



Holy Eucharist Rite Two All Saints' Sunday

November 2, 2025 • 10:00 AM

*Notes referencing posture – stand, sit, kneel – are optional.
Assistive hearing devices are available in Surface Hall.*

While everyone's personal piety is different and manual actions vary by person, a + indicates a place where some find it meaningful to make the sign of the cross.

Prelude Elegy George Thalben-Ball

Tolling of the Bell

Welcome and Announcements

Opening Hymn *Please stand, as able*
For All the Saints

H 287

Opening Acclamation

BCP 355

Celebrant Blessed be God: + Father, Son, and Holy Spirit

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

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.**

Holy – To be set apart

Eucharist –
Thanksgiving

Rite – order of
worship

Rite Two –
Modern language
shaped to recover
the early church
patterns.

4th c. bishop,
Augustine of
Hippo wrote,
“those who sing
pray twice.” **Music**
has been an
important part of
worship since pre-
Christian days.

The service begins
with the minister
and the people
greeting one
another in the
name of the Lord.

**The Collect for
Purity** was said
quietly by the priest
until the
Reformation made
it a public prayer.

The Collect of the Day

BCP 245

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.**

Please be seated

The First Lesson

Ecclesiasticus 44:1-10, 13-14

Let us now sing the praises of famous men, our ancestors in their generations. The Lord apportioned to them great glory, his majesty from the beginning. There were those who ruled in their kingdoms, and made a name for themselves by their valor; those who gave counsel because they were intelligent; those who spoke in prophetic oracles; those who led the people by their counsels and by their knowledge of the people's lore; they were wise in their words of instruction; those who composed musical tunes, or put verses in writing; rich men endowed with resources, living peacefully in their homes – all these were honored in their generations, and were the pride of their times. Some of them have left behind a name, so that others declare their praise. But of others there is no memory; they have perished as though they had never existed; they have become as though they had never been born, they and their children after them. But these also were godly men, whose righteous deeds have not been forgotten; Their offspring will continue forever, and their glory will never be blotted out. Their bodies are buried in peace, but their name lives on generation after generation.

There are four options for the introit (entrance).
The Kyrie – Lord, have mercy – is often used in Lent, when we join the crowd on Palm Sunday in asking God to save us.
The Trisagion – three times holy – is often used in Advent.
The Gloria is a hymn of praise and has been used since the 11th century.
A hymn of praise may also be sung.

Every major part of the liturgy begins with a conversation as a reminder that **liturgy** literally means “the work of the people.”

The Collect - A custom dating from 5th c. Egyptian monasteries, where the Abbot would “collect” all the intercessions of the monks in one final prayer.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Psalm 149

BCP 807

Read responsively by whole verse

- 1 Hallelujah!
Sing to the LORD a new song; *
sing his praise in the congregation of the faithful.
- 2 **Let Israel rejoice in his Maker; ***
let the children of Zion be joyful in their King.
- 3 Let them praise his Name in the dance; *
let them sing praise to him with timbrel and harp.
- 4 **For the LORD takes pleasure in his people ***
and adorns the poor with victory.
- 5 Let the faithful rejoice in triumph; *
let them be joyful on their beds.
- 6 **Let the praises of God be in their throat ***
and a two-edged sword in their hand;
- 7 To wreak vengeance on the nations *
and punishment on the peoples;
- 8 **To bind their kings in chains ***
and their nobles with links of iron;
- 9 To inflict on them the judgment decreed; *
this is glory for all his faithful people.
Hallelujah!

The Second Lesson

Revelation 7:2-4, 9-17

I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the four angels who had been given power to damage earth and sea, saying, "Do not damage the earth or the sea or the trees, until we have marked the servants of our God with a seal on their foreheads."

And I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the people of Israel.

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and

The **Collects, Lessons, and Proper Prefaces** are set by the **Church Calendar**, which is based on the date of Easter – the 1st Sunday after the 1st full moon after the vernal equinox. From there, Ash Wednesday is fixed 46 days earlier. This, along with the fixed date of Christmas helps set how long the Seasons after Epiphany and Pentecost will last.

Thomas Cranmer, the author of the *1st Book of Common Prayer*, arranged a **lectionary** so the entire Bible would be read on Sundays every seven years.

peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

Hear what the Spirit is saying to God's people.

Thanks be to God.

Please stand, as able

Sequence Hymn

I Sing a Song of the Saints of God

H 293

The Holy Gospel

Matthew 5:1-12

The Holy Gospel + of our Savior Jesus Christ according to Luke.

Glory to you, Lord Christ.

We, along with several other denominations, now use the **Revised Common Lectionary**, which covers only about 25% of the Bible in a three-year period.

The Psalm – used here, the Psalm is known as a Gradual. Written originally as songs, the Psalms were often sung from a step or gradus in the antiphonal way we read them today.

Every Sunday, we hear a lesson from the **Hebrew Bible** (Old Testament), a **Psalm** or **Responsory Canticle**, a lesson from the **Christian Scriptures** (Acts and the Epistles), and a lesson from one of the four **Gospels** – Matthew, Mark, Luke, or John.

Jesus looked up at his disciples and said:

“Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice 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.”

“But woe to you who are rich, for you have received your consolation. 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.

Woe to you when all speak well of you, for that is what their ancestors did to the false prophets. But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.”

The Gospel + of our Savior.
Praise to you, Lord Christ.

The Sermon

Please, be seated

The Rev. Dr. Steve Pankey

The Nicene Creed

Please stand, as able

BCP 358

**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,**

A Sequence

Hymn is often sung after the second lesson. Music, even Psalms being sung, at this point in the service has a checkered past and was eliminated beginning in the first *Book of Common Prayer* in 1549. The 1928 Prayer Book reinstated the possibility for music to be sung here and the 1979 Book broadens the permission.

Christians have done special things for the reading of the **Gospel** since at least the 4th century. We process the Gospel to the middle of the church and we always stand (and people turn to face the book) to recognize the presence of Christ in the Gospel and in our midst.

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 [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.

Prayers of the People *Please stand, as able*

From Hear Our Prayer by John White and Lisa Graves

A list of those for whom we pray is available in the back of the bulletin.

God of Justice and Mercy, let our cries come to you that
your Spirit may enter our lives, transforming us and
empowering us as we say,
Lord in your mercy, hear our prayer.

A **Deacon**, whose ministry is to bring the Church to the world and the world to the Church, proclaims the **Gospel**, literally the Good News, for all to hear.

A **sermon** has been required at the Eucharist since 1549. The intent is to help the congregation deepen their understanding of the Bible through exposition.

The Nicene Creed was developed to settle disagreements on the nature of the **Trinity**. It is said at the **Eucharist** on Sundays and **Major Feasts**.

The tradition of turning to face the altar is a holdover from the colonial era when the **Lord's Prayer** and

Lord, grant every member of your church an opportunity to welcome without reservation those curious about Jesus into the grace of your holy body, the church.
Lord in your mercy, **hear our prayer.**

We pray for our nation and for the civil order, that we may be inspired by your teachings when we discern who to elect as our leaders.
Lord in your mercy, **hear our prayer.**

Give us a deep reverence for your creation and strengthen our commitment to be faithful stewards of its abundance.
Lord in your mercy, **hear our prayer.**

Strengthen our parish and show us how to be loving neighbors so that our presence might be a steadfast symbol of hope and resilience in neighborhood.
Lord in your mercy, **hear our prayer.**

Come alongside all who suffer, give strength where there is weakness, hope where there is despair, and peace where there is turmoil.
Lord in your mercy, **hear our prayer.**

Grant peace to all who have died, welcoming them into your eternal presence and grant also that we may join them when our journey on this earth has ended.
Lord in your mercy, **hear our prayer.**

The Celebrant adds this Collect.

Your presence here is a balm to our souls. Let it also inspire us to leave from here as renewed beacons of your love that we might live in your eternal kingdom in the here and now. All this we ask through Christ, who reign with you and the Holy Spirit, One God, forever and ever. **Amen.**

Confession of Sin

BCP 360

Deacon Let us confess our sins against God and our neighbor.

Creeds were often mounted on the far wall of the church. Churches are often built facing east, so that we can also face the direction of the rising sun and the return of Jesus. Our church doesn't face that way, but we still call it "liturgical east."

The **Filioque**, literally "and the Son" was added in 1014 by the Western Church and is among the causes of the Great Schism of Roman Catholicism and Eastern Orthodoxy.

Since the 2nd c., the People have made prayers after the sermon. All forms of the **Prayers of the People** include prayers for: the Universal Church, its members, and its mission;

Please kneel

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.

Almighty God have mercy on you, forgive + you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Please stand, as able

Celebrant The peace of Christ be always with you.

People **And also with you.**

All greet one another in the name of Christ.

Communion Instructions

Please be seated

Offertory Anthem Gloria (Solemn Mass)

Louis Vierne

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe; cum sancto spiritu in gloria Dei Patris, Amen.

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

A Hymn of Thanksgiving

Standing

H 380

Praise God, from whom all blessings flow;

the Nation and all in authority; the welfare of the world; the concerns of the local community; those who suffer and those in any trouble; and the departed.

A note on posture. Standing is the normal posture of prayer for we have been raised with Christ. Kneeling is the customary posture for prayers of penitence and confession to symbolize our former enslavement to sin and death.

Corporate **confession** of sin was a new concept at the time of the Reformation. It came to be included in the service as a means of preparing the congregation to receive **communion**.

**Praise him, all creatures here below.
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.**

The Holy Communion

**The Great Thanksgiving
Eucharistic Prayer B**

BCP 367

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 our thanks and praise.

It is right and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth ... *here the Celebrant adds a Proper Preface...* 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 Sanctus

Festival Eucharist (See Insert) Craig Phillips

The people remain standing or kneel.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke

A **Deacon**, as the one who proclaims the **Gospel** of grace, is especially suitable to bid the **Confession**. Only a priest or a bishop can pronounce **absolution**.

The kiss of peace got its start as a way to welcome the newly baptized into the community of the faithful. Though we shake hands now, the **Peace** is a part of every communion service as a sign of the reconciliation that we hear about in Matthew 5:23-24.

it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.” +

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: 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 for the remembrance of me.” +

Memorial Acclamation

H S138

Therefore, according to his command, O Father,
We remember Christ’s death,
We proclaim Christ’s resurrection,
We await Christ’s coming in glory.

The Celebrant continues

BCP 369

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being + sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

In the celebration and reception of the **Lord’s Supper**, our minds are drawn away from earthly things; and we ascend to heaven to participate there in Christ

With our hearts raised to the Lord, we now sing with the choir of angels in the worlds recorded by the prophet Isaiah 6.

Eucharist means “thanksgiving.”

There are two authorized texts for **Rite I**, four for **Rite II** (all of which have been rewritten in expansive language), and three in *Enriching our Worship*. There is also the possibility to write your own, with certain restrictions and requirements.

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 Breaking of the Bread

A period of silence is kept.

Celebrant Alleluia. Christ our Passover is sacrificed for us.
People **Therefore let us keep the feast. Alleluia.**

Fraction Anthem Agnus Dei
(See insert) *Festival Eucharist* *Craig Phillips*

Celebrant The gifts of God for the people of God.

Communion is available to all baptized Christians, regardless of denomination. We serve communion at two stations: up at the altar rail and in front of the lectern, and you may go to either station. We have gluten-free wafers available; one arm across your chest will indicate that need to the clergy. To receive the wine, you can dip into or drink from any of the large chalices, or if you would like to dip into a chalice that no one has drunk from, that will be available at the station in front of the lectern on the pedestal. You can request a blessing instead of communion, whether baptized or unbaptized, by crossing both arms across your chest.

Communion Hymns

Let Saints On Earth in Concert Sing
Christ Is Made the Sure Foundation

H 526
H 518

Because they are done in remembrance of the **Last Supper** that Jesus shared with his disciples, the **Eucharistic Prayers** follow the pattern of a traditional Jewish blessing of the meal.

This is the only place where **amen** is written in all capital letters. The intent is that the congregation would respond with a loud voice

Sending Forth the Lay Eucharistic Visitor

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

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

Post Communion Prayer

BCP 365

Standing or kneeling

Let us pray.

Eternal God, you have graciously accepted us as living members of 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 Savior. Amen.

The Blessing +

Please stand, as able

Closing Hymn

Ye Watchers and Ye Holy Ones

H 618

The Dismissal

All Respond

Thanks be to God.

The Postlude

Variation on Sine Nomine

Denis Bédard

The **Lord's Prayer** was added to the Eucharist in 400AD.

Previously, it was a prayer of personal devotion.

In the Roman Catholic tradition, all that is needed to make Eucharist are the **Words of Institution**. In our understanding, the whole prayer is consecratory, therefore it is in the actions of taking, blessing, breaking, and giving, that the elements of bread and wine are made to be the Body and Blood of Jesus.

Called the “**sancta sanctis**” the invitation to communion comes from the liturgy of St. John Chrysostom, “holy things for holy people.”

This is the first *Book of Common Prayer* to include a proper **dismissal**, even though the practice began in the 4th Century. The Deacon sends us out to do the work of ministry for the other 167 hours of the

The altar flowers are given to the glory of God and in memory of Joe Cheek and Bill McKenzie by Harry and Barbara Ford.

Members of the congregation who are unable to attend church due to infirmity have communion brought to them by **Eucharistic Visitors**. The bread and wine they receive comes from the same altar so that they join with us in the act of communion.

We give thanks for having been nourished by the **Eucharist**, as we turn our attention from the work of worship to the work of ministry to which all Christians are called.

Though we have been blessed in receiving the **Eucharist**, the priest or bishop **blesse**s the People as one last word of encouragement.

10 AM Ministers of the Service

- | | |
|-------------------------|--------------------------------------|
| Celebrant/Preacher | The Rev. Dr. Steve Pankey |
| Deacon | The Ven. Kellie Mysinger |
| Lectors | Paula Lyons, John Parker, Deb Stein |
| Intercessor | Larry McCraney |
| Altar Party | Shelley Carter, Nuala Smith |
| | David Kem, Leigh Harper, Mike Harper |
| Organist/Choir Director | C. Kenneth Stein |
| Eucharistic Visitor | Portia Wimp |
| Audio/Visual Team | Rick & Linda Mitchell |
| Bell Ringer | Henry Gilbert |
| Oblationer | David Lee |
| Altar Guild | Carol DeBose, Margie Dotson |
| Ushers | Larry & Becky McCraney, TBD, TBD |
| Shepherd | TBD |
| Lay Pastoral Visitor | Angela Collins |

This Week at Christ Church

Sunday, November 2

Twenty-First Sunday after Pentecost

8:00 AM Holy Eucharist Rite I

9:00 AM Bread of Angels – Conference Room

9:00 AM Brotherhood Breakfast with Stewardship In-Gathering – Moore Hall

9:00 AM Children's Sunday School

9:00 AM Conversation with Scripture – All Saints' Room

9:00 AM Youth Sunday School – EYC Lounge

10:00 AM Holy Eucharist Rite II

11:15 AM Daughters of the King Meeting – Chapel

12:00 PM Weekly submission deadline for next Sunday's bulletin

5:00 PM – 7:00 PM Episcopal Youth Community

5:00 PM Evensong

Monday, November 3

9:00 AM – 12:00 PM Education for Ministry

1:00 PM – 2:00 PM Education for Ministry

7:00 PM – 9:00 PM Narcotics Anonymous – Moore Hall

Tuesday, November 4

10:00 AM Knit and Crochet Ministry

12:00 PM Centering Prayer – Chapel

4:00 PM Yoga – Moore Hall

Wednesday, November 5

7:30 AM Morning Prayer – Conference Room

11:00 AM Wednesday Community Lunch

12:00 PM Healing Eucharist

1:00 PM – 2:00 PM Narcotics Anonymous – Moore Hall

5:30 PM Episcopal Campus Ministry

6:00 PM Bell Choir Practice

7:00 PM Chancel Choir Practice

Thursday, November 6

Church office open by appointment only

Friday, November 7

Church office is closed

Saturday, November 8

10:00 AM – 12:00 PM EYC Rock Climbing

1:00 PM – 2:00 PM Narcotics Anonymous

*Streamed services can be found at facebook.com/cecbg or
https://www.youtube.com/c/CECBG
TO VIEW THE ENTIRE CHURCH CALENDAR, please access our website, cecbg.com.

HAPPY BIRTHDAY!!

11/2 Juliana Gilbert
11/3 Tom Nucklos

11/6 Lizz Satterfield

11/7 Hollie Sowell
11/8 Janet Flora

General Announcements

WOMEN'S SOCIAL is next Tuesday, November 11th at 5:30 PM in Moore Hall. Please bring an appetizer or drink to share. We will be talking about our Christmas party at the December meeting.

SAVE THE DATE CEC will be showering David & Rachel Kem November 23rd following the 10:00 AM service, in anticipation of their bundle of joy coming in January. This is a co-ed shower. More information to come. Here is the link to their registry: <https://www.amazon.com/baby-reg/rachel-kem-january-2026-glasgow/3JYCU69WS0ZJ0>.

FATHER STEVE'S WEDDING TRANSPORTATION If you are interested in taking a bus to this event, please let Vonda know by November 2nd. There will be a cost, just not sure what that will be at this point, need to know how many are interested in participating.

KNIT AND CROCHET MINISTRY Do you knit? Do you crochet? Join us on the first Tuesday of the month at 11:00 AM to make prayer shawls, knit hats for the homeless, or to just knit or crochet your latest project. Questions? Contact Janice Erbach 270-904-1164, kassta@jadegrel.net, Amy Nunn 270-763-3776, amynunn222@gmail.com or Kathy Wise-Leonard 270-779-5595, billkathyleonard@bellsouth.net.

EYC GOES ROCK CLIMBING Join us for a morning of adventure at RedPoint Climbing Center on Saturday, November 8! The cost is \$10 per climber, and pre-registration is required. Register by emailing david@cecbg.com or by scanning the QR code on the flyer in Surface Hall. Come for fun, fellowship, and a friendly challenge on the rock wall!

Worship

LIVESTREAM WORSHIP will continue at 8:00 AM and 10:00 AM on Sunday mornings on Facebook and YouTube.

Learn and Grow

EPISCOPAL YOUTH COMMUNITY (EYC) meets on Sunday evenings from 5:00 PM – 7:00 PM in the EYC Lounge. Junior and senior high youth are invited to join us for a time of faith, fellowship, and fun.

YOUTH SUNDAY SCHOOL meets Sundays at 9:00 AM in the EYC Lounge. Junior and senior high youth are invited to join this weekly discussion as we explore what it means to know, love, and follow Jesus in the Episcopal tradition.

EPISCOPAL CAMPUS MINISTRY (ECM) Meets Wednesdays at 5:30 PM in Moore Hall during the academic year. Students are invited to share in dinner, worship, and community check-ins each week.

CONVERSATIONS WITH SCRIPTURE meets on Sunday mornings at 9:00 AM in the All Saints' Room. All are welcome to participate in this ongoing open discussion, or maybe just listen in.

BREAD OF ANGELS is beginning to read *Inspired, Slaying Giants, Walking on Water, and Loving the Bible Again* by Rachel Held Evans. Evans was an American Christian columnist, blogger, and author, publishing two children's books and five bestselling books for grown-ups. She became a careful and tender progressive Christian, loving the way of Jesus while leaving behind the toxic religion that, in her view, hijacked his name. Tragically, she died on May 4, 2019, from a severe allergic reaction. She was 37 years old.

CENTERING PRAYER is Tuesdays at 12:00 PM. We are meeting in the Chapel. Anyone who is interested is welcome. Any questions, please contact Kathy Wise-Leonard at 270-779-5595 or email billkathyleonard@bellsouth.net or Janice Erbach at 270-904-1164 or email kassta@jadegrel.net.

Radiate

CHURCHES UNITED IN CHRIST HELP MINISTRY is one of the oldest outreach ministries of Christ Church. In partnership with two other downtown Christian churches, we attempt to assist families with their utility bill, emergency prescriptions, gasoline for an out of town doctor appointment, etc. For a long time, the NEED has far exceeded our resources to help. In order to effectively sustain this ministry, we need for members to step up. The Help Ministry at Christ Church currently distributes well over \$1,000 per month to those in need. We only help an individual once every 12 months. Please include a gift to the Help Ministry in your gifts to Christ Church! God Bless!

WEDNESDAY COMMUNITY LUNCH has been serving our community for over 10 years. We are presently serving 100+ sack lunches each Wednesday at 11:00 AM. This needed and rewarding ministry can continue to grow with your support. Your donations are appreciated and can be put in the offering plate with a designation to WCL or may be made online at <https://www.cecbg.com/secure-giving>. We are also encouraging folks to join our team of volunteers to assemble and serve! Contact Mary Cash (marygcash@gmail.com), or Janice Erbach (kassta@jadegrel.net) for more information.

ONLINE GIVING Make a secure contribution online to the current year operating fund and/or other funds. You can make your donations through the church website.

Parish Prayer List

**indicates new*

Parishioners of Christ Church

Judy Adams	Dean Gilbert	Gretchen Niva
Aldis Brunson	Suzanne Hanratty	Leigh Constans Pierce
Melanie Butler	Bob Harrison	Karen Robeson
Judy Buchanan	Nick Heil	Crystal Stiles
Janice Centers	Jennifer Lindsey	Josh Stiles
Vickie Cole	David McKillip	Teddi Taylor
Patrick Craddock	Albert Meier	Carroll Travelsted
Dolores Dodd	Thiago Moo	Lynn Wirth
Pipes Gaines	Paula Morgan	

In Remembrance

*Ana Jane Escarro, *requested by Bruce & Barbara Powell*
Brian Morgan
George Jansen, *cousin of Jenny Morehead*
Donnie Sowell

In Thanksgiving

For our Cloister Community

Military serving overseas known by Christ Church parishioners

Parishioners of Christ Church teaching overseas

Boo Petersen, South Africa
Galen Olmsted, Venezuela

Parishioners of Christ Church in discernment for ordained ministry

Laurie Joyce

Family of Christ Church parishioners

Coy Applegate II, *cousin of Vonda Garringer*
Anastasia Arnold, *daughter of Deb Stein*
Martha Burch, *mother of David Burch*
Jerre Coleman, *son of Ward & Jane Coleman*
Nancy Cook, *cousin of Sue Edwards*
Ron Corn, *brother of Vonda Garringer*
Bethaney Curry, *daughter of Karen Adams*
Dixie Daniel, *sister of Portia Wimp*
Dunny Darnell, *father of Kate Rash*
Walter Derryberry, *father of Pitt Derryberry*
Allen Dodd and family, *son of Dolores Dodd*
Mary Annie Harper, *sister of Mike Harper*
Lily Hedges, *sister of Karen Adams*
Brian King, *uncle of Vonda Garringer*
Ann Lee McAllister, *mother of Cary McAllister*
Jerry McKenzie, *brother-in-law of George Anna McKenzie*
Debbie Morrison, *sister-in-law of Brian Morrison*

Daniel Ohrmundt, *brother-in-law of Laurie Joyce*
Brent Page, *son-in-law of Deb Stein*
Ken Parks, *nephew of John Grider*
Robert Paul, *husband of Shanna Paul*
Joyce Pedigo, *mother of Jenny Morehead*
Doyle Pendleton, *brother of Sue Wilson*
Jonah Powell, *grandson of Kitty Hall*
Becky Scott, *sister of Ken Stein*
Barbara Dillard Smith, *sister of Margie Dotson*
Elizabeth Sothoron, *daughter of Mary & Jeff Cash*
Randy Spencer, *brother-in-law of Dorian Walker*
Mark Spraker, *brother of John Spraker*
Charles Stein, *father of Ken Stein*
James Swick, *son of Cathie Huston*
Kelly Taylor, *daughter-in-law of Teddi Taylor*
Jack and Helen Tyson, *parents of Helen Siewers*

Others known by Christ Church parishioners

Meagan Keown, *requested by Cady Tisdale*
Blake Layne, *requested by John Carbin*
*Anna Patsfall, *requested by Ken Stein*
Chase Pemberton, *requested by Mac Jefferson*

Larry Talley, *requested by Leigh Harper*
The Rev. Michael Vollman, *requested by the Clergy*
Kristen Wheeler, *requested by Deacon Kellie*

Christ Episcopal Church Vestry Members

Class of 2026

Tommy Adams
Jamie Chaffin
Carol DuBose
Sharon Valk

Class of 2027

Margie Dotson
David Kem
Cary McAllister
Brian Morrison

Class of 2028

Neill Caudill
Les Dooley
Sue Edwards
Jimmy Stewart

Clergy & Staff

The Reverend Dr. Steven J. Pankey, *Rector* steve@cecbg.com cell 270-599-4575

The Venerable Kellie Mysinger, *Deacon* kellie@cecbg.com

C. Kenneth Stein, *Director of Music and Organist* ken@cecbg.com

Kate Cline, *Director of Children's Faith Formation* kate@cecbg.com

Vonda Garringer, *Parish Administrator* vonda@cecbg.com

Lisa Janecsek, *Communications* com@cecbg.com

David Kem, *Director of Congregational Development* david@cecbg.com

Church Office Hours

Monday – Wednesday 9:00 AM – 4:30 PM Thursday by appointment only

