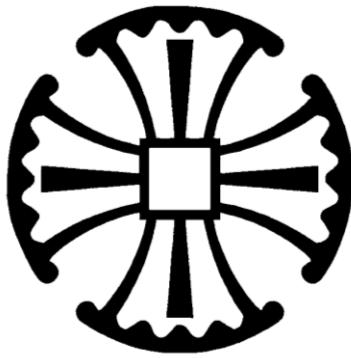
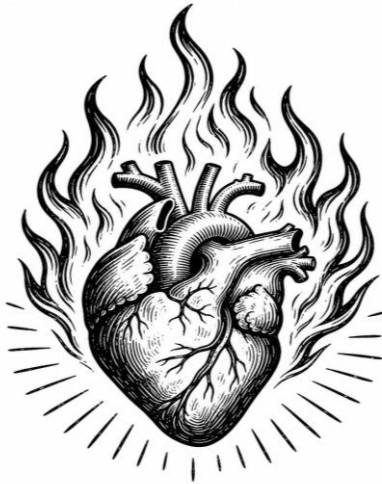




GRACE
ANGLICAN
CHURCH

WHERE THE GOSPEL IS THE MAIN THING IN EVERYTHING

THE 17th SUNDAY AFTER TRINITY



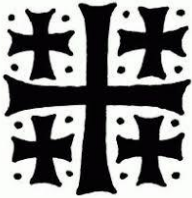
RENEWING THE POWER TO LOVE
-JOURNEYING THROUGH 1st JOHN-

AN INSTRUCTED SERVICE OF
HOLY COMMUNION

September 27, 2026

GRACE NOTES FOR SEPTEMBER 27, 2026

INSTRUCTED COMMUNION.



SERVICE OF HOLY

Today we're doing what is sometimes referred to as 'An Instructed Service of Holy Communion.' As we move through tonight's liturgy we'll offer some 'teaching points' along the way, explaining why we do what we do (while trying not to interrupt the

flow of worship). We also have lot of comments strewn throughout the bulletin that dive deeply into the history, theology, and meaning of various elements of our worship service. We hope you are helped by this service (oh, and the sermon will be briefer, so fear not!). The times of teaching will occur whenever you see this Jerusalem Cross. Also, feel free to check out the explanatory notes that are in your bulletin!

VISION STATEMENT & VALUES. Check out the inside cover of your bulletin to read our recently honed Mission and Values.

RENEWING THE POWER TO LOVE: Walking through the 1st epistle of John. Join us as we engage deeply and healingly in the subject of Love as told by the aging apostle John in his first letter.

SEXUALITY REDEEMED: EXPLORING ADDICTION AND HEALING. The major malady in our time is sexual addiction, and the Church has the privilege of offering a gracious, honest, shame-free Word to those who are caught up in compulsive behavior and thinking. This class is for everyone, whether someone struggles with addiction or not. We'll talk about the nature of addiction, hear testimonies of how our folks have been freed-up, and learn how real progress can be made. 4pm, beginning September 20th.

TESTIFY! We are putting together a book of testimonies from the people of Grace for our 20th Anniversary. We are looking for no more than 200-word testimonies that offer praise for specific things that he's done through the ministry of Grace, along

with a photograph of the person/family making the testimony. Please email them to ethanasius@gmail.com. Deadline for testimonies is Oct 1.

MONTHLY MISSIONS. SutiSana in La Paz, Bolivia was founded in 2010 as a freedom business, which exists to fight human trafficking and commercial exploitation. Sutisana offers dignified employment for survivors of trafficking, providing women the opportunity to learn artisanal skills and find stability and safety.

Pray against the great evils of human trafficking and sexual exploitation, and for those impacted so that many women would find healing, restoration, and a new pathway forward through the work of this ministry. Learn more here: www.sutisana.com.

CHRISTIAN EDUCATION for all ages begins Sept. 13 at 4pm.

CHILDREN'S LITURGY IS HERE for kids ages 3-6. Join us downstairs during the evening service to hear God's Big Story! See dismissal instructions in the bulletin. No CL on 10/4, 11/1, and 11/29. Our last class of the semester is 12/20.

INFANT CARE ROOM. The library is available as a dedicated space to care for your infants during the service. The livestream is available in this space during evening services.

NURSERY. We offer nursery for children (infants to three-year-olds) downstairs.

THE CASA YOUTH MINISTRY for all 6th-12th graders resumes Sept. 15.

WOULD YOU LIKE TO SERVE?

Use this QR-code & sign up today!



WAYS TO GIVE AT GRACE

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1. Praise to the LORD, the Al - might - y, the King of cre - a -
 2. Praise to the LORD, who oer all things so won - drous - ly reign -
 3. Praise to the LORD, who with mar - vel - ous wis - dom hath made
 4. Praise to the LORD, who doth pros - per thy works and de - fend
 5. Praise to the LORD, O let all that is in me a - dore

tion! O my soul, praise Him, for He is thy health and sal -
 eth, shel - ters thee un - der His wings, yea, so gen - tly sus -
 thee, decked thee with health, and with lov - ing hand guid - ed and
 thee; sure - ly His good - ness and mer - cy here dai - ly at -
 Him! All that hath life and breath, come now with prais - es be -

va - tion. All ye who hear, now to His tem - ple draw
 tain - eth! Hast thou not seen how thy de - sires e'er have
 stayed thee. How oft in grief hath not He brought thee re -
 tend thee. Pon - der a - new what the Al - might - y can
 fore Him! Let the a - men sound from His peo - ple a -

near: join me in glad ad - o - ra - tion!
 been grant - ed in what He or - dain - eth?
 lief, spread - ing His wings for to shade thee!
 do, if with His love He be - friend thee.
 gain: glad - ly for - ev - er a - dore Him!

THE BASIC ORDER OF THE SERVICE. Thomas Cranmer (d. 1556), the archbishop of Canterbury during the Reformation, was the primary author behind today's service. He wrote a theological pattern to it. We begin with humility (by hearing the Law the levels us), we then receive the Word of Grace in the sermon and Communion, and then we offer ourselves as living sacrifices. **The pattern is: Sin. Grace. Freedom to serve.**

Anglicans use *The Book of Common Prayer* (also called the 'Prayer Book') in worship. This text has portions that go back to the first centuries of the church and much that was added during the Reformation. It offers words and structure for worship, and it helps us to honor the Lord in a biblical, thoughtful, and unified manner. Anglicans tend not to alter our worship services too readily, but instead rely upon time-tested patterns that connect us to biblical truths and the long-history of Christianity.

Processions – that is, when the crucifer, chancel servers, and clergy enter at the beginning of the service – are new in the Anglican tradition. Processions have become common and they help remind us that we 'enter in' and, later, 'go forth' as people who are saved by and defined by the cross of Christ.

Opening Acclamation – The spoken dialogue of worship begins with a back-and-forth acclamation about the given church season and what is revealed about God during that season. It's Trinity Season, so today, we affirm the One God who is revealed in Scripture as Father, Son, and Holy Spirit.

Collect for Purity – This little gem goes back to the 9th century (though Cranmer, the Prayer Book's chief architect, refined it). This prayer begins with an admission – that we are known and seen by a Perfect Sight – and a plea – we need help, given our sin, to worship rightly.

Summary of the Law – We are reminded early in the service of God's holy and undefiled character as reflected in the 10 Commandments or Jesus's Summary of the Law (the liturgy requires one or the other). The Law immediately provokes a miniature 'confession' (the assumption is that everyone collapses in light of God's moral perfection). We are here reminded of our chiefest need in light of God's holy nature – namely, mercy; and we are reminded that the standard of truth is not our feelings, but God's word.



Minister. Blessed be God: the Father, the Son, and the Holy Spirit.

Answer. And blessed be his Kingdom, now and forever. Amen.

Minister. Let us pray.

The Collect for Purity, said by all

ALmighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden; 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.

HEAR what our Lord Jesus Christ says. You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it; You shall love your neighbor as your self. On these two commandments depend all the Law and the Prophets. - MATTHEW 22:37-40.

Lord, have mercy upon us.

Christ have mercy upon us.

Lord, have mercy upon us.

ALmighty Lord and everlasting God, we beseech you to direct, sanctify, and govern, both our hearts and bodies, in the ways of your laws, and in the works of your commandments; that, through your most mighty protection, both here and always, we may be preserved in body and soul; through our Lord and Savior Jesus Christ. **Amen.**

Song of Praise: There is a Redeemer

1. There is a redeemer, Jesus, God's own Son,
Precious Lamb of God, Messiah, Holy One

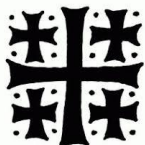
Chorus: Thank you O my Father for giving us Your Son
And leaving Your Spirit til the work on earth is done

2. Jesus my redeemer name above all names,
precious lamb of God, Messiah, hope for sinners slain
3. When I stand in Glory, I will see His face
there I'll serve my King forever in that Holy Place.

Minister. The Lord be with you.
Answer. And with your spirit.
Minister. Let us pray.

The Collect for the 17th Sunday after Trinity

O merciful Lord, grant to your faithful people pardon and peace, that we may be cleansed from all our sins and serve you with a quiet mind; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**



The Epistle Lesson: I John 2:18-29 (ESV)

Reader. A reading from the first epistle of John.

Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. ¹⁹They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. ²⁰But you have been anointed by the Holy One, and you all have knowledge. ²¹I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. ²²Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. ²³No one who denies the Son has the Father. Whoever confesses the Son has the Father also. ²⁴Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. ²⁵And this is the promise that he made to us —eternal life.

²⁶I write these things to you about those who are trying to deceive you. ²⁷But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him.

²⁸And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. ²⁹If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.

Reader. The Word of the Lord.

People. Thanks be to God.

Collect of the Day – Pronounced COLLECTs, these brief, focused prayers are designed to collect /gather our thoughts before God. Collects change every Sunday, corresponding to the themes of the lessons assigned for a given Sunday. Collects are unique to Anglicanism.

The Bible - Scripture is infused into nearly every sentence of our liturgy, and we also read a lot of material directly from the Bible. Biblical lessons for Anglican services frequently derive from what is known as a Lectionary – that is, Bible-readings which are pre-selected for churches to use on Sundays. While Anglicans are not forced to use the Lectionary (we may, for example, do a sermon series which explores an entire book of the Bible), it can be a helpful tool that unpacks different themes and ideas within Scripture, as well as keeps us connected to the Church across the world which shares much the same Lectionary. After Scripture is read, we verbally thank God for his Word (“thanks be to God”) – that is, we show our gratitude that God has not kept himself hidden, but has exposed who he is in this written portion of Divine disclosure.

***EVENING: kids (ages 3-6) may be taken to Children’s Liturgy and retrieved at the Peace.**

Psalm 5:1-4

Give ear to my words, O Lord; *
consider my meditation.

O hearken unto the voice of my calling, my King and my God,*
for unto you will I make my prayer.

My voice shall you hear in the morning, O Lord; *
early in the morning will I direct my prayer unto you, and will look up.

For you are not a god who has pleasure in wickedness, *
neither shall any evil dwell with you.

The Gospel Lesson isn't any more inspired than other biblical passages, but the words and chronicles of Jesus Christ—the One at the center of our faith and the definitive revelation of God himself—are distinctively announced in worship. We often stand for a Gospel lesson, and sometimes we read it from the midst of the congregation as a reminder of the incarnate Christ who lived, loved, and labored in the midst of us.

The Gospel Lesson: Matthew 24: (ESV)

Reader. The Holy Gospel of our Lord Jesus Christ according to Luke.

Answer. Glory to you, Lord Christ.

Jesus said, “See that no one leads you astray. ⁵For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. ⁶And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. ⁷For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. ⁸All these are but the beginning of the birth pains.

Reader. The Gospel of the Lord.

Answer. Praise to you, Lord Christ.

The Sermon is of key importance within the liturgy. It is the place where the truths of Scripture are mined, then connected to the Good News of Jesus Christ, and then related to the deep-tissue crises of our lives. Sermons are always understood, at least within the Anglican tradition, to be the ‘prow of the ship’ in public worship. For us, the Word proclaimed is central.

The Sermon

The Rev'd Cn. Dr. Donald Shepson III

Nicene Creed

LET us confess our faith in the words of the Nicene Creed:

WE believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.

WE believe in one Lord, Jesus Christ, the only-begotten 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 from the Holy Spirit and 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, 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.



The Prayers

FATHER, we pray for your holy catholic Church;
That we all may be one in Christ.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word & Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Anglicans are catholic-ly minded Christians who are actively part of the 'universal' church, hence we say this unifying creed. After we hear the preached-Word, we profess the biblical faith via **the Nicene Creed**. The majority of this creed was written in AD 325 at the Council of Nicaea. This Creed – meant to bind Christians of all backgrounds in the central truths of Scripture – testifies to the labors of the Triune God. The most expansive part of the Creed has to do with Jesus's divinity. Professing this creed makes us 'catholic' (meaning, 'according to the whole').

Praying. We move now from hearing the Word of God (in the lessons and sermon) and confessing the Word of God (as summarized in the Creed) to speaking *to* the Word of God (that is, expressing ourselves to Christ the Logos) in prayer. The Scriptures teach us to pray for all manner of things – from politicians, to the church's leaders, to the unity of the church, to our own personal needs. Corporate prayers – that is, prayers we say in worship – train us to know what to pray for and expect within our private prayers. During these prayers, we have an opportunity to use the church's words as well as our own. We encourage you, always, to pray aloud, in your own voice.

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

Let us commend ourselves, and one another, and all our life to Christ our God.

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and forever. Amen.

We've arrived at a 'hinge' place in the service as we prepare for the Table of the Lord – a key part of our gathering. Cranmer saw the heart of the worship as the Word of God which is first received audibly (through the liturgy, the Word-read, and the Word-preached) and then edibly (through the Lord's Supper). Communion is therefore a tangible extension of God's Word to us – it speaks, even preaches, '*proclaiming* the Lord's death until he comes' (I Corinthians 11).

What happens at Communion? We believe, in light of Paul's words in I Corinthians 10, that 'The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?' To participate in simple bread and wine is to participate in the Lord's body and blood. The bread and wine are not physically transformed into the literal flesh and blood of Christ (as the Roman dogma of Transubstantiation, codified in the year 1215, teaches), but these simple elements do indeed become 'visible words' and effective signs of Jesus's spiritual presence through the Holy Spirit. In receiving these elements in faith, Christ is spiritually present to us. By his Spirit and in his sacrament, Jesus creates 'communion' between himself and us. Communion, at its heart, is not about mystery but clarity. It says something to us. Something clear, plain, and powerful; namely, it binds us to the God who atoned for us in Christ.

The Invitation is an important precursor to confession. We encourage participation at the Lord's Table, but participation only makes sense for those who know they need the mercy which is communicated in the Lord's Supper. This is why the Table is designed for sinners who are learning the life-long craft of repentance.

The General Confession is labeled 'general' because it can rightly be said by everyone – it is generally applicable, not merely specifically applicable. This prayer is a little like Pilgrim's Progress – it recalls the entire journey of faith and our relationship with God – the One who begins as our Judge and becomes, through the mediation of Christ, our 'merciful Father.'

Invitation to Confession

ALL who truly and earnestly repent of your sins, and seek to live in love and charity with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways: draw near with faith and make your humble confession to Almighty God.

General Confession, said by all.

ALMIGHTY God, Father of our Lord Jesus Christ, maker and judge of us all: We acknowledge and lament our many sins and offenses, which we have committed by thought, word, and deed against your divine majesty, provoking most justly your righteous anger against us. We are deeply sorry for these our transgressions; the burden of them is more than we can bear. Have mercy upon us, Have mercy upon us, most merciful Father; for your Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may evermore serve and please you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

Absolution

ALMIGHTY God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Comfortable Words

HEAR the comfortable words from the Word of God to all who truly turn to him. Come to me, all who labor and are heavy laden, and I will give you rest. -MATTHEW 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. - JOHN 3:16

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. -1 TIMOTHY 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. -1 JOHN 2:1-2

Minister. The Peace of the Lord be always with you.

People. And with your spirit.

Offertory Sentence, Offering, & Doxology



The Sacrament of Holy Communion (the 1662 Order)

Minister. The Lord be with you.

Answer. And with your spirit.

Minister. Lift up your hearts.

Answer. We lift them up to the Lord.

Minister. Let us give thanks to the Lord our God.

Answer. It is right to give Him thanks and praise.

IT is fitting and right; it is our constant duty at all times and in all places to give You thanks, O Lord, holy Father, almighty and eternal God; through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Absolution and the Comfortable Words remind us of the pure Gospel of Grace that comes from the cross. God doesn't overlook our sin, but instead suffers its consequences in Christ, and then offers us full and everlasting amnesty. In case you don't believe the Absolution said by the minister, Cranmer gives us the uniform witness of the New Testament – two verses from Jesus, one from Paul, and one from John. The whole New Testament underscores the point – you are everlastingly pardoned, and this is not of your own doing.

The Peace is a new addition to the liturgy (1970's-ish), and offers time to mend relationships with brothers and sisters before we come to Communion.

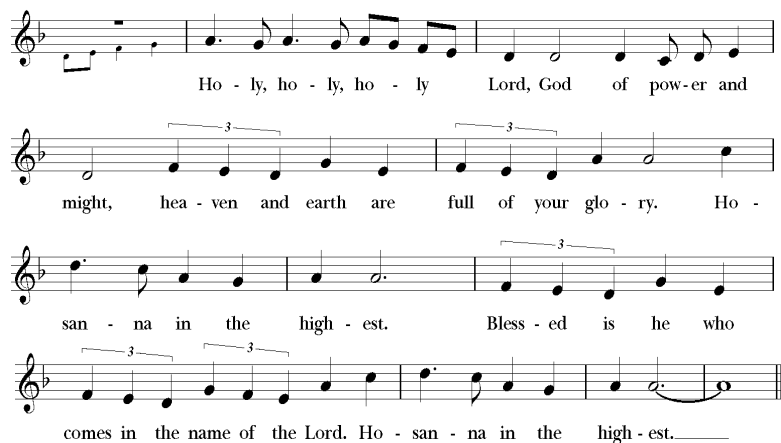
Offering money is part of offering ourselves as a 'living sacrifice.' It's an important way for us to surrender to God what our world regards as power.

Sursum Corda – that's Latin for 'Lift up your heart' This six-line exchange was discovered in the earliest Communion liturgy we have (it's from the 4th century, written by Hippolytus). The upward motion of the Heart reminds us that our hearts are now considering things that are upward and heavenly in nature, and we join the celestial Beings in praise.

The Sanctus — that's Latin for 'Holy.' This song is a combination of 2 Bible passages: the first is Isaiah 6 (where the prophet sees the seraphim crying out, 'Holy, holy, holy' before the throne of God); the second is Psalm 118 (a messianic Psalm) which was cited as Jesus rode into Jerusalem on a donkey as King of the Jews.

Humble Access (Next Page). This prayer derives from Jesus's exchange with the Syro-Phoenician woman who begged (even calling herself a dog!) to eat the crumbs that fall from God's Table (she was rewarded by Jesus for her brazen humility). For those who ask for mercy, God's nature toward them is always, always to give it.

The only piece of furniture mentioned in the Anglican liturgy is a table. Nowhere in the historic Prayer Books is the word 'altar' found (and the Prayer of Humble Access very deliberately calls it a table and not an altar). An altar is where sacrificing priests offer something to the gods so that people will be found acceptable. A Table is where a Host (God) does the work and feeds his family. Communion is not a sacrifice we offer to God; it's a meal that offers the benefits of Christ's sacrifice to us.



The Prayer of Humble Access, said by all, kneeling.

WE do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

The people continue to kneel. The minister stands and continues.

ALL praise and glory is yours, O God our heavenly Father, for in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the Cross for our redemption. He made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and he instituted, and in his Holy Gospel commanded us to continue, a perpetual memory of his precious death and sacrifice, until his coming again. Hear us, merciful Father, and grant that we receiving these gifts from your creation, this bread and this wine, according to your Son our Savior Jesus Christ's institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; For on the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it, and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me." Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them,

saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me.” **AMEN.**

Invitation to Communion. All baptized, believing Christians of an understanding age who are admitted to the Sacrament within their own church are encouraged to receive it with us. Scripture requires some understanding of the Supper, instructing those who commune to ‘discern’ the Body as well as ‘examine themselves’ (I Cor. 11). It is the historic and consistent practice of the Anglican Church for young children to be catechized before receiving the Supper (contact a minister for resources). Please walk down the middle aisle to receive the bread in open hands and consume it. Drinking wine directly from the common cup is the customary manner of receiving it, though bread may be carefully intincted (dipped) into the wine. Small, individual cups of wine are available for those who have health concerns. Gluten free bread is available.

Intercessory prayer is available in the back of the church. This takes place during the distribution of Communion. You can come back for prayer for any reason whatsoever. If you want prayer for healing (physical or otherwise), you can also request anointing with oil (a biblical symbol for healing and restoration).

Sing, My Tongue, the Glorious Battle

1 Sing, my tongue, the glorious battle; sing the ending of the fray.
Now above the cross, the trophy, sound the loud triumphant lay:
tell how Christ, the world's Redeemer as a victim won the day.

2 Tell how, when at length the fullness of th'appointed time was come,
He, the Word, was born of woman, left for us His Father's home,
blazed the path of true obedience, shone as light amidst the gloom.

3 Faithful cross, true sign of triumph, be for all the noblest tree;
none in foliage, none in blossom, none in fruit your equal be;
symbol of the world's redemption, for the weight that hung on thee!

4 Unto God be praise and glory: to the Father and the Son,
to th'eternal Spirit honor now and evermore be done;
praise and glory in the highest, while the timeless ages run.

Beautiful, Scandalous Night

Words & Tune: The Choir, 1996

1. Go on up to the mountain of mercy to the crimson perpetual tide
Kneel down on the shore , be thirsty no more - go under and be purified
2. Follow Christ to the holy mountain sinners sorry and wrecked by the Fall
Cleanse your heart & your soul, in the fountain that flowed for you & for me & for all

Chorus. At the wonderful, tragic, mysterious tree
On that beautiful, scandalous night you and me
Were atoned by His blood and forever washed white
On that beautiful, scandalous night

Our Communion Liturgy is the 1662 form (that's the year it was produced), and this is considered THE formulary (regular form) for the whole Anglican Church, and is the most utilized version all over the world. It's also Thomas Cranmer's original design. You'll note the language that describes that Christ alone offers (and note all the qualifiers and descriptions) 'one, full, perfect and sufficient' sacrifice. It's not the priest who offers any sacrifice, nor any of the rest of us. It's just Christ. All his work, fully and freely. This is why Cranmer begins by saying 'ALL praise and glory is *yours*.'

Anglicans invite all baptized believers to the Table. Some wonder why a person has to be baptized before receiving Communion. Baptism is the Jesus-established *entrance rite* into his visible Body (the church) and the family meal is reserved for those who identify with Christ in baptism & faith). This has been the rule of the church since the Didache (AD 90).

If you are unable to glean the Good News from a sermon (or if your head and heart don't catch what the minister is saying), you'll certainly get the Gospel during the Lord's Supper. Every time you come to Communion, someone preaches the Gospel to you with these words. Listen for the 'FOR YOU' bit, most especially.

This comment doesn't really fit here, but let me offer a thought regarding making the Sign of the Cross. This is

a somewhat new practice for Anglicans, and it's optional. The appropriate times for it are when we are pardoned (like during the absolution), blessed (at the end of the service), or offered to the Triune-God (at the beginning of a sermon). You wouldn't do it at the mere mention of the Trinity (which occurs in some hymns, in the doxology, and at the ending of some psalms). Sometimes physical gestures help to solidify a theological point.

The Lord's Prayer is now said by everyone. Why is it placed here within worship? Well, Cranmer thought that after we were fed with the Gospel-Word – spiritually and physically – we were more likely to truly know God as 'our Father' and ourselves as adopted children of God.

This prayer prepares us for re-engagement with the world. We've been fed by God's grace and now we can re-enter the world and share goodness and good news with those who don't know Christ. In Anglicanism, Communion is not a sacrifice or re-sacrifice of Christ, because Jesus finished that task. Instead, *WE* are the living sacrifices. It's only AFTER receiving the Gospel that can we now say, in so many words, 'over to You.'

3. On the hillside, you will be delivered at the foot of the cross justified
And your spirit restored, by the river that poured from our blessed Savior's side

The Goodness of God

1. I love You, Lord. Oh, Your mercy never failed me
All my days, I've been held in Your hands
From the moment that I wake up Until I lay my head
Oh, I will sing of the goodness of God

Chorus: And all my life You have been faithful
And all my life You have been so, so good
With every breath that I am able
Oh, I will sing of the goodness of God

2. I love Your voice. You have led me through the fire
And in darkest night You are close like no other
I've known You as a Father I've known You as a Friend
And I have lived in the goodness of God. (**chorus**)

3. I love your cross; You have bought us with a ransom
You shed your blood; reconciled us with the Father.
You search for us and find us and then you bring us home.
And we are saved by the goodness of God (**chorus**)



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

Post-Communion Prayer, said by all

ALMIGHTY and ever-living God, we thank you for feeding us, in these
holy mysteries, with the spiritual food of the most precious Body and
Blood of your Son our Savior Jesus Christ; and for assuring us, through
this Sacrament, of your favor and goodness towards us: that we are true
members of the mystical body of your Son, the blessed company of all
faithful people; and are also heirs, through hope, of your everlasting
kingdom. And we humbly ask you, heavenly Father, to assist us with
your grace, that we may continue in that holy fellowship, and do all the
good works that you have prepared for us to walk in; through Jesus
Christ our Lord, to whom, with you and the Holy Spirit, be all honor
and glory, now and for ever. Amen.

Gloria in Excelsis

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer, 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

The Gloria is ancient. This hymn of praise opens with the song sung by the angels at the birth of Christ in Luke 2:14 ("Glory to God in the highest, and on earth peace, good will towards men"). The expanded text of the Gloria emerged in the Eastern Church by the 4th century. In Western traditions, it historically sat near the beginning of the service, but during the Reformation Cranmer relocated the *Gloria* from the beginning of the service to near the very end, right before the final blessing. Why? Rather than an introductory cry of praise, it became a climactic act of thanksgiving sung by the congregation *after* receiving the sacramental presence of Christ, echoing the communion of heaven and earth. This positioning remained standard through the 1662 *Book of Common Prayer* and later classical prayer books.

The Blessing is, historically speaking, the final, spoken 'Word' of the service. We leave as a 'well-fed family' with God's fatherly, permanent favor. It is a reminder that we leave this place not under Heaven's curse and displeasure, but with equilibrium and tranquility.

The Purpose of the Anglican

Liturgy is not to be rote, or fussy, or fancy. Instead, the purpose of the Prayer Book is to bind us ever more closely to the 'big story' of Scripture. The 'big story' is the incalculably bold rescue of the human race through the life, death, and resurrection of Jesus Christ. Luther said that 'to progress in the Christian life is simply to return to first principles,' to become pilgrims of the cross, again and again returning to the heart of it all. That's what this historic liturgy does – it takes us back to the abiding, defining center of all things: the outlandishly merciful God who is displayed in the face of Jesus Christ. **The goal of biblical liturgy is not to fall in love with liturgy, but to fall in love with Christ.**

The Blessing

THE PEACE OF GOD, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you, and remain with you always. **Amen**

Recessional Hymn: O For a Thousand Tongues to Sing

1. O for a thousand tongues to sing my great Redeemer's praise,
The glories of my God and King, the triumphs of His grace.
2. My gracious Master and my God, assist me to proclaim,
To spread through all the earth abroad the honors of Thy name.
3. Jesus! the name that charms our fears that bids our sorrows cease;
'Tis music in the sinner's ears, 'Tis life, and health, and peace.
4. He speaks, and listening to His voice new life the dead receive
The mournful, broken hearts rejoice the humble poor believe
5. Hear Him, ye deaf; His praise, ye dumb, your loosened tongues employ
Ye blind, behold your Savior come and leap, ye lame, for joy
6. He breaks the power of canceled sin, He sets the prisoner free;
His blood can make the foulest clean; His blood availed for me.
7. Glory to God, and praise and love be now and ever given
By saints below and saints above the church in earth and heaven

Let us go forth in the name of Christ.
Thanks be to God.



OUR VISION

WHERE THE GOSPEL
IS THE MAIN THING
IN EVERYTHING.

OUR VALUES

We PROCLAIM

- We preach the Gospel “as of first importance” from God’s Word (I Cor. 15).
- We proclaim Good News through the two Sacraments of Baptism and Communion, and are governed by the *Book of Common Prayer* and the *39 Articles of Religion*.
- We engage adults, children and teens, and Grove City College students with warm, imaginative, accessible opportunities to encounter and understand Jesus.

We BOND

- We worship together on Sundays as the heart and hub of parish life.
- We fellowship in small groups to deepen bonds in the Body of Christ.
- We cultivate hospitality to care for one another in the varied seasons of life.

We TRAIN

- We help people of all ages to form life-long patterns of Scripture-study, prayer, service, and other biblical practices that cultivate us as disciples of Jesus.
- We identify, equip, and multiply lay-leaders.
- We identify and nurture future and clergy and missionaries.

We SEND

- We equip disciples to compassionately carry the Good News to campus, neighborhood, workplace, region, and world-wide mission fields.
- We creatively work to build loving, relational bridges with our neighbors.
- We resource other churches & missions with theological, financial, & personal assets.

GLOSSARY.

-39 Articles: It’s the Anglican statement of faith. It’s brief and great. Google it!

-Sacrament: A Sacrament has 3 parts: 1. An outward and visible sign of 2. an inward grace, 3. ordained by Christ. There are two of these signs that fit all 3 criteria, and they are baptism and Communion.

-Gospel: Paul defines the Gospel in I Cor 15 as the death and resurrection of Jesus that forgives our sins and renews the world.

GRACE'S STAFF

RECTOR. The Rev'd Ethan Magness is lead-minister at Grace, the principal preacher and teacher, who plans and coordinates worship, leads the staff, offers pastoral care and counsel, marries, buries, etc. (emagness@graceanglicanonline.com)

DIRECTOR OF FAMILY MINISTRIES. Mr. Steve Matson creates, develops, and oversees ministries related to children, youth, and their families; and assists with pastoral care. (smatson@graceanglicanonline.com)

ASSISTANT MINISTER FOR COLLEGE MINISTRY. The Rev'd Cn. Dr Don Shepson has a part-time role with our college students, leads Bible studies, does pastoral care, preaches, etc. (dshepson@graceanglicanonline.com)

PARISH ADMINISTRATOR. Gabby Kucks serves as our parish administrator, organizing and training volunteers and keeping the parish schedule, prints bulletins, and keeps the parish calendar. (gkucks@graceanglicanonline.com)

CELL GROUP OVERSIGHT. The Rev'd Chad Lawrence oversees our cell group ministry,

as well as preaches and assists with worship (clawrence@graceanglicanonline.com).

WOMEN'S MINISTRY & HOSPITALITY COORDINATOR. Melissa Cowan leads, oversees, and develops ministries for women, parish hospitality, and new-comer integration. (mcowan@graceanglicanonline.com)

MUSICIAN. Bethany Mayo coordinates, trains, and rehearses with the music team, and leads our music (bmayo@graceanglicanonline.com)

LIVE-STREAM & AUDIO TECH. Matt Barber runs our live-streaming services. (ink_well2004@yahoo.com)

CHILDREN'S MINISTRY COORDINATOR. Kristen Schools serves part time and helps lead the children's ministry and events. (kschools@graceanglicanonline.com).

BOOKKEEPER. Dede Wishing keeps our books and makes sure that our finances are in order. bookkeeper@graceanglicanonline.com.

GRACE'S VESTRY

Randy Welker

Cindy Marsch (Secretary)

Rob Mueller (Junior Warden)

Chris Franklin

Ken Smith (Sr Warden)

Kristina Pzechoski

Sarah Potter

***Treasurer (non-vestry):** Jon Graeser

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