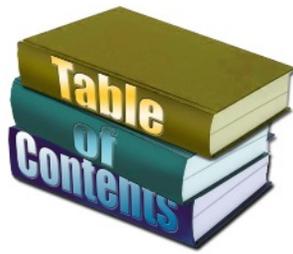




The Episcopal Church of
Saints Andrew and
Matthew

Our Liturgy Unfolded

719 N. Shipley Street
Wilmington, DE 19801
302-656-6628
www.ssam.org



A peek inside this document...

Unfolding our liturgy	3
The Liturgy of the Word	4
The Liturgy of the Table	7
The Seasons of the Church Year	
Advent	9
Christmas	10
Epiphany	12
Carnival, Ash Wednesday and Lent	13
Holy Week	16
Easter	17
Pentecost	18
The Season of Creation	18
A few words of thanks	24

Unfolding our SsAM Liturgy

Did you know that Sundays in our liturgical year are based on the moveable date of Easter? It is easier to look up the date for Easter on a calendar, but if you are really curious, Easter Day is the first Sunday after the full moon that falls on or after March 21st! The date of Easter determines the beginning of the season of Lent (on Ash Wednesday) and the date of Pentecost which is the 50th day of the Easter season. Our church year begins with Advent I and the four Sundays of Advent lead directly to Christmas Day. The seasons of our Church Year are: Advent, Christmas, Epiphany, Lent, Easter, and Pentecost (which includes the Season of Creation at SsAM).

On the following pages you will find sections of our liturgy (worship service) with commentary for each Church Season to help you see the various components of our Sunday service and their connections to each other and, more importantly, to us. This is one aspect of our “Lifelong Learning” at SsAM, through which we answer some of the “why do we do that” types of questions. Some of the comments that follow might jog your memory and remind you of what you learned awhile ago. Others might provide an “aha” moment, and others might seem quite revolutionary!

The overall shape of our liturgy is not unique to the Episcopal Church and traces its roots to the very early church (300-400 A.D.). Our worship experience at SsAM is unique and is intentional in how we balance church tradition and the world we live in today. Such is the case in our use of inclusive language and in the various forms of music in our liturgy. If you have questions about the vestments (what is worn), the hangings (the colorful fabric on the altar or pulpit), or the items used during Holy Communion, please let us know. We welcome your thoughts and questions.

The next few pages provide commentary and explanation about the overall flow of our liturgy. Following these pages are specific commentaries showing how the liturgy changes in each Church Season.

OUR LITURGY: the “work of the people” – is not just the work of the priest; it is what we do together, when we maintain our bond with Jesus Christ and with each other. We are a community, not an audience. We stand together at the procession to remind us that we are all participants in the Eucharist...we will offer God our prayers and we will praise together as one community.

We gather to encounter God in the Word (the scripture readings, prayers) and sacrament (bread and wine) as signs of the presence and grace of Christ. There are two large parts to the liturgy – the **Liturgy of the Word**, based on ancient forms of synagogue worship, and the **Liturgy of the Table**, with the Eucharist (“thanksgiving”) or the Lord’s Supper. In this part of our liturgy, we follow Jesus’ actions at the Last Supper and call Him into our presence. In the Eucharist, we offer our thanks to God for the great gifts we have received. Our liturgy is taken from the *Book of Common Prayer* whose common words keep us connected to our traditions and allow us to actively participate and be more than just listeners. We are not a group of spectators watching a group of performers, but we are people of God acting together.

During our 10:30 liturgy, we usually begin with an Organ Voluntary. Our organ music, including the hymns, reflect the theme of the day or the season of the Church year. We hope you will listen to how the scriptures, prayers, and music fit together to enhance our expression of our relationship with God.

Before the liturgy begins, it is appropriate to spend time in quiet preparation for worship. We provide a rubric (instruction) that reminds us to enter into prayerful silence when the candles, which represent Christ in the world, are lit. You may want to read the prayers in the service leaflet or the *Book of Common Prayer*.

Silence is used throughout the service so we can reflect on what we have heard, offer silent prayers and prepare to encounter the living God, so don't panic if there is silence after the readings, the sermon or the prayers. Liturgist David Philippart says, "We are silent together, actively quiet, purposely still." Liturgical silence is purposeful, although it may (at first) be a bit uncomfortable. Silence is an integral part of our worship and should be savored and allowed to enhance our worship experience.

After the organ voluntary, a member of the congregation offers a greeting which includes what church season we are in (Pentecost, Advent, Lent, etc.). The greeter also announces if it is an AIM Sunday (supporting our outreach efforts) and, if there is one, welcomes the guest preacher.

The procession (crucifer/torch bearers, choir, Eucharistic Ministers/Liturgical Assistant, clergy) allows us to begin the liturgy on a note of dignity and reverence. The priest in charge of the liturgy (called the Celebrant or Presider) begins with a dialogue of praise with the congregation responding:

Alleluia! Christ is risen!
The Lord is risen indeed. Alleluia!
OR
Blessed be the One Holy and Living God,
And blessed be God's kingdom, now and for ever. Amen.

THE LITURGY OF THE WORD

The Collect (prayer) for purity, based on Psalm 51, prepares us for entering the presence of God. Originally said privately by the priest, this preparation for worship has been said by the whole congregation since 1549.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

KYRIE: You will hear the Kyrie (*Lord have mercy, Christ have mercy, Lord have mercy*) during Advent and Lent; during other seasons you will hear The Gloria. The Celebrant then formerly greets us with an ancient Jewish type of salutation, "*The Lord be with you*" through which we are calling God into our presence. **The Collect of the Day** focuses us on the themes to be found in the scriptures of the day.

The reading of **SCRIPTURE** in public is rooted in the practices of the Jewish Synagogue and was adapted by the early Church. The fixed pattern of readings of scripture (from the lectionary) allows us to hear most of the Bible over a three year period. The **first reading** is traditionally from the Hebrew Bible and tells the story of God's relationship with His chosen people of Israel, our spiritual ancestors. The **Psalms** are the ancient hymns of the Jews linking us to worship going back thousands of years. Including the Jewish scriptures reminds us that the roots of Christianity are in Judaism and that the God of the Jewish scriptures is the same

God as in the Christian scriptures. The **second reading** is often from one of the letters attributed to Paul, the apostle who helped found the early church, or from the Book of Acts. The final reading is from one of the four **Gospels**, read by a member of the clergy, through which we hear the words and actions of Jesus Christ. In Year A, we read from Matthew, Year B-Mark, Year C- Luke. John is read in each year during the major seasons of Christmas, Lent and Easter.

The **Gospel Procession** reminds us that it is our responsibility to carry the Good News of Jesus Christ into all the world. We stand, as we are able, to listen to this reading. Some Episcopalians will trace a cross with their thumb over their forehead, lips and heart. This “enacted prayer” asks that the Gospel be inscribed in our minds, spoken with our lips and loved in our hearts.

Listening to the scriptures, rather than reading them, opens you up to hearing the stories differently, no matter how many times you have heard them. We encourage you to put your service leaflet down and give it a try. We hope you will take the service leaflet with you so you can pray the prayers and read the scripture during the week.

The **sermon** (or homily if it is a shorter teaching) breaks open the readings and helps us explore their meaning and application in our daily lives.

The Creed (belief) or Affirmation expresses the faith of the whole Church. The Creed (in whatever form) affirms God as Trinity: Father, Son and Holy Spirit. In Advent, you will join in the saying of **the Nicene Creed**. The Nicene Creed is one of our three Statements of Faith (along with the Apostles’ Creed and the lesser known Athanasian Creed, found in the *Book of Common Prayer* (pages 864-5).

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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

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, who with the Father and the Son is worshiped and glorified, who 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

According to Jenifer Gamber's *Your Faith Your Life, An Invitation to the Episcopal Church*, the creeds are ancient statements of belief that grew out of questions and were disputed in the early years of the Church. Who exactly are Jesus and the Holy Spirit? Is the Holy Spirit also divine? Is Jesus both divine and human? Is belief in God the Father, Son and Holy Spirit, belief in one God? How are the Father, Son and Holy Spirit related? Church Councils in Nicea and Chalcedon (in present day Turkey) met during the 4th and 5th centuries to address these questions and, in response, wrote the Nicene Creed. The Nicene Creed begins with the word "We" because it is a statement of faith by a community.

In contrast, **the Apostles' Creed** was developed from the answers to the questions the church asks candidates for baptism in the early years of Christianity:

Do you believe in God the Father?

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

Do you believe in God the Holy Spirit?

The Apostles' Creed is a personal statement of belief, so it begins with the word "I" - "I believe in God, the Father almighty." ...

In the **prayers of the people**, we pray together for the Church, world leaders, ourselves, the ill and the departed. We, as part of the whole church, are united in prayer. There are several forms in the *Book of Common Prayer*, but Christina Brennan Lee composes our PoTP. Our lectors (readers) strive to *pray* the prayers and not just read them. You are encouraged to put the service leaflet down, to listen and to pray.

During some church seasons including Advent, we will pray a **confession** following the PoTP. You will see the Celebrant and other liturgical ministers kneel at the Altar railing as they say:

Let us confess our sins to God.
***God of all mercy, we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other, in ourselves,
and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done, and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.***

The Celebrant then says the **Absolution**, "Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life." **Amen.**

We exchange **the Peace** in the spirit of friendship and reconciliation and in the love of God. This is part of our preparation for the Holy Eucharist so we can approach God's table in love and charity with one another. It is a time for welcoming the stranger, for reconciliation and friendship, but is not a time to catch up with the latest news. Save that for coffee hour! Some consider the exchange of the Peace as the hinge between the Liturgy of the Word and the Liturgy of the Table.

In the first part of the service (the Liturgy of the Word), we have been re-made into new people; the Peace expresses this and then we are ready to go to the Table (altar) to celebrate the sacrament of communion. You will note that the Celebrant moves to the Table, focusing us on the meal which we will share. The remainder of our liturgy is known as the Liturgy of the Table.

THE LITURGY OF THE TABLE

There are four actions in the Liturgy of the Table, each mirroring the Lord's actions at the Last Supper: Our Lord **took** bread and wine; He **gave** thanks; He **broke** the bread; and He **gave** the bread and wine to his disciples. During the Offertory, we take by gathering gifts (bread, wine, and monetary) and presenting them to God and the Church at the Table.

During the hymn, the Liturgical Assistant (or Celebrant) prepares the Table by pouring wine (and a little water) into the chalices, reminding us of the blood and the water that appeared when Jesus was pierced by a spear at the crucifixion.

Part of the preparation includes the acolyte pouring a little water over the fingers of the Celebrant (and Eucharistic Ministers), recalling Psalm 26: "I will wash my hands in innocence before I go unto the altar of the Lord," and the custom for the head of the Jewish household to wash his hands before the prayers at the Passover meal.

We give thanks with **the Great Thanksgiving** (Eucharistic Prayer or Prayer of Consecration) which begins with the ancient greeting, "the Lord be with you." This exchange is followed by one of the oldest hymns of the Church, "Holy, holy, holy." Its shorthand name is **the Sanctus**, from the Latin word for "holy." We lift our voices high and join with those in every generation, past present and future, in eternal praise and thanksgiving to God.

*Holy, holy, holy Lord, God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

The Celebrant's hands are outstretched and uplifted in the orans position during the **Eucharistic Prayer**. This is believed to be the most ancient form of prayer, the one that Jesus knew. Reflecting openness and acceptance towards God, it is not limited to priests! Give it a try. You may be surprised at the affect the position of your hands has on your spirit. You may notice that some people kneel while others stand after the Sanctus. While standing is the more ancient posture of prayer, either is acceptable.

There are four primary "forms" for the Eucharistic Prayer, some are ancient (B,D), two are new (A, C) and D is drawn from the Eastern Orthodox tradition. Regardless of which form of the Eucharistic Prayer is used, it includes the invocation that God sends the Spirit to bless the bread and wine and make Christ truly present among us. It is through the prayers of all who are present (not just the Celebrant) and God's blessings that the bread and wine become the body and blood of Christ. The prayer is offered on behalf of the entire congregation, whose members corporately are the Celebrant ("*On the night before he died for us...*")

The Lord's Prayer, a prayer of community, is the only recorded prayer Jesus taught his disciples. It brings us back to the basics. At SsAM, we sometimes use the traditional wording and at other times we pray using more contemporary language.

The Celebrant then *breaks* the bread (the **Fraction**), reminding us of the Last Supper and that Christ's body was broken on the Cross for us. Following The Eucharistic Prayer, the bread and wine are *given* as all are invited to come forward to receive the body and blood of Christ. At SsAM, all are welcome to receive communion, without exception.

The more ancient posture for receiving communion is standing, which also is symbolic of resurrection, but kneeling is acceptable. It is proper to receive the bread (wafer) in open hands and to take the chalice into your own hands. (While some people intinct due to a concern about germs, we use potent wine and "fingering" the wafer and then intincting can be counter productive). You may choose to receive in one kind by receiving only the bread (wafer). At SsAM, gluten free wafers and wine (untouched by wheat wafers) are available at the center of the altar railing. The **ablutions** ("cleaning up") takes place once communion is administered to all. This includes the reverent consumption of the remaining wine and the cleansing of the vessels. The consecrated wafers that remain are kept for Pastoral visits.

After communion, the **Eucharistic Visitors** come forward to receive the Consecrated Bread and Wine to take to members unable to attend the liturgy. Since they cannot come to church, we take church to them.

SENDING FORTH OF THE EUCHARISTIC VISITORS

In the name of God and of this congregation, we send you forth bearing these holy gifts, that those to whom you go may share with us in Christ's body and blood.

We who are many are one body, because we all share one bread, one cup.

The **post communion prayer** is not only a thanksgiving for making us part of Christ's body and feeding us, but also proclaims our readiness to go out into the world to love and to serve.

Almighty God, may we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights give light to the world. Keep us firm in the hope you have set before us, so we and all your children shall be free, and the whole earth live to praise your name. AMEN.

BLESSING

The Blessing has been a part of the service since the 4th century and takes different forms, depending on the church season.

Go in peace to love and serve the Lord (or Let us go forth into the world, rejoicing in the power of the Spirit) or something similar.

Congregational Response: ***Thanks be to God***

THE DISMISSAL

We are sent us out to the world to do the work we are called to do. The dismissal said by the Celebrant is proclaimed boldly followed by our declarative response, "*Thanks be to God.*" After Easter through the Day of Pentecost, "Alleluia, alleluia" is added to the dismissal.

During the organ **Voluntary**, it is appropriate to sit quietly with God and to pray that what we have heard and experienced may carry us to truly go forth to spread the Good News.



OUR LITURGY UNFOLDED – The SEASON OF ADVENT

The seasons of the church year are helpful ways of focusing our attention on different aspects of the Christian story. The practice of keeping the church year dates back to 5th century Jerusalem. As Christians, we use symbols to visually express the basics of our faith and as reminders of the journey in Christ and with Christ in our life. Symbols can have heightened meaning for us when associated with particular seasons of that journey. You will notice several symbols in this first season of the Christian year.

We begin the Church Year with Advent, from the Latin *adventus*, meaning “coming”. Advent, a quiet time of watching, waiting and preparing, consists of the four Sundays before Christmas when we anticipate Christ's coming into the world.

The first symbol you will notice in the sanctuary is the **Advent Wreath**, made by a member of SsAM, which consists of a circle of evergreen branches (symbolizing eternal life) and four candles, representing the light of God coming into the world. The fifth candle is white and is called the Christ Candle. There is no one prescribed color for the candles, although several traditions exist. Some of you may remember the use of purple during Advent, representing a penitential theme for the season. In more recent years, however, blue is used, reflecting the sense of hope and anticipation. We recently began using new sarum blue vestments, given by a member of the congregation.

After the Organ Voluntary and Greeting, we sing a different verse of “O come, O come, Emmanuel” as some of the youngest members of the congregation and their families light the appropriate candle on the Advent Wreath. On the 1st Sunday, a blue candle (hope) is lit. On the 2nd Sunday we add the second blue candle (peace or preparation) while on the 3rd Sunday, the pink candle (joy) is lit. The 4th Sunday in Advent marks the lighting of the final blue candle (love). Some families use the lighting of an Advent Wreath and the reading of scriptures at home as a wonderful way to have the entire family involved in this time of preparation. On Advent I, you will also experience **The Great Litany**, in which Cantors chant a number of petitions as the choir and ministers process around the sanctuary with great solemnity. The petition, such as *that it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit*) is followed by our congregational response, “We beseech thee to hear us, good Lord.”

The Readings: As mentioned previously, there are four Gospels. If you are interested in seeing comparisons of the Gospels, one resource is: <http://www.gospelparallels.com/>.

The Nicene Creed: During Advent, you will see that we include the Nicene Creed, dating from the 4th Century, rather than the Liturgical Affirmation (from the New Zealand Prayer Book) or the Apostle's Creed. In recent years, the language of the Nicene Creed was changed from “I believe” to “We believe” in recognition that we worship, not as individuals, but as members of the body of Christ.



CHRISTMAS and EPIPHANY – THE CHRISTMAS CYCLE

December 25th to February 9th

The many aspects of the Christmas tradition...

In the introduction to the article “Seasons of Celebration” (*Liturgical Spirituality*), we are reminded that the “celebration of Christmas developed in relation to both pagan and Jewish religious practice, sometimes intentionally asserting Christian meanings directly in the face of surrounding (Jewish/pagan) understandings of the time. Jesus’ “birthday” may have come to be celebrated on December 25 in direct conflict with the winter solstice observed by pagans. .. Nobody knows Jesus’ actual birthday...but that is not the point, for December 25 is clearly a construction of meaning intended to convey truth about Jesus to others in the cultures that “hosted” the early Christians.” (Pp 153-5).

According to Richard Giles in *Times and Seasons* “Christmas in liturgical terms is a dual celebration, of both the birth of Jesus, reputedly at Bethlehem (though just as probably at Nazareth), and of the incarnation of the cosmic Christ, a mystery that can be approached only by poetic metaphor. Whichever theme is uppermost, the feast calls for *liturgical partying* of the first order. Vestments are white and the liturgical space is decorated to the nines with every conceivable trimming”. The dual characteristic of the feast is reflected in the very different worship of the first mass of Christmas, celebrated the evening before, compared with that of Christmas morning. The eve of Christmas, tends to be a nostalgic candle-lit affair in which the blessing of the crib (crèche) containing figures of Mary and Joseph with the Christ Child plays a key part. On Christmas morning, however, the mood is quite different. The emphasis shifts to a theological meditation on the eternal significance of the birth of Christ. “*The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined*”. (Isaiah 9:2)

At SsAM, our celebration of the Birth of Jesus begins with the Family Service - Christmas Pageant and Eucharist at 5:00 p.m. In the Call to Worship, we are reminded:

For many centuries, the Prophets of old times told how God would send the Christ, the Messiah, to save the world from sin and make it possible for all people to live together in peace. Two thousand years ago, the Messiah came, in the birth of Jesus of Nazareth. Since that time, Christians have gathered every week in Church and Sunday School to worship him, to learn about the good he did for us when he lived on the earth, and how he helps us now; and we learn how to follow him always, as our Lord and Savior. Now, let us once again hear that wonderful story of Jesus' birth, and celebrate his coming to us.

In this service, the story of Christ's birth and kingdom - as foretold by Isaiah, unfolds through narration and carols. We share Holy Communion and conclude the service singing, “Joy to the world, the Lord is come.” Our later service is a Festive Choral Eucharist at 11:00 p.m. preceded by a Christmas Eve concert at 10:30 p.m.

CHRISTMAS EVE

COMMENTARY: A thurifer leads a solemn procession around the sanctuary, pausing at the Crèche where we sing, "'O come, all ye faithful" and hear the powerful words of Luke 2:1-20. The blessing includes the sprinkling of holy water and the use of incense as signs of blessing. This reading of the Gospel at the Nativity of Our Lord is also proclaimed at the 10:00 a.m. Service on Christmas Day.

To you is born this day in the city of David a Savior, who is Christ the Lord.

The Word became flesh and dwelt among us, and we have seen his glory.

Let us go forth in peace.

In the Name of Christ, Amen,

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom he favors!" When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

The remainder of the Liturgy of the Word will be quite familiar to you. Note that for Christmas Eve, we read from the Gospel of John. While the other Gospel writers provided snapshots of the life of Jesus on earth, John wrote for both the Jews and the Gentiles, presenting Jesus as the Son of God. For the Jews, Jesus fulfilled the Old Testament prophecies. The first three Gospels described the events, John emphasizes the meaning of the events.

THE HOLY GOSPEL John 1: 1-14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him,

Who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

THE LITURGY OF THE TABLE

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

The **Sursum corda** (The Lord be with you) is an exchange between the Celebrant and the people and echoes ancient Jewish prayers. **The Great Thanksgiving**, a prayer that recalls God's creative and redemptive acts culminating in Jesus' death and resurrection, includes the Words of Institution which are a mixture of the various New Testament accounts of the Last Supper. The congregation shares in the songs of the angels and the whole company of heaven during the **Sanctus**. It is similar to the song sung by the creatures who surround the heavenly throne in Revelation (4:8). You will see that there is a solemn bow made by the Celebrant and Eucharistic Ministers/Liturgical Assistant as the Sanctus is said or sung.

The fuller explanation of the Great Thanksgiving can be found on page six of this publication.

The remainder of the Christmas Eve service follows the traditions of our Sunday Eucharist except for this rubric: *When all have received communion and are at their places, candles of the worshipers are lit. The congregation may kneel to sing Silent Night.*



THE SEASON OF EPIPHANY

"Epiphany" meaning "showing forth," commemorates the first showing of Christ to the world, when His presence was revealed to the three Magi. It is, in some sense, a continuation of the Christmas season. In the season of Epiphany we also remember the revelation of Christ to John the Baptist, to the disciples, and to all Christians; and Christ's baptism and our own, together with the ways in which Christ was revealed to humankind, especially in the healing miracles.

The Season of Epiphany begins with the arrival of the sages from afar to visit and pay homage to the infant Jesus in Bethlehem — the event through which God makes known that Jesus is the Light for the world, not just for a chosen few. We are reminded that while Jesus was a Jew and spoke largely to Jewish crowds during his life on Earth, He also spoke to non-Jews.

Throughout the Season of Epiphany, we celebrate the Light that Jesus has brought into the world. We strive to be more mindful of the world around us, and to realize our call to carry the Light of Christ and to make it known — in our homes, in our places of work and leisure, in our towns and counties, and beyond. The liturgical color of green is used on vestments, representing the green things of God's earth and referring to growth of the spirit of God within us in response to His coming at Christmas.

CARNIVAL, ASH WEDNESDAY AND LENT



At SsAM, the last Sunday after the Epiphany is **Carnival Sunday** when at the 10:30 liturgy we, on the threshold of Lent, worship with great festivity in the spirit of the Mardi Gras and Caribbean Carnival traditions. In this joy-filled and yet solemn celebration of song, dance, word, prayer and Eucharist, we give thanks for the transforming power of God's love in Christ. Then, with uplifted spirits, we embark on the profoundly spiritual journey of Lent. **Shrove Tuesday** may be best known for the pancake supper, but it is actually a time of preparation for Lent and it is when the ashes used for Ash Wednesday are prepared.

LENT, a penitential period beginning on Ash Wednesday and ending on Easter, is a time when we prepare ourselves to walk with Jesus during Holy Week as we observe his betrayal, execution and resurrection. The term Lent comes from an Old English word meaning "spring." Lent is traditionally described as lasting for forty days, in commemoration of the forty days which, according to the Gospels of Matthew, Mark and Luke, Jesus spent, before beginning his public ministry, fasting in the desert, after which he endured temptation by the Devil. Lent is often a time of self-examination, fasting, penitence and spiritual discipline. "(Richard Giles, *Times and Seasons*). For some, Lent is a time of giving up something, but increasingly, it is hoped that you consider taking on something that will deepen your understanding of what it means to be a follower of Jesus. During Lent, you will note that the liturgical space is spare, with no flowers or Paschal Candle and typically no weddings are performed. Sundays are omitted in counting the 40 days between Ash Wednesday and Easter. It has been said that this is because Sundays commemorate the day of Christ's resurrection and are therefore not fasting days. We also say farewell to "alleluia " which is not used again until Easter Day.

Ash Wednesday



*Remember that you are dust,
and to dust you shall return.*

E C C L E S I A S T E S 3 : 2 0

Ash Wednesday, a major holy day, is a time when some people choose to fast. Whether you fast or not, it is a time to reflect on a "new beginning with God." It is a time when we can pause and take stock of how we are doing on our journey as Christians. Ash Wednesday is a time of "inner authenticity not outward show." The *Gospel of Matthew* reminds us that "whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others they are fasting." (Matthew 6.16). A *Priest's Handbook* reminds us that "The act of receiving ashes is not a focal point of the day, but is a sign of the penitential beginning of the season of Lent.

In the liturgy for the 1st Sunday in Lent, you will find that the opening rite has the choir and ministers encircling the sanctuary as the **Great Litany** is chanted. The Litany is an intercessory prayer including various petitions that are chanted by the leader, with fixed responses by the congregation. Used as early as the fifth century in Rome, the Litany was the first English language rite prepared by Archbishop Thomas Cranmer. It was first published in 1544. When we use this Litany, we do not pray the Prayers of the People. While steeped in history, several of the petitions reflect the concerns and issues of our current lives. Such is the case with this petition which we added last year: *That it may please thee for the leaders to find the will for peace in Jerusalem, the ancestral and spiritual home of all of us who are the children of Abraham so that peace in that City will spread among her children everywhere.* We respond with *We beseech thee to hear us, good Lord.*



Beginning with the 2nd Sunday in Lent, **The Decalogue** is part of the opening of our liturgy. As Richard Giles says, the penitential rite “is no mere vain repetition, but an authentic and meaningful act of making our peace with God. We pause at the threshold of worship to petition a gracious God...and we come in sorrow for all the ways we manage to make a mess of things, yet in hope, aware of God’s endless mercy. We pray that broken relationships be restored and we be allowed to start all over again.” (*Times and Seasons*, pp. 83-4). The Ten Commandments (Decalogue) are essentially a summary

of the 613 commandments contained in the Old Testament Law. The first four commandments deal with our relationship with God. The last six commandments deal with our relationships with one another. The Ten Commandments are recorded in the Bible in Exodus 20:1-17 and Deuteronomy 5:6-21. Take a moment to read both versions and notice the differences. In the Exodus version, the commandments are stated by the LORD. In the Deuteronomy version, the commandments are re-stated by Moses. At the end of the Decalogue we pray the two commandments given by Jesus.

A PENITENTIAL ORDER

Bless the Lord who forgives all our sins.
His mercy endures for ever.

THE DECALOGUE

Hear the commandments of God to his people:

I am the Lord your God who brought you out of bondage.
You shall have no other gods but me.
Amen. Lord have mercy.

You shall not make for yourself any idol.
Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.
Amen. Lord have mercy.

Remember the Sabbath Day and keep it holy.
Amen. Lord have mercy.

Honor your father and your mother.
Amen. Lord have mercy.

You shall not commit murder.
Amen. Lord have mercy.

You shall not commit adultery.
Amen. Lord have mercy.

You shall not steal.
Amen. Lord have mercy.
You shall not be a false witness.
Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.
Amen. Lord have mercy.

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." Mark 12:29-31

Following the Decalogue, we kneel, as we are able for the **Confession and Absolution**. The remainder of the liturgy is similar to how we worship during other church seasons.

What about fasting?

There are many (!) ways to think about or observe fasting during Lent. Some of us are very familiar with these rules, taken from the *St. Augustine's Prayer Book*, most recently updated in the 16th Edition, 1964:

Rules of Fasting and Abstinence

- 1. Abstinence from flesh meat on Fridays throughout the year (except those falling on Christmas or Epiphany or between those feasts).*
- 2. Fasting, usually meaning not more than a light breakfast, one full meal, and one half meal, on the forty days of Lent.*
- 3. Fasting with abstinence on Ember Days, on Wednesdays and Fridays in Lent, and on Easter Even up to noon, at which time Lent is commonly held to end and Eastertide to begin.*

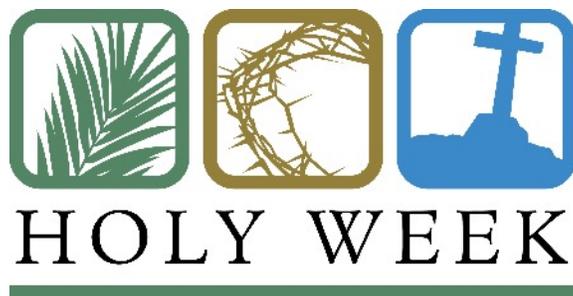
Therefore, the rule is "keep it smaller and keep it simpler. " Smaller portions of food, and simpler menus. Don't eat so much during Lent. Not because you necessarily have to lose weight, but because the practice will give you strength in your spiritual life by weakening the attractions of the sensate pleasures. Fasting makes the waistline shrink and the heart get larger, and abstinence makes the heart grow fonder.

Indulge in both fasting and abstinence during Lent, and you will have a clearer vision of the Risen Christ, come Easter.

More recently, however, the rules have softened a bit. For some, Lent is a time to give up certain foods or alcohol; for others, it means no meat or poultry; while others might follow a vegetarian diet during this time.

The bottom line is that there is no one way. No right or wrong way to observe a holy Lent; just follow the practice that is best for you.

PALM SUNDAY, HOLY WEEK, EASTER & EASTERTIDE



Holy Week is a very intense week in which we journey through the final days in the life and ministry of Jesus. This is especially true on **Palm Sunday** when the service begins with our singing, “All Glory, laud and honor,” but quickly moves to “Crucify him” during the Passion.

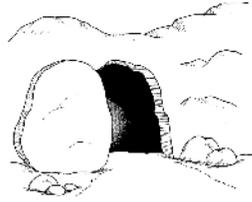
In Richard Giles’, *Times and Seasons* we learn that the early Christian communities moved from a weekly memorial of the death and resurrection of the Christ, to an annual observance called *Pascha*, derived from pesach, the Hebrew word for Passover. Sometime during the 4th century, the simple *Pascha*, which was an night-long vigil, evolved into a “re-enactment” of all the dramatic events of the Lord’s final days. “This pattern of ritual observances was regularized and shaped in to the package of liturgical events we now know as Holy Week.” (Page 89). During this week, we move from his triumphant entrance, to his confrontation with the religious authorities, final meal with his disciples, betrayal, arrest, execution and resurrection. Between Palm Sunday and Easter, we “enter into the mystery of Christ’s suffering, death and resurrection and make it ‘our own’ as we become re-energized in our discipleship.

Monday, Tuesday and Wednesday of Holy Week provide a time for quiet preparation with our Lord. At SsAM, our journey as a community of faith focuses on the **Stations of the Cross** at 7:00 p.m. on Tuesday. This devotion dates back to the earliest centuries of the Church when pilgrims to Jerusalem would walk the land where Jesus lived and trace his path, with prayer, meditation and devotion at each stop (station). On Wednesday at 7:00 p.m., The distinctive ceremony of **Tenebrae** (shadows or darkness) includes the gradual extinguishing of all candles until only a single candle, considered a symbol of our Lord, remains.

The name “**Triduum Sacrum**” is the name given to the three sacred days of Maundy Thursday, Good Friday and Holy Saturday. During this time, we experience the final meal, betrayal, trial, execution and burial of Jesus. **Maundy Thursday** includes the Mass of the Last Supper and foot washing, the procession to the Mary Chapel where the Reserved Sacrament is placed to serve as a focus of prayer during the Gethsemane watch and the stripping of the altar (a powerful expression of the abandonment of Christ by his followers). We then move to the Mary Chapel for the **Gethsemane watch** and read the account of the Agony in the Garden which ends with, “Get up, let us be going. See, my betrayer is at hand.”

Good Friday, the most solemn day of the year, includes the singing of John's account of the Passion of Christ, solemn prayers (collects) and the veneration of the Cross. The service, held at noon, begins with the ministers entering in silence and prostrating themselves before God. You will note in the service leaflet that “elements consecrated at the Maundy Thursday Eucharist are brought reverently from its place of reservation and administered to the congregation” because traditionally the Sacrament is not consecrated on this day.

Holy Saturday, which commemorates the day that Jesus Christ's body was laid in the tomb, is a day of preparation for Easter and includes the opportunity to meet with Father David for prayer, confession, healing and reconciliation.



HE IS RISEN

EASTER

Pasch, the Christian Passover, was “originally a unified commemoration of both cross and resurrection, but by the end of the fourth century the commemoration of the death of Christ had been hived off into a day in its own right (Good Friday), leaving the *Pasch* associated with the theme of resurrection alone. Our Easter celebration combines recalling past events and experiencing present reality including storytelling and encounter, quiet reflection and joyous celebration.” (*Times and Seasons*, pages 132-3).

There are four elements to the Liturgy of Easter. At some churches, all are celebrated in a single sunrise service. At SsAM we focus on The Eucharist in our festive choral service at 10:30 a.m.

The Easter Vigil (late Saturday into the night or combined with the Service of Light) is the beginning of the celebration of the Lord’s Resurrection. It is considered the “Christian Passover” as it celebrates the passing from death to life, from sin to grace. **The Service of Light**, (Sunday sunrise service) “proclaims the resurrection in deed rather than word” with the lighted Paschal Candle, lit from the new fire and brought into the darkened church, symbolizing Christ, the light of the World. The cantor sings, “Kindle a flame to lighten the dark and take all fear away” as members of the congregation pass the flame throughout the church, just as Christ “penetrates with the radiance of his presence the darkest corners of the earth.” The Exsultet, the ancient song in praise of the Paschal Candle, is a powerful part of this service. **The Liturgy of Initiation** symbolizes the new life experienced by the followers of Jesus and is a time when some churches schedule Baptism, Confirmation and Re-affirmation of Baptismal vows by the whole assembly. We are all encouraged to participate in the life of discipleship as we proclaim, “fight valiantly as a disciple of Christ against sin, the world and the devil, and remain faithful to Christ to the end of your life.”

The Eucharist is when we gather around the altar as people of faith to “take, bless, break and share bread and to bless and share a cup of wine.” Just as the disciples did not recognize the Risen Lord on the road to Emmaus until they had shared bread and wine with Him, we recognize the Risen Lord in our midst and reflected in each other when we celebrate the Eucharist. It is at this service that we once again respond with Alleluias!

EASTERTIDE

This 50 day period is a time of great joy and celebration. It is important for us to remember that Easter is a season and not just a single day. We light the Paschal candle at each service and Alleluias will be profuse and enthusiastic.

THE SEASON OF PENTECOST

ORDINARY TIME

Although a rather long period stretching from Pentecost in mid May to Advent, there is nothing ordinary about this church season. Green is the color of this season when we are experiencing “what the Church is really like, week in week out. These are the Sundays when we are most ourselves, and when we can be most hospitable and embracing.” (Giles, *Times and Seasons*, Page 2). Ordinary? Hardly! This is when we, as people of God “offer such an experience of worship that we will be stopped in our tracks and glimpse, here in our midst, nothing less than the glory of God.” (Giles, page 3). This is particularly evident in the celebration of the Season of Creation at SsAM.

THE SEASON OF CREATION

The Season of Creation is an adventure in creation spirituality, involving worshippers in an experiential journey from earth’s primordial beginnings, through the human struggle against one another and the planet for meaning and survival, to a reawakening to our divine nature and destiny in the universe. Overarching this journey is our awareness of God’s generosity in creating a world of abundance. From the early days of the Season of Creation at SsAM, we established that “the primary aim of the events of the season is to enable adults and youth to celebrate and experience the inextricable link which binds together the destinies of all of God’s creatures.” (Canon Lloyd Casson)

During the Season of Creation, we explore some aspect of life on this planet as it currently is, present a vision of that aspect of life when it is healed, and explore ways that we as individual Christians and as a congregation may be God’s hands for reconciliation; building on our own new commitments to personal prayer and work in some concrete way for the healing of the planet and its peoples and being generous stewards of what God has created.

During the Season of Creation, much of the text in our liturgies is contemporary and reflective of SsAM’s view on the use of inclusive (or expansive) language. You will also notice that the readings are from many different sources including the Bible, the Koran, Native American and many contemporary writers. We hope you will join us on this journey.

Sunday, October 9	In the Beginning
Sunday, October 16	Our Living Planet
Sunday, October 23	Our Common Humanity
Sunday, October 30	Our World at Peace
Sunday, November 6	The Saints Among Us
Sunday, November 13	Our Role as Stewards
Sunday, November 20	The Reign of Christ

We start with **In the beginning** when all was a void, so you will notice how stark the sanctuary is. There are no altar flowers and the liturgical ministers and choir are dressed in black cassocks. Our intention is to embrace the theory of evolution as observable, scientific fact, while at the same time embracing the faith that a loving personal God is the instigator and at the center of an ongoing creative process who actively interacts within human history.

You will notice a shift in week 2 of the Season which shows Mother Earth, **our living plant**, as a tropical garden. We celebrate and embrace the whole of God's creation and the bible's vision of the earth in which all of God's creatures -human and other forms - live out our destinies in a peaceful and harmonious environment, sharing equitably the rich and sustaining resources of the planet. Our Globe banner is prominently featured in the sanctuary.

Week 3 considers **the Human Family** at a time when our planet is smothering under a pall of death-war, hatred, violence and murder, abuse, greed, and injustice. In the face of this, we are reminded that we need to hear again the Word of God proclaiming the goodness of creation. You will notice our SsAM banner, which was designed and constructed for our 10th anniversary in 2006.

Week 4 focuses on **world peace** and our need to experience the healing and reconciling power of God through Jesus Christ and to be open to the prompting of the Holy Spirit, moving us to accept our roles as peacemakers in God's creation. The origami cranes, made by members of the congregation, are hung above the chancel as a symbol of peace.

For Week 5, we turn our attention to **the saints among us** beginning with a grand procession of images of many well known - and some not so well known - saints. Some of the saints have gone before us, while others walk - and do God's work - in our midst. We place the names of all our saints on our saints "tree" that is near the Mary chapel.

On the Sixth Sunday-**Stewardship Sunday**- we seek the commitment of our members to contribute our personal finances, prayers and energy for our shared ministries of worship, education, and service toward healing the division and brokenness in ourselves, our local communities and in the world.

On the Seventh and final Sunday, the **Feast of the Reign of Christ** (traditionally known as Christ the King Sunday), we praise the Cosmic Christ "through whom God was pleased to reconcile to God's self all things, whether on earth or in heaven, by making peace through the blood of his cross."

Our liturgy during the Season of Creation

Our service begins in a familiar manner with an organ voluntary and greeting by a member of the congregation. From this point on during the Season of Creation we often will move away from the familiar. For example, on the first Sunday, we sit during the Introit as powerful words are sung by the choir.

In the beginning, the word was,
was with God, was God.
Through him all things came to be,
without him was nothing.
In him was life, lighting every life,
a light dark could not swallow.
He came: The world he made did not know him,
his homeland refused him;
But all who received him
he empowered as children of God.
The word came flesh, and lived with us,
and we have seen the glory
Of the Son himself, coming from the Father,
full of unending love.

The processional begins with haunting rhythms by our Drumming Circle followed by the opening dialogue of praise that reflects the Season. On other Sundays, expect to sing a hymn that reflects the theme or hear more from the Drumming Circle.

On the fourth Sunday, we begin with a **Litany of Saints** instead of a processional hymn:

One: Adam and Eve, from whom we spring;
All: Stand here beside us!
One: Abraham, Hagar and Sarah, Ishmael, Isaac and Rebecca, Jacob, Rachel and Leah; forbears of our faith;
All: Stand here beside us!
One: Moses, Joshua, Samuel, Ruth; Isaiah, Jeremiah; Amos, Hosea; Judges, Prophets and sages of old;
All: Stand here beside us!
One: John the Baptizer, forerunner of Christ;
All: Stand here beside us!
One: Andrew and Matthew, patrons of this parish, Mary Magdalen, Joanna, and all the disciples and
Apostles of the Lord;
All: Stand here beside us!
One: Stephen, first martyr, stoned in Jerusalem;
All: Stand here beside us!
One: Columba of Iona, bearer of the good news to Celtic Britain;
All: Stand here beside us!
One: Francis and Clare of Assisi, servants of the poor, and of all creatures;
All: Stand here beside us!
One: Martin Luther King, Jr, of Georgia, drum major for freedom;
All: Stand here beside us!
One: Mother Teresa of Calcutta, guardian of the unwanted;
All: Stand here beside us!
One: Gertrude Stein of Auschwitz, pillar of strength;
All: Stand here beside us!
One: Oscar Romero of El Salvador, Janini Luwum of Uganda, The Rev. Clementa Pinckney prophets for
justice;
All: Stand here beside us!
One: Kateri Tekwakwitha, angel of peace among the Iroquois;
All: Stand here beside us!
One: Mahatma Ghandi, nonviolent servant of peace;
All: Stand here beside us!
One: Absalom Jones, first African-American Episcopal Priest;
All: Stand here beside us!
One: Our own ancestors and forbears, on whose shoulders we stand; saints in every age, known and
unknown;
All: Stand here beside us!
One: Mary, most holy mother of Jesus;
All: Stand here beside us!
One: Jesus, our Liberator, the beginning and the end;
All: You are praised for ever and ever. Amen.

You will note that during the Season of Creation, we do not sing the Gloria (an ancient song of praise), but include an equally ancient **Kyrie Eleison**, in which we ask for God's mercy. The biblical roots of the Kyrie Eleison first appeared in 1 Chronicles 16:34, ...give thanks to the LORD; for he is good; for his mercy endures for ever... The prayer is simultaneously a petition and a prayer of thanksgiving; an acknowledgment of what God has done, what God is doing, and what God will continue to do.

The **Collect**, which collects our thoughts, reflects the theme of the day, such as: *Loving Creator, God, out of your womb has gushed forth the universe with all its marvelous order, its atoms, worlds, galaxies, and the infinite complexity of living creatures: Grant that, as we probe the mysteries of your creation, we may come to know you more truly, and more surely fulfill our role in your eternal purpose; in the name of Jesus Christ. Amen.*

The **readings** during the Season of Creation are drawn from many sources. You will hear scripture from the Bible such as the well known Creation Story in Genesis; from religious leaders including St. Francis of Assisi and Pope Francis; from Verna Dozier and Mary Oliver. You will notice a request for silent meditation after the readings, the sermon and the creed or affirmation. This is time for you to reflect and pray about what you have heard.

During the Season of Creation, we also vary the source of our statement of belief such as this affirmation by The Rev. Canon Mark Harris of St. Peter's, Lewes, Delaware.

THREE CHRISTIAN VOWS OF REFUGE

I take refuge in God,
compassionate and merciful,
Source of all that was, and is, and will be,
Whose name is beyond naming,
Who yet is so present with us
That we call out to the One whose offspring we are
in names of affection,
The names we give our parents.
I take refuge in Jesus Christ,
compassionate and merciful,
In whom we have known God's word and wisdom,
Present and incarnate.
In Jesus, who comes among us as attentive as a servant,
Whose mindfulness heals,
Whose teaching is the way of life,
Who welcomes us to eat and drink with him
And calls us brothers and sisters.
His compassion is our refuge,
Even his compassion in death.
For we remember:
Under imperial authority
In a captured province
He suffered humiliation and agony
And death on the cross.
That cross has become our sign,
For his death was not the end,
But a new mark of his healing Grace.

His compassion and his teaching
Have no boundaries.
In Him we find ourselves alive.
He is our refuge for all time.
I take refuge in the Holy Spirit,
compassionate and merciful;
Who is present in the source of all our being,
In Jesus the Christ, the incarnation of God's mercy,
And in the community of all who at table
Together are the Body of Christ,
Where God's mercy and compassion reign,
Where the way of life is practiced,
And Presence and the present are one.

STEWARDSHIP (PLEDGE) SUNDAY

On this Sunday, we all say the prayer "Act of Commitment" and then turn in our completed pledge cards for the upcoming year.

Almighty and eternal God, so draw our hearts to you,
so guide our minds, so fill our imaginations, so control
our wills, that we may be wholly yours, utterly dedicated
to you; and then use us we pray, as you will, and always
to your honor and glory, and the welfare of your people;
through our Lord and Savior, Jesus Christ. AMEN.

THE REIGN OF CHRIST (CHRIST THE KING SUNDAY)



The last Sunday after Pentecost was designated by Pope Pius XI in response to growing nationalism in 1925, a time of Mussolini and the Fascists. This is the Pope who took as his papal motto, "Pax Christi in Regno Christi," translated "The Peace of Christ in the Kingdom of Christ." For our final Sunday in the Season of Creation, we use the term The Reign of Christ. This concept helps us focus on how God's love and His role as Lord of all – the world, the church and our lives – is everywhere.

For more information about liturgy, please see "Times and Seasons" by Richard Giles, former Dean of the Philadelphia Cathedral. It is available from Church Publishing - www.churchpublishing.org

A FEW WORDS OF THANKS....

The idea of documenting some of 'why we do what we do' is rooted in my years of worshipping at the Philadelphia Cathedral. Richard Giles - my mentor - was the former Dean and is the author of many books about liturgy, including *Creating Uncommon Worship* and *Times and Seasons*. When we renovated the sanctuary of the Cathedral, we were able to experiment with liturgy and how the church season was reflected in our liturgy. Those of us involved in developing the liturgy with the Dean were accustomed to arriving on Sunday to a completely different physical set-up. The beauty of working with Richard, and later with The Rev. Canon Lloyd Casson, who followed Richard as Dean, was being able to delve into the "why" behind the changes. I appreciate how Richard and Lloyd helped me want to explore liturgy. I hope these few pages help unfold some of your questions about our liturgy.

In addition to the book of Richard Giles, I thank the following people and churches for their resource materials:

Emmanuel Episcopal Church	Chatham, Virginia
Grace Church	Colorado Springs, Colorado
Grace Episcopal Church	Bath, Maine
Old Donation Church	Virginia Beach, Virginia
St. Elisabeth's Episcopal Church	Memphis, Tennessee
St. Peter's Church	Cambridge, Massachusetts
Trinity Cathedral	Sacramento, California
St. Matthew's Anglican Church	British Columbia
Trinity Church	Hamilton, Ohio
Martha Ainsworth	
The Rev. Canon Lloyd S. Casson, Rector Emeritus, The Episcopal Church of Saints Andrew and Matthew	

Diane-Louise (D-L) Casson