

St. Philip's Episcopal Church

The Feast of All Saints



Holy Eucharist
Sunday, November 2, 2025
8:00 and 10:30 a.m.

The first part of the service is **The Liturgy of the Word**. It is based on ancient Jewish worship in which we hear about God's work in the world.

Ordinary Time is the part of the liturgical year that falls outside the two great seasons of Christmas and Easter, and their preparatory seasons of Advent and Lent. It includes the Sundays after Epiphany and the long stretch between Pentecost and Advent. The liturgical color for this season is green, which is why it is sometimes called the "green season." The final Sunday of Ordinary Time is celebrated as the Feast of Christ the King.

The term ordinary comes not from "common," but from the *ordinal numbers* used to count the Sundays. For this reason, Ordinary Time is often also called the Season after Pentecost.

Welcome! We offer two services today: one at 8:00 a.m. and one at 10:30 a.m. The 10:30 a.m. service is broadcast on [Facebook Live](#) or [YouTube](#). Livestreaming begins at 10:25 a.m. If you are visiting, please fill out a visitor card (located in the pew rack) and drop it in the offering plate or hand to an usher.

The Liturgy of the Word

Prelude

Shall We Gather at the River arr. Michael Hellman
St. Philip's Handbell Choir
under the direction of Dr. Nathan Tingler

All stand as they are able.

Hymn

For All the Saints, Who from Their Labors Rest *Sine Nomine*
The Hymnal 1982 #287 (st. 1, 4, 5, 7-8)

1 For all the saints, who from their la - bors rest, who
4 O blest com - mun - ion, fel - low - ship di - vine!_____

thee_____ by faith be - fore the world con - fessed, thy
We feeb - ly strug - gle, they in glo - ry shine; yet

Name, O_____ Je - sus, be for ev - er blessed.

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

*5 And when the strife is fierce, the war-fare long, steals on the ear the

dis - tant tri - umph song, and hearts are — brave a - gain, and arms are

strong. Al - le - lu - ia, al - le - lu - ia!

*7 But lo! there breaks a yet more glo - rious day; the
*8 From earth's wide bounds, from o - cean's far - thest coast, through

saints tri - umph - ant rise in bright ar - ray; the
gates of pearl streams in the count - less host —

King of — glo - ry pass - es on his way.
sing - ing to Fa - ther, Son, and Ho - ly Ghost,

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

The Celebrant says to the People

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

People

And blessed be God's kingdom, now and for ever. Amen.

Liturgy for All Saints

The Celebrant begins

Abraham and Sarah, our ancestors in faith, and all who journey into the unknown trusting God's promises,

People **Stand Here Beside Us.**

Jacob, deceitful younger brother, yet chosen by God, the father of all who are called by virtue not of their own,

People **Stand Here Beside Us.**

Moses the lawgiver and Aaron the priest, and all who lead God's people to freedom and newness of life,

People **Stand Here Beside Us.**

Esther and Deborah, saviours of their nation, and all who dare to act courageously at God's call,

People **Stand Here Beside Us.**

Hannah and Ruth, and all who through love and devotion witness to the faithfulness of God,

People **Stand Here Beside Us.**

Isaiah, John the Baptist and all the prophets, and all who speak the truth without counting the cost,

People **Stand Here Beside Us.**

Mary the Virgin, the mother of our Lord and God, and all who obey God's call without question,

People **Stand Here Beside Us.**

Andrew and John and the first disciples, and all who forsake everything to follow Jesus,

People **Stand Here Beside Us.**

Mary Magdalene, Salome and Mary, first witnesses of the resurrection, and all who bear witness to Christ,

People **Stand Here Beside Us.**

Peter and Paul, Philip, and the apostles, who preached the gospel to Jew and Gentile, and all who take the good news to the ends of the earth,

People **Stand Here Beside Us.**

Barnabas, Silas, and Timothy, and all who bring encouragement and steadfastness,

People **Stand Here Beside Us.**

Please name other Saints on your heart, either silently or aloud.

And the Saints buried from St. Philip's:

Elly Andujar, Joe Bennett, Bill Briggs, Bruce Burney, Betty Cheatham, Jim Cullipher, Mike Glenn, Edna Hensley, Joanne Krause, Charles Lefler, Marilyn Oskorip, Walt Oskorip, Joyce Rouse, Robert Stoner, Gayle Webster, and Rhett Hammond Williams

People **Stand Here Beside Us.**

Let us rejoice and praise them with thankful hearts

People **Stand Here Beside Us.**

Collect for Purity

The Celebrant says

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.**

Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

First Reading

All sit.

Daniel 7:1-3, 15-18

A Reading from the Book of Daniel.

¹In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: ²I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, ³and four great beasts came up out of the sea, different from one another.

The **Collect for Purity** has ancient roots. Its earliest known form, in Latin, dates to the 10th century. An English version appeared in *The Cloud of Unknowing* (late 14th century), but Thomas Cranmer gave it a lasting place in Anglican worship by including his translation in the first *Book of Common Prayer* (1549). Since then, it has appeared in nearly every Anglican prayer book across the world.

The Lessons - We follow a three-year cycle of readings called a Lectionary. They include readings from the Hebrew Bible (Old Testament), the Psalms, the Epistles, and the **Gospel** - These are the lessons being heard in congregations of all

types throughout the world on this day.

Daniel is an almost legendary figure from the days of the exile in Babylon. Much later, at a time when the Temple in Jerusalem was desecrated, a writer wonders why God has allowed Jews to be persecuted for centuries.

The **Psalm** is said at 8:00 a.m. and sung at the later service by the entire congregation. Singing the psalm dates back to the worship traditions of the covenant Hebrew people.

¹⁵As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. ¹⁶I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: ¹⁷“As for these four great beasts, four kings shall arise out of the earth. ¹⁸But the holy ones of the Most High shall receive the kingdom and possess the kingdom forever—forever and ever.”

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 149

Cantate Domino

The Hymnal 1982 #S 409

8:00 a.m.: The reader and the congregation read the psalm responsively by half verse.

10:30 a.m.: The congregation chants the psalm with choir.

Robert Knox Kennedy
(b. 1945)



¹Hallelujah!

Sing to the Lord a new | song; *

sing his praise in the congregation of the | faithful.

²Let Israel rejoice in his | Maker; *

let the children of Zion be joyful in their | King.

³Let them praise his Name in the | dance; *

let them sing praise to him with timbrel and | harp.

⁴For the Lord takes pleasure in his | people *

and adorns the poor with | victory.

⁵Let the faithful rejoice in | triumph; *

let them be joyful on their | beds.

⁶Let the praises of God be in their | throat *

and a two-edged sword in their | hand;

⁷To wreak vengeance on the | nations *

and punishment on the | peoples;

⁸To bind their kings in | chains *
and their nobles with links of | iron;

⁹To inflict on them the judgment de- | creed; *
this is glory for all his faithful people.
Halle- | lujah!

Second Reading

Ephesians 1:11-23

A Reading from the Letter of Paul to the Ephesians.

¹¹In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, ¹²so that we, who were the first to set our hope on Christ, might live for the praise of his glory. ¹³In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; ¹⁴this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

¹⁵I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason ¹⁶I do not cease to give thanks for you as I remember you in my prayers. ¹⁷I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, ¹⁸so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, ¹⁹and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. ²⁰God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. ²²And he has put all things under his feet and has made him the head over all things for the church, ²³which is his body, the fullness of him who fills all in all.

Reader The Word of the Lord.

People **Thanks be to God.**

All stand as they are able.

Paul writes to the *saints*, the community of Christians who are faithful to Christ. He has said that God has chosen us to be in Christ, set us apart for him, and destined us for adoption as his children, through his freely-given gift of love, expressed in sending Jesus.

Hymn (10:30 a.m. only)

Be Thou My Vision, O Lord of My Heart

Slane

The Hymnal 1982 #488



1 Be thou my vi - sion, O Lord of my heart;
2 Be thou my wis - dom, and thou my true word;
3 High King of hea - ven, when vic - tory is won,

all else be nought to me, save that thou art—
I ev - er with thee and thou with me, Lord;
may I reach hea - ven's joys, bright hea - ven's Sun!

thou my best thought, — by day or by night,
thou my great Fa - ther; thine own may I be;
Heart of my heart, — what - ev - er be - fall,

wak - ing or sleep - ing, thy pres - ence my light.
thou in me dwell - ing, and I one with thee.
still be my vis - ion, O Ru - ler of all.

The Gospel - We stand as we are able to indicate the importance we place on Jesus' words and actions. The Gospel book comes into the midst of the people and all turn toward the reader indicating our desire to turn our lives to follow Jesus.

After praying, and choosing the twelve apostles, Jesus comes down the mountain to a level place. There a great crowd, from throughout Israel and from beyond, is gathered to be cured

Holy Gospel

Luke 6:20-31

Priest The Holy Gospel of our Lord Jesus Christ according to Luke.
People **Glory to you, Lord Christ.**

²⁰Jesus looked up at his disciples and said:

“Blessed are you who are poor,
for yours is the kingdom of God.

²¹“Blessed are you who are hungry now,
for you will be filled.

“Blessed are you who weep now,
for you will laugh.

²²“Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. ²³Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

²⁴“But woe to you who are rich,

for you have received your consolation.

²⁵“Woe to you who are full now,

for you will be hungry.

“Woe to you who are laughing now,

for you will mourn and weep.

²⁶“Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

²⁷“But I say to you that listen, Love your enemies, do good to those who hate you, ²⁸bless those who curse you, pray for those who abuse you. ²⁹If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. ³⁰Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. ³¹Do to others as you would have them do to you.”

Priest The Gospel of the Lord.

People Praise to you, Lord Christ.

Sermon

The Rev. Elizabeth Roles

Nicene Creed *All stand as they are able.*

We believe in one God,

the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven

of physical and spiritual illnesses, and to hear his message.

The **Sermon** is designed to help us make the Word a living and transforming reality in our lives.

The **Creed** - In the Episcopal Church, we use two ancient statements of faith: the **Apostles' Creed** and the **Nicene Creed**. The Apostles' Creed, older and shorter, is said at Baptism and in daily prayers; the Nicene Creed, from the 4th century, is recited at the Eucharist. Rather than a detailed confession or a sworn “acceptance of Jesus into our hearts,” liturgical Christians recite the Creeds as a sign of unity in worship. Though written long ago, they remain relevant today as we join the universal Church under the banner of Christ.

and is seated at the right hand of the Father.
 He will come again in glory to judge the living and the dead,
 and his kingdom will have no end.
 We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son.
 With the Father and the Son he is worshiped and glorified.
 He has spoken through the Prophets.
 We believe in one holy catholic and apostolic Church.
 We acknowledge one baptism for the forgiveness of sins.
 We look for the resurrection of the dead,
 and the life of the world to come. Amen.

Prayers of the People -

An intercessor calls us to pray and leads us in prayer. We include prayers for others throughout the world and our diocese (regional body) on a rotating basis. We also offer prayers for those entrusted to us, asking God's healing for every kind of trouble. Our prayers this morning come from *Common Worship*, a family of volumes which, together with *the Book of Common Prayer*, make up the official liturgical resource of the Church of England.

Prayers of the People

The Leader and People pray responsively

In peace, let us pray to Jesus our Lord, responding "hear our prayer."

Saviour of the world, be present in all places of suffering, violence and pain, and bring hope even in the darkest night. Inspire us to continue your work of reconciliation today.

Hear our prayer.

Lord of the Church, empower by your Spirit all Christian people, and the work of your Church in every land. Give us grace to proclaim the gospel joyfully in word and deed.

Hear our prayer.

Shepherd and Guardian of our souls, guide and enable all who lead and serve this community and those on whom we depend for our daily needs. Grant that we may seek the peace and welfare of this place.

Hear our prayer.

Great Physician, stretch out your hand to bring comfort, wholeness and peace to all who suffer in body, mind, or spirit.

Christy Adams, Dez Blue, Christopher Bolke, Leslie Brown, Jay Curwen, Carl Denny, Lance Dickenson, Nancy Dillard, Suzanne Dininny, Jan Dryselius, Dianne and Howard Dyer, Judith Egan, Annette Ellerton, Tom Fennessy, Liz Ford, Edie Gabcik, John Gannon, Kathy Haehnel, Tim Harris, Howard Jackson, Kay Jones, Lyn Kane, Roxann Kibin, Michael Kirwen, Ruth LePine, Tom Lewis, Elisabeth Marchant, Dottie Marcinko, Johnny Martinez, Larry Maupin, Kathryn McKinley, Marcia Millar, Nathalie Moffitt, Mark and Leslie Montgomery, Jenifer Morrow, Veronica Morrow, Francisco Leon Olea, Amanda Patrizz, Nancy Patterson, Judy Pierce, Debbie and John Poe, Bev and Milbrey Raney, Liam Rial, Jim Rice, Lisa Rodke, Mary Rose, Hudson Rudisill, Gabrielle Ruge,

Roy Sanyer, Linda Schieve, Frank Shoemaker, Alice Silva, Isabella Smith, Ray Snellgrove, Brenda Summers, Arden Swift, Mike Tiddy, Jim Tso, Emily Walthall, Eileen Gilson Williams, Penny Williams, Ed Wiseman, Risdon Wood, Brent and Nancy Zeigler, Amber, Barry, Charles, Courtney and Nikarra, Dave, Ellen, Kurt, Mary, and Pat.

Fill us with compassion, that we may be channels of your healing love.

Hear our prayer.

Conqueror of death, remember for good those whom we love but see no longer, remembering Barry Ayres, Susan Stockton, and Ellie Vibert. Help us to live this day in the sure and certain hope of your eternal victory.

Hear our prayer.

Let us commend ourselves, and all for whom we pray, to the mercy and protection of God.

To you, O Lord our God.

The flowers at the altar are given to the Glory of God and in thanksgiving for St. Philipians, and in memory of loved family and friends by Daphne Chalaron.

In our diocese, we pray for All Saints, Franklin; All Saint's, Gastonia; and the Cathedral of All Souls, Asheville. In our Anglican Communion, we pray for The Church of the Province of West Africa.

The priest concludes with this collect

Holy Spirit, giver of light and life, impart to us thoughts better than our own thoughts, and prayers better than our own prayers, and powers better than our own powers, that we may spend and be spent in the ways of love and goodness, after the perfect image of our Lord and Saviour Jesus Christ. **Amen.**

Confession of Sin

The Celebrant says

Let us confess our sins to God.

Minister and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.**

We are truly sorry and we humbly repent.
 For the sake of your Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in your will,
 and walk in your ways,
 to the glory of your Name. Amen.

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.*

Peace

Celebrant The peace of the Lord be always with you.
People **And also with you.**

Then the Ministers and the People may greet one another in the name of the Lord.

Announcements

The Liturgy of the Table is based on the Jewish fellowship meals, particularly the Passover observance.

In the **Offertory** we collect our financial gifts and bring them forward with the Reserved Sacrament bread as a visible reminder that our whole lives are offered to God in Thanksgiving for all we have and all that we are.

The Liturgy of the Table

Offertory Anthem Create In Me A Clean Heart arr. Allan Loucks

Offertory Hymn (10:30 a.m. only)

Old 100th
The Hymnal 1982 #380 (st. 3)

The musical score is written for two staves, Treble and Bass clef, with a key signature of one sharp (F#). The melody is simple and hymn-like. The lyrics are: *3 Praise God, from whom all bless - ings flow; praise him, all crea - tures here be - low; praise him a - bove, ye



Offertory Sentence

Priest All things come of thee, O Lord.
People **And of thine own have we given thee.**

Great Thanksgiving

Enriching Our Worship 1
 Eucharistic Prayer 3

All stand as they are able.

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Lift up your hearts.
People **We lift them to the Lord.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; and so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

Sanctus and Benedictus (8:00 a.m.)

Celebrant and People

**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 **Eucharistic Prayers** come from *The Book of Common Prayer* and from authorized supplemental resources. Today we use *Eucharistic Prayer 3* from *Enriching Our Worship 1*, which offers fresh images of God, expansive language, and continuity with our Anglican tradition. All Eucharistic Prayers share the same pattern: we are invited into prayer, give thanks for creation and God's revelation, praise God for salvation in Christ, and hear again Jesus' words over the bread and wine.

The **Sanctus and Benedictus** (Holy, holy, holy) are from Isaiah, overwhelmed by the presence of God in the sanctuary. They were sung by the people as Jesus entered Jerusalem on Palm Sunday.

Sanctus and Benedictus (10:30 a.m.)

Richard Proulx
The Hymnal 1982 #S-250

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

The Celebrant continues

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise.

Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

As we repeat the words and actions of Jesus' last meal with his disciples, we join the story and make it our own.

The bread and wine become outward signs of inward grace. That grace, or gift from God, is Jesus' real presence in the Eucharist through the power of the Holy Spirit.

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Celebrant and People

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

The Celebrant continues

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed Philip, and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Celebrant and People

Blessed are you now and for ever. AMEN.

The Celebrant then continues

As our Savior Christ has taught us, we are bold to say,

People and Celebrant

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

The **Lord's Prayer** is Jesus' own prayer given to the disciples as a model. It is for us an ancient link between our daily bread and the spiritual food we receive in the Eucharist. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, which is also essential to our getting through the day.

The **Fraction**, also called the Breaking of the Bread, recalls Jesus breaking bread at the Last Supper. It also reminds us that Jesus' body was broken on the cross for us.

Breaking of the Bread and Fraction Anthem

Celebrant

We break this bread
to share in the Body of Christ.

People

**We who are many are one body,
for we all share in the one bread. Alleluia!**

The Communion of the People

All who seek Christ are invited to receive the bread and wine standing or kneeling at the altar rail. If you choose not to receive the wine, let the server know that you want only the bread by placing one hand over your heart (receiving only the bread is full communion). If you prefer not to take communion, you may come forward for a blessing, crossing your arms over your chest, or not come forward at all; no one will judge you.

To receive the wine by intinction, please come to the altar rail. Extend your hands, palms flat, and the bread will be placed there for you to dip the bread into the wine.

To receive the wine by sipping from the chalice, please also come to the altar rail, consume the bread, then please help the Lay Eucharistic Minister guide the chalice to your lips to sip.

Please wait for an usher to release you from your pew to come forward. Gluten-free wafers are available upon request.

Communion Anthem

Sing Me to Heaven
St. Philip's Choral Scholars

Daniel E. Gawthrop

In my heart's sequestered chambers
Lie truths stripped of poet's gloss.
Words alone are vain and vacant
And my heart is mute.
In response to aching silence
Memory summons half-heard voices,
And my soul finds primal eloquence,
And wraps me in song, wraps me in song.
If you would comfort me, sing me a lullaby.
If you would win my heart, sing me a love song.
If you would mourn me and bring me to God;
Sing me a requiem, sing me to heaven.
Touch in me all love and passion, pain and pleasure.
Touch in me grief and comfort, love and passion, pain and pleasure.
Sing me a lullaby, a love song, a requiem.
Love me, comfort me, bring me to God.
Sing me a love song, sing me to heaven.

Communion Hymn

Lord, Make Us Servants of Your Peace *Dickinson College*

The Hymnal 1982 #593 (st. 1-3)

1 Lord, make us ser - vants of your peace: where there is
2 Where all is doubt, may we sow faith; where all is
3 Je - sus, our Lord, may we not seek to be con -

1 hate, may we sow love; where there is hurt, may we for -
2 gloom, may we sow hope; where all is night, may we sow
3 soled, but to con - sole, nor look to un - der - stand - ing

1 give; where there is strife, may we make one.
2 light; where all is tears, may we sow joy.
3 hearts, but look for hearts to un - der - stand.

Prayer for Spiritual Communion

This prayer takes the place of the Postcommunion Prayer for those worshipping at home.

Gracious God, since I cannot receive you today in the Sacrament of your Body and Blood, I ask you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

The people stand as they are able.

Postcommunion Prayer

Let us pray.

Celebrant and People

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Prayer for the Eucharistic Visitors

After the prayer, the People respond

Amen.

Blessing

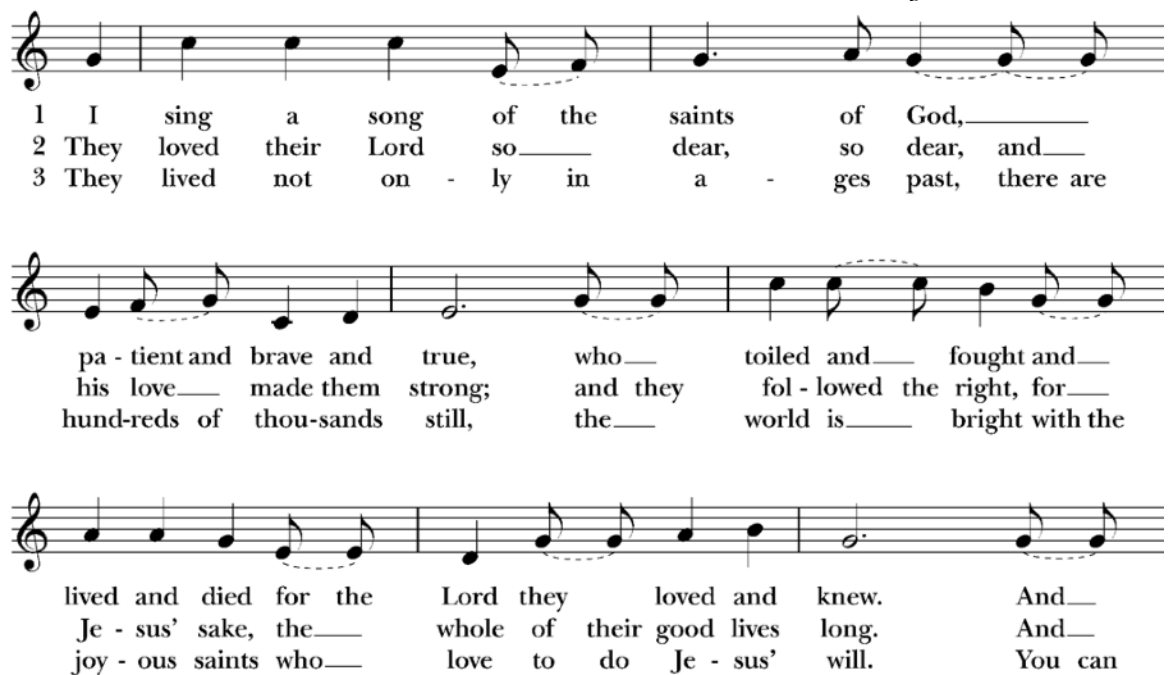
The **Blessing** is given as
a pronouncement of
God's favor, not because
of how perfect we are
but how good God is!

Hymn

I Sing a Song of the Saints of God

Grand Isle

The Hymnal 1982 #293

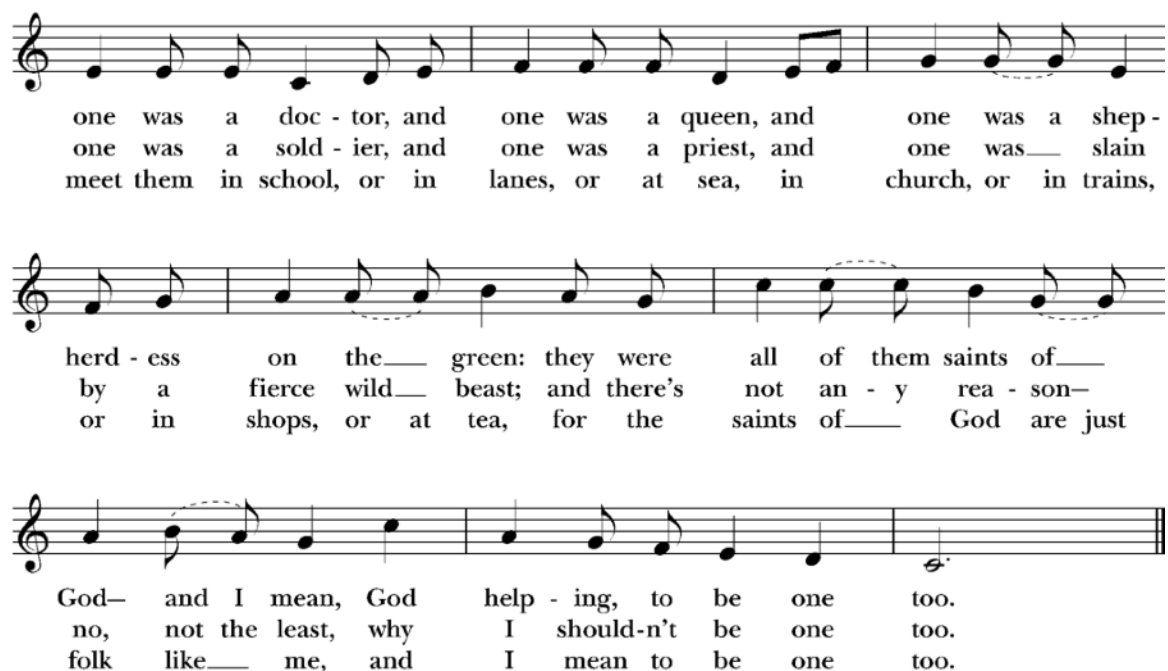


1 I sing a song of the saints of God,
2 They loved their Lord so dear, so dear, and
3 They lived not on - ly in a - ges past, there are

pa - tient and brave and true, who toiled and fought and
his love made them strong; and they fol - lowed the right, for
hund-reds of thou-sands still, the world is bright with the

lived and died for the Lord they loved and knew. And
Je - sus' sake, the whole of their good lives long. And
joy - ous saints who love to do Je - sus' will. You can

At the 10:30 a.m. service
the cross leads the
procession out into the
world. As the cross
passes by your pew, turn
toward the door to
signify your calling to
live your faith in the
world.



one was a doc - tor, and one was a queen, and one was a shep -
 one was a sold - ier, and one was a priest, and one was slain
 meet them in school, or in lanes, or at sea, in church, or in trains,
 herd - ess on the green: they were all of them saints of
 by a fierce wild beast; and there's not an - y rea - son—
 or in shops, or at tea, for the saints of God are just
 God— and I mean, God help - ing, to be one too.
 no, not the least, why I should-n't be one too.
 folk like me, and I mean to be one too.

The priest offers a dismissal, and the people respond

People **Thanks be to God.**

Postlude Majesté du Christ demandant sa gloire à son Père
 Olivier Messiaen

† † †

The final act of our common worship is the **Dismissal**. It is not an afterthought, but an integral part of the service. The word “Mass” comes from the Latin word *mittere*, “to send.” It was a part of the dismissal in the medieval Latin Mass: “Ite, missa est” - “Go, it is finished.” Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do as Christians.



Hearing Loop assistance is available inside this building. Set hearing aid on “T” (telecoil) setting. Headsets are also available in both the narthex and Miller Hall that will allow access to the Hearing Loop. Please see an usher for help.

WE WELCOME CHILDREN OF ALL AGES

We welcome children of all ages in all our worship services. In the narthex, you can find worship bags with quiet activities for children. **Nursery for children Kindergarten age and younger is available today beginning at 10:15 a.m. for our 10:30 a.m. service.** An usher can direct you to our nursery located on the lower level of our parish building.

THIS SUNDAY AT ST. PHILIP’S

- **Sunday at 8:00 a.m.** – During this season, we enjoy sharing the same Holy Eucharist, Rite II liturgy in our Sunday morning 8:00 a.m. spoken service as the 10:30 a.m. service.
- **Adult Forum at 9:15 a.m.** – Everyone needs forgiveness, but some people and actions test the limits of our ability and willingness to forgive. If you’ve ever struggled with whether or how to forgive someone or something, come join us in exploring myths and misconceptions about forgiveness, barriers to forgiveness, what it means to forgive “from the heart,” and steps in the journey to forgiveness. In Session 1, participants will consider how to define forgiveness, identify and challenge common myths and misconceptions about forgiveness, recognize common barriers to forgiveness, and examine the impact of unforgiveness on their own well-being. The facilitator will provide handouts that will serve as a basis for discussion and activities. **Adult Forum takes place in the YAC (our large downstairs meeting room) at 9:15 a.m.**
- **Coffee & Conversation at 9:15 a.m. – Holy Encounters: Exploring Jesus' Way of Being in the World.** This autumn the Coffee and Conversation team is facilitating conversation around Jesus’ way of being in the world as we explore the Sermon on the Mount together. Join us as we look to cultivate holy moments of encounter as individuals, in community, and in the world around us. Coffee & Conversation meets in Miller Hall, our large upstairs meeting room.
- **Youth Sunday School at 9:15 a.m.** – Middle and high school youth are invited to join us for Sunday School. We use short videos from bibleproject.com to jump start our discussions; this fully-animated series traces key biblical themes from their first appearance through the entire narrative of the Bible. We meet in the youth classroom located downstairs in the Education wing.
- **Godly Play at 9:15 a.m.** – Children ages 4 through 5th grade will be engaged in Godly Play. The Godly Play approach helps them to explore their faith through story, to gain religious language and to enhance their spiritual experience through wonder and play. Godly Play meets in the Education wing downstairs.
- **Nursery at 9:15 a.m.** – Nursery for children Kindergarten age and younger is available today beginning at 9:15 a.m.
- **Children’s Church at 10:30 a.m.** – On Sunday all children (K-5th grade) are invited to Children’s Church during the Liturgy of the Word in the 10:30 a.m. service. Children may be brought to the Sunday School room across from the Godly Play room (the youth classroom)

before parents/grandparents go to church. Children will be taken to the church during the Peace and should join their family for communion.

- **Sunday at 10:30 a.m.** – Join us for Holy Eucharist, Rite II (with music) at our 10:30 a.m. service.
- **Coffee Hour after the 10:30 a.m. service** – All are invited and always welcome to join us in Miller Hall (our large upstairs meeting room) after the 10:30 a.m. service for juice or coffee and fellowship. This is a great chance to mingle, meet new people, or just relax with friends.

BELONGING SUNDAY NOVEMBER 9

The members of the Newcomers Committee are delighted to invite you to Belonging Sunday on November 9, 2025. During the 10:30 a.m. service, we will joyfully recognize our newest members as part of our St. Philip's family and celebrate the many ways we continue to grow St. Philip's loving heart for the community around us. **Following the service, we will gather for a special coffee hour and luncheon in honor of the Class of 2025.**

BIRTHDAYS AND ANNIVERSARIES THIS WEEK

Birthdays

02 Ruffin Benton	04 Sandee Ragl	06 Jillian Sapp
02 Susan Fowler	04 Angela Patane	08 Paul Averette
03 Evan Smith	05 Tom Lewis	08 Marty Walrath
04 Mac Morrow	05 Leifton Cook	
04 Mary Rose	06 Jean Fallis	

Anniversaries

05 Bill and Nancy Harger

OUR 2026 GIVING CAMPAIGN CONTINUES!

Our 2026 Giving Campaign continues. Please prayerfully consider your annual pledge in *Moving FORWARD! with Grace and Generosity*. [Click here](#) to view our Giving 2026 brochure, which shows how your generosity sustains our mission and ministry. If you need a pledge card, you can [print one here](#) or pick one up in the narthex, Miller Hall foyer, or Parish Office. Every pledge—large or small—makes a difference and helps our church plan faithfully for the year ahead. Thank you for your generosity and commitment to the life of St. Philip's!

<i>Giving 2026</i>	Last Year	This Year
	Status to Date	Status to Date
Number of Pledges	83	122
Total Dollars	\$477,109	\$460,560
	End of Pledge Drive	End of Pledge Drive
Number of Pledges	180	
Total Dollars	\$637,712	

BOOK A BLOOD DRIVE DONATION APPOINTMENT FOR NOVEMBER 3, 2025

Be a part of something big! Book a donation appointment at our Red Cross Blood Drive at St. Philip's on Monday, November 3, 2025, from 10:00 a.m. - 03:00 p.m. in Miller Hall, our large upstairs meeting room!

GIVING IS A SPIRITUAL ACT!

Thank you for investing your treasure in the work and mission of St. Philip's. Your gift supports our service to the community – building ramps, collecting food, tutoring children, growing vegetables, delivering meals, and many other activities. Visit <https://www.stphilipsbrevardnc.org/donate> to explore donating. To make a gift now use Realm or text STP to 73256.

THE FEAST OF ALL SAINTS

On Sunday, November 2, we celebrate the Feast of All Saints. Each year on November 1, the Church gives thanks for the great cloud of witnesses—those known and unknown—whose lives reflect the light of Christ. This day reminds us that sainthood is not reserved for a few extraordinary souls, but is the calling of all who follow Jesus. All Saints' is one of the seven principal feasts of the Church year. In worship, the altar and vestments are white, a color of joy and resurrection. When November 1 does not fall on a Sunday, congregations often celebrate the feast on the following Sunday. As we sing "For all the saints who from their labors rest," we will remember by name those from the St. Philip's family whom we have lost this year.

WEEKLY SERVICES AT ST. PHILIP'S

Join us each week at our services of Holy Eucharist!

- Sundays, 8:00 a.m. – Holy Eucharist, Rite II (*spoken*)
- Sundays, 10:30 a.m. – Holy Eucharist, Rite II (*with music*)
- Tuesdays, 2:00 p.m. – Holy Eucharist Rite II (*College Walk Senior Living Community Chapel*)
- Wednesdays, 10:30 a.m. – Holy Eucharist with Prayers for Healing (*Chapel*)

COVER ART: *Daniel* (2000). Print by John August Swanson, Los Angeles, California. Artist's Notes: Daniel is sentenced to a terrifying death, yet he stands quietly in the midst of the wild lions. This ancient story still inspires us by its hopeful message. It connects us to the men and women who confront and oppose the powers in our world that keep people oppressed, the people who "speak truth to power". It is relived again and again. It is part of the collective unconscious of many cultures and peoples. I see the story still reaching people with its optimistic message where good wins and hope is kept alive. I have long been interested in the story of Daniel. An early influence was seeing the medieval "Play of Daniel." It was an exciting visual and musical drama, using a consort of medieval instruments and costumed singers. The story of Daniel has kept reoccurring in my art. I have tried over the years to capture this Biblical narrative in drawing, painting, and making prints. The idea of telling stories is a basic to me. I see this throughout our history: telling and retelling of stories goes to the roots of our ancestors, keeping hope alive despite immense trials. People remember their lives, they tell their stories and the stories they hear from others. People listen carefully to capture the details. Our lives are connected to many stories and they help connect us to other people's struggles. (Attribution: Swanson, John August. Daniel, from **Art in**

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WORSHIP LEADERS

OfficiantThe Rev. Elizabeth Roles
SeminarianBrad Wilson
Director of Music Ministry.....Dr. Brittnee Siemon
Organist.....Jackson Morton
Altar Guild.....Jo Buescher
Penny Mann
Kathryn Polmanteer

8:00 a.m.

Acolyte	Betty Creese	Ushers	Melissa Elliott
Reader 1	Jennifer Maupin		Scott Elliott
Reader 2	Barthell Joseph	Liturgical Coordinator	
Reader 3	Jim Tyson		Peggy Bridges
LEM	Abby Glass		

10:30 a.m.

Acolytes	Jann Mellman	LEMs	Denis Bolena
	Violet Silva		Peggy Bridges
Reader 1	Christie Eberhardt		Wayne Eberhardt
Reader 2	Holly Votaw	Offering Counters	
Reader 3	Mary Whitson		Daphne Chalaron
Ushers	Don Stubbs		Bru Izard
	Susie Stubbs		
Liturgical Coordinator	Ed Nezelek		

† † †



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† † †

MINISTERS: The Baptized People of God
The Rt. Rev. José Antonio McLoughlin, Bishop
The Rev. Elizabeth Roles, Rector

† † †

OUR VISION: *Rooted in God's word and guided by Christ's example, St. Philip's Episcopal Church will be a loving, inclusive community committed to living out Christ's commandments.*

† † †

OUR MISSION: *Guided and empowered by the Holy Spirit, and informed by Scripture, tradition and reason, we will:*

- *Learn and teach by word and example how God continues to be at work in the world and in our lives;*
- *Love and serve all people as Christ loves us;*
- *Grow in faithful stewardship of the resources God has given us; and*
- *Celebrate joyfully this faith in our life, worship, prayer, and service.*

† † †