blest are those who seek not warfare but seek peace most constantly;
Children of the Lord, they always live in peace eternally.

Blessed are the persecuted, cursed, insulted, and reviled;
Though great evil stands before them, they shall never be defiled.
Who for Christ's sake bear such evil, suff'ring, death, or bitter pain.
Their reward is great and plenteous: they God's kingdom shall obtain.

Now together, let us join the countless numbers across the centuries who have prayed as our Lord instructed us to pray ...

All: Our Father, who is in heaven, hallowed be your name, your kingdom come, your 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 yours is the kingdom, the power and the glory forever and ever. Amen.

The musical score consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are: "1. Praise God, from Whom all bles - sings flow; Praise Him, all crea - tures here be - low; Praise Him a - bove, ye heav' n - ly host; Praise Fa - ther, Son, and Ho - ly Ghost." The piano accompaniment features a steady, rhythmic pattern of chords and single notes, providing a harmonic foundation for the vocal line.

All: Lord Jesus Christ, you have called us to run with patience,
to be faithful through the years,
to bring hope to a broken world.
Help us each day to be your ALL
and to live lives of uncommon faith and love.
You are the Lord forevermore. Amen.

Solo

Fear Not This Night

Jeremy Soule

Taylor Hill, *soprano*

Fear not this night
You will not go astray
Though shadows fall
Still the stars find their way
Awaken from a quiet sleep
Hear the whispering of the wind
Awaken as the silence grows
In a solitude of the night
Darkness spreads through all the land
And your weary eyes open silently
Sunsets have forsaken all
The most far off horizons
Nightmares come when shadows grow
Eyes close and heartbeats slow
Fear not this night
You will not go astray
Though shadows fall
Still the stars find their way
And you can always be strong
Lift your voice with the first light of dawn
Dawn's just a heartbeat away
Hope's just a sunrise away
Distant sounds of melodies
Calling through the night to your heart
Auroras, mists, and echoes dance
In the solitude of our life

Pleadings heard in arias
Gently grieving in captive misery
Darkness sings a forlorn song
Yet our hope can still rise up
Nightmares come when shadows roam
Lift your voice, lift your hope
Fear not this night
You will not go astray
Though shadows fall
Still the stars find their way
And though the night sky's filled with
blackness
Fear not, rise up, call out and take my hand
Fear not this night
You will not go astray
Though shadows fall (Still the stars find
their way)
Fear not this night
You will not go astray
Though shadows fall (Still the stars find
their way)
And you can always be strong
Lift your voice with the first light of dawn
Dawn's just a heartbeat away
Hope's just a sunrise away

Postlude

Sarabande in d minor

G. F. Handel

Kathleen Viglietta Pignato, *organist*

Further Reading

Renate Blumenfeld-Kosinski and Timea Szell, ed., *The Images of Sainthood in Medieval Europe* (Ithaca, N. Y., 1991). A wide-ranging collection of essays by a group of medieval historians.

Peter Brown, *The Cult of the Saints. Its Rise and Function in Latin Christianity* (Chicago, 1981).

The Commemoration of Saints and Heroes of the Faith in the Anglican Communion (London, 1957). The Report of a Commission appointed by the Archbishop of Canterbury in preparation for the Lambeth Conference of 1958.

Pierre-Yves Emery, *The Communion of Saints*, trans. J. and M. Watson (New York, 1966).

A Brother of the Taizé Community, Emery addresses the question from a Reformed perspective.

Michael Perham, *The Communion of Saints. An Examination of the Place of the Christian Dead in the Belief, Worship, and Calendars of the Church* (London, 1980). An historical and theological overview by an Anglican liturgical scholar.

Notes

1. The Martyrdom of Polycarp 18.2–3; in Herbert Musurillo, ed. and trans., *The Acts of the Christian Martyrs*, Oxford Early Christian Texts (Oxford: Clarendon Press, 1972) p. 17.
2. *Ibid.*, 17.2–3; in Musurillo 1972, pp. 15, 17.
3. The Eastern Church never developed an equivalent process for the recognition of saints. It follows a pattern which is still very close to the practice of the ancient Church. It is up to a local community — a parish, for instance — to initiate the commemoration of someone whom it knew to be holy. A parish priest, or the abbot of a monastery, may take it upon himself to include that person’s name in the liturgy and to appoint a feast-day. A

synod may also do so for a wider region. Synods may also review a local commemoration and either confirm or suppress it. But the initiative still lies with the local community. It is important to note that the Orthodox not only ask the saints to pray for them; they also offer their own prayers for the welfare of the saints.

4. John Fell, *The Life of Dr Henry Hammond* (1661); in *The Miscellaneous Theological Works of Henry Hammond*, ed. Nicholas Pocock, 4 vols. (Oxford, 1847–1850) vol. 1, p. lvii. Hammond was a leader of the Anglican underground in the years following the English Civil War, when the Church of England was an outlawed sect.

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Readings from *For All the Saints: Prayers and Readings for Saints' Days* According to the Calendar of the Book of Alternative Services of the Anglican Church of Canada compiled by Stephen Reynolds ABC Publishing, Anglican Book Centre General Synod of the Anglican Church of Canada 80 Hayden Street, Toronto, Ontario, Canada M4Y 3G2 abcpublishing@national.anglican.ca
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CHRISTMASTIDE AT ST. MARY'S CHURCH

Thursday, December 24, Christmas Eve

5:00 pm Family Eucharist

9:30 pm Anthems and Carols 10:00 pm Solemn Choral Eucharist

Friday, December 25, Christmas Day

10:00 am Solemn Eucharist

Feast of the Holy Family

Saturday, December 26 5:00 pm Holy Eucharist Rite 2

Sunday, December 27

8:00 am Holy Eucharist Rite 1 10:00 am Choral Eucharist Rite 2

ST. MARY'S EPISCOPAL
CHURCH

Where Word and Sacrament
Come together
In Celebration and Service

The Rev. Dr. Bill Faupel, Priest in Charge
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Sandy Gunger, Sexton
sandyg1964@mail.com



A elen maydyn and pure virgyn, thorow her humylyte,