



Aids To Devotion



The
Chapel of the Cross
A Reformed Episcopal Church

To the glory of God
and in Thanksgiving for Family and Friends



Welcome!

Welcome to The Chapel of the Cross, a parish of the Reformed Episcopal Church (Anglican Church in North America). We trust you will be able to worship God in the beauty of holiness, meet a few other parishioners, and get an idea of the ministry and education opportunities at The Chapel.

Episcopal /Anglican worship is richly biblical, drawing the worshiper into meditation, prayer, and praise. Generally, we sit to listen, stand to sing, and kneel to pray. **Worship in this parish is styled as “low churchmanship,” which means it aims for the beauty and elegance of simplicity, values the Word of God read, preached, and taught, and utilizes a high degree of trained lay leaders.**

Learning anything worthwhile takes time. We can help you learn faster, but be patient—it is worth it, and God deserves the best and finest attention of our loves!

It is normal to feel uncomfortable in new places, when we are unfamiliar with what other people are doing. Please don't. You have come to God's House, and are welcome. By using your bulletin, and noticing other people, you can likely be aware of what is happening, but please don't worry. We worship God with the best language, music, preaching, and liturgy we can. It may be new to you: there's nothing wrong with simply sitting, listening, and watching. After a dozen services you will already be much more familiar and comfortable. It is worth the wait!

Today, feel free to watch, listen, and pray, knowing that God welcomes you into His house. Should you desire assistance during the Liturgy, or need a hearing assistance device, please ask an usher. To receive parish news, or to request information or a visit, the Welcome Card in front of you can be completed and placed in the offering plate or given to an usher.

The Reformed Episcopal Church



Established in 1873 to preserve the evangelical witness of the historic Anglican church, The Reformed Episcopal Church is a founding jurisdiction of the Anglican Church in North America (ACNA). In a culture that seeks change for the sake of change, it is important to remember that God does not change, and that the Way to God has not changed. Only through Jesus Christ can men ever find hope, peace, forgiveness, and the acceptable way to know and worship God. For 145 years, the Reformed Episcopal Church has remained faithful to the inerrant Word of God, powerfully proclaiming the unchanging Gospel of Jesus Christ and worshipping Him in Spirit and in Truth using the biblical and time-honored Book of Common Prayer. In “keeping the faith once for all delivered to the saints,” The Reformed Episcopal Church is:

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|-------------------|---|
| BIBLICAL | holding a faith and practice governed by the whole, unchanging, infallible and inerrant Word of God. |
| LITURGICAL | reverently worshipping God by using the liturgical forms practiced by the early church, restored in the English Reformation of the 16th century, and preserved in the traditional Anglican Book of Common Prayer of 1662. |
| HISTORIC | holding to the historic doctrines of the Christian faith founded upon the Holy Scriptures and summarized in the Apostles’ and Nicene Creeds. |

Each person needs a place along their spiritual journey where they can know and sense the presence of God and truly worship Him, where they can receive spiritual strength and guidance for the week ahead, and where caring fellow Christians can encourage them along the way.

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PREPARING FOR WORSHIP



Preparing for Worship

Be still and know that I am God.



*The LORD is in his holy temple;
let all the earth keep silence before Him.*



Beauty. Let the peace and beauty of this church, its light, windows, silence, or music, focus your mind on the cross and the Lord God who made you and loves you.

Devotion. Acknowledging the cross (bowing or genuflecting when entering or exiting the pew), reminds us that Jesus reigns from God's Throne. Entering a few minutes early allows one to collect thoughts and be still, preparing the soul to meet with God, through His Holy Spirit. Worshipers often kneel for a moment of prayer and devotion, opening the heart before settling into the pew.

Reverence. Worship involves what we do and say together, as well as what we think or feel in our hearts. In the liturgy the Church together ascends into heaven. Please refrain from conversation with other worshippers once you have entered the doors of God's Throne Room, leaving food or drink (including bottled water) outside. Cell phones and other electronics should be switched to silent or OFF. We dress and behave ourselves for the King of the universe.

Focus on God. Some helpful beginnings for prayer and meditation...

- *These sins: _____ and _____, still bother me. And others I do not yet see or understand. Lord, heal my soul.*
- *I am lonely, sad, busy, afraid, angry, proud, exhausted... Jesus, Son of God, have mercy upon me.*
- *I feel distracted, worried, cold, hurting; I will pray the Psalm for this day.*
- *I am learning to trust God for...*
- *I am concerned for [name], and pray God's mercy upon him/her today.*
- *I am so very thankful for...*
- *The one true God is Father, Son, and Holy Spirit.*
- *God, my Creator, became man, my Redeemer for my salvation; He died and rose again that I might live, and will return to bring His Church into a new heavens and earth.*
- *What is the theme from today's readings and hymns?*
- *After the service, reflect on the homily, lessons, and hymns of the day.*

Receiving Holy Communion

Jesus gave Himself for the life of the world. Eating the heavenly food of the Holy Communion is a sacred rite of total devotion for the spiritual health of Christians, deserving reverent preparation. Our fellow Christians baptized in other branches of Christ's Church, trusting Him, and walking in obedience to His laws, are welcome at His table. Continuing friends are invited to become members, and prepare for the gift and grace of Confirmation.

Before Communion

- Examine your soul for sins, bitterness, pain, and failed obligations.
- Confess and make amends.
- Fast, abstain, or alter your routines some time before service.
- Read, pray, and get sufficient sleep to be alert in church.
- Meditate on the homily and scriptures, to repent truly of your sins, and to receive Christ in renewed faith.

During Communion

- Kneeling at the rail, the right hand is held over the left, making a small throne for the wafer; raise to your mouth.
- Grasp the base of the chalice, and guide it until wine touches your lips. (A separate intinction cup may be available; hold your wafer up high for the server to intinct for you, or down lower to dip it yourself.)
- To receive a blessing only, cross your arms over your chest.
- Return via the side aisle after the person following has received communion.

After Communion

- Join the communion hymns, still kneeling if possible.
- Continue devotion with the psalms or other prayers.
- Thank God for all His gifts, and especially open your soul to receive Jesus, His most precious Gift, into your deepest needs.
- Go forth as nourished children: love God and your neighbor; be kind; give alms; slay your sins; commit your mind and body to God in holiness; and cherish your family and friendships.



The Church is God's Throne Room.

"Bow down as ye draw near."

"Let all the earth keep silence before Him."

"Enter His courts with praise."



Training Children for Worship

1. **It is good for children of any age to be present in the worship service**, but their presence must support the worship, not distract others from making a pleasing offering to God. Thus, they must be trained.
2. **Train children to respond to your quiet voice, eyes, and hand motions.** If children still speak at will, or resist correction, their participation should be limited to times of singing, until they learn to respond.
3. **At-home training and practice.** This training must happen *at home*, rather than at church. Develop hand signals to direct your children, and expect the same behavior during daily “practice times” at home. Children cannot learn “church behavior” with only one or two sessions per week, but can behave in church as they are taught at home. *Daily Family Evening Prayer at the dinner table is best, and blessed!*
4. **Be considerate.** When children speak out of turn, or simply cry, their voices are just as distracting to other worshipers as if an adult did the same thing. When noisy, out of courtesy to other worshipers, please *bring your child to our staffed nursery*, or listen to the service with them in the Parlor or Parish Hall. Avoid multiple re-entries, and do not visit with others in the Parish Hall or Parlor during service. *(At the same time, be assured of grace, love, and consideration from the congregation during your difficult times; they know you have your hands full, and love it that you are here!)*
5. **Anticipate.** Have children use the toilet and get a drink before service.
6. **Teach incrementally.** Teach your child to participate in the service a portion at a time, adding responses as your child is able.
7. **Allow others to help you.** Parenting requires work, and in Baptism we confess that the family is inadequate by itself. Utilize

your child's godparents, or others, to assist you. You must take care of your own soul and find a way for *you* to worship during this often overwhelming season of life. Sometimes parents or friends can “trade out,” so that one parent always represents the family before God in the worship service, and both are able to find some consistent time to nourish their souls in corporate worship.

8. **Be patient; it takes time!** Do not rush, but also do not let your child develop without learning to respond to you, learning to worship through the entire service. *When discouraged, remember that good parenting requires consistency far more than enthusiasm; you can do it!*
9. **Remember the basics:** A) God calls us into His presence, teaching us how to respond to Him. B) Parents represent God to their children. The way you teach (or allow) your children to *respond* to you directly shapes their relationship with God. C) Say what you mean, and mean what you say.

Taking Children to the Holy Communion

During the English Reformation, the Church sought to restore the early Church's communion of baptized children. God expects parents to train their children to worship Him—learning when to speak, when to be silent, and how to eat and to drink in faith.

The Holy Supper requires preparation and readiness for a worthy reception of the sacrament, *considering the dignity of that holy mystery*. Not all Reformed Episcopal parishes, nor all families, practice paedo-communion. The Chapel seeks to help all parents cultivate in their children godly dignity for the holy mysteries, as they train them in the Faith to be faithful disciples of Jesus Christ.

Traditional Options for Anglican Parents:

1. Teach younger baptized children to receive Christ fruitfully in the Sacrament, appropriate to age and ability.
2. Wait to receive communion until after Confirmation (assumed by the 1928 BCP).

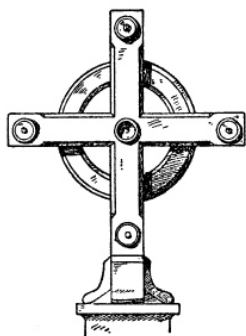
To lend dignity to the holy mysteries, parish practice is for parents to train Kindergarten age and younger children who will commune to: 1) hold the wafer for intinction, 2) receive bread only, or 3) receive from the chalice bearer's spoon. Plan and practice in advance.

Either way, parents should train children to value reverence, to practice examination and confession, to rejoice in God's blessing given by the priest, and to anticipate Confirmation. Parents should first request instruction from the clergy, thus shaping children to receive the sacrament profitably. They will also learn how to signal servers and to guide their children.

Parents are reminded to utilize godparents and/or the nursery as needed. Balancing the responsibility to train children with the need to nourish their own souls and to maintain proper respect for the sanctuary can be a great challenge! The parish thanks God for the gift of children, prays for them, and supports their parents in their holy calling to raise up a new and faithful generation. Please ask for help when needed!

Taking Care of Your Soul

Just as bodies need proper nutrition and care for its health, so do souls. Sins alienate the soul not only from God, but also from those



around us, from creation, and even from our own very selves. Biblical psychology describes us as embodied souls, and Spirit filled bodies—made alive in fact by God's Holy Spirit. You *are* a soul—in the flesh!

God made us for Himself, and thus we are never complete or healthy when unreconciled with Him, or distant from Him. Healthy human beings seek God, and know that He is the source of life as well as the center of the universe. Yet to seek God, we need His grace, for we are spiritually dead without Him. Spirituality is a dialogue. Man has never been able to find or to understand God on his own, but God seeks man. God entered history to save His creation. The story of this salvation is called the Gospel.

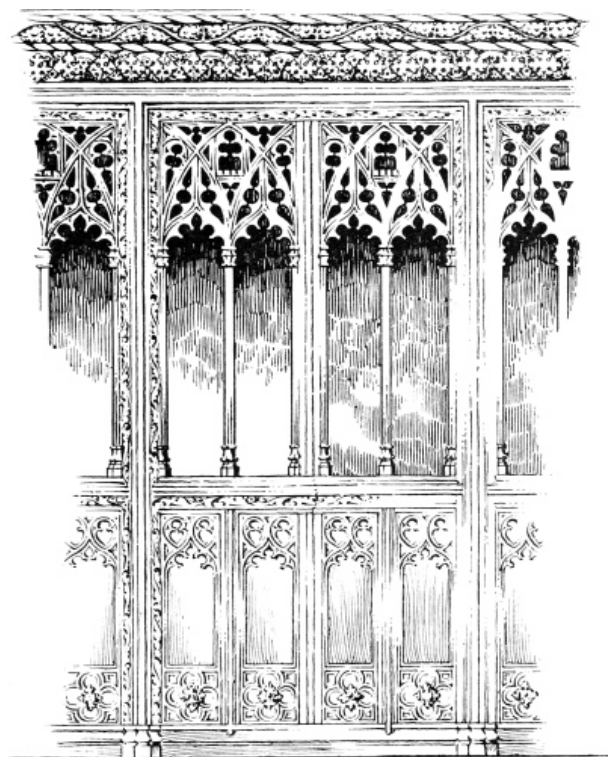
Christian Faith is both believed and practiced. It involves what you believe as well as what you do. Religious ceremony and private prayer both play a role in Christian Life. Christian ministers can direct you in your relationship with God, and help you find God's peace. Learning the liturgy, so you can talk to God with His own words, takes time and heals the soul. Reading the Bible daily fills the mind with God's truth. Each of the above should be done in community, amongst leaders and friends, lest individuals get carried away with their isolated ideas and applications.

A healthy soul learns to give back: we call this ministry. Church members are encouraged to help serve in at least one or two ministries of the parish, being of help to someone else. It is also where we often find deep and fulfilling friendships. The spiritual disciplines revolve around self-control and direction with money, time, and interests. Christians set aside one tenth of their income

for God, arrange their calendars around the Church's life of prayer, and direct their interests and abilities for the good of the community and the world. The three traditional disciplines of Prayer, Fasting, and Almsgiving assist us in these.

Christians pray. They pray together in the liturgy, with their families and friends, and privately on their own. Seven times (Psalm 119:164) is a norm that fits most daily lives: Morning, Noon, and Evening prayer; upon rising and retiring from bed; and with meals. Ask the minister for a good way to begin. A simple rule of thumb for spiritual health is *a)* daily prayer, *b)* frequent communion, and *c)* private devotion.

ABOUT THE CHURCH



A Morning Prayer Parish

The Chapel describes itself as a *Morning Prayer Parish in the low-church Episcopal tradition*. What does this mean?

1. Main Sunday services are usually *Morning Prayer*.
2. Buildings, services, and vestments evoke the beauty of *Simplicity*.
3. Many church members serve and lead in *Lay Ministry*.

1. Morning Prayer

- Daily Morning Prayer is sometimes called “The Service of the Word,” and until the late 20th century was offered on all Sundays in Episcopal churches. Once per month it was followed by Holy Communion. This custom was swept away by the “parish communion movement,” which replaced Morning Prayer with Holy Communion. Parishes which resisted this became known as “Morning Prayer” parishes.
- However, the intent of the Church of England as it restored more ancient practices at the time of the Reformation, was not to offer one service OR the other, but rather both, as is evident in the rubrics of the traditional Book of Common Prayer. The Chapel of the Cross maintains the Morning Prayer tradition as good and healthy—rich in the Word of God read, preached, prayed, and sung. Additionally, reaching back to the Great Tradition through the English Reformation, The Chapel includes Holy Communion each Sunday and Feast Day, as is encouraged by all the historic Prayer Books. Churchmen learn that Daily Morning and Evening Prayer prepare the soul for its next communion, regardless of when that comes.

2. Simplicity

- God’s Temple and Tabernacle in the Old Testament, and the New Jerusalem in the Book of the Revelation, are ornate, glorious, and wonderful—evoking awe and inspiring fear and

love of God in the faithful. Church buildings, art, liturgies, and vestments are glorious, within appropriate limits.

- The sense of simplicity varies for persons, temperaments, and cultures. Some reject formal liturgies, and are drawn toward experiences that are more casual, personable, and emotionally accessible. While this is presently called “low-churchmanship,” it is not the desire of The Chapel of the Cross. Rather than dividing the lines of churchmanship between “smells and bells,” and “jeans and guitars,” The Chapel finds beauty in simple reverence, dignified movement, chaste architecture, and a limited expression of the Church’s visual art and iconography.

3. Lay Ministry

- The historic three-fold orders of ordained ministry, Bishop, Priest, and Deacon, offer the sacraments, prayers, and teaching of the Church. Episcopal parishes elect vestries for the care of property and funds.
- Lay members are trained to serve the altar and in the liturgy, and are appointed to lead ministry teams for parish life and evangelistic outreach. At The Chapel, “low-church” does not stand for *casual*, but rather for *committed*—trained and reverent girls and boys, and women and men, serve God in His Church and exercise responsibility for ministry, under the direction of their clergy.

In C.S. Lewis’ *The Screwtape Letters*, the senior devil counsels to distract the believer with concerns about churchmanship, for it is sure to distract the believer from persevering in the faith, quickly destroying his newfound happiness in his parish. Anglicans have adopted a wonderful rule of thumb when it comes to getting along together in a parish on matters of churchmanship: *all may, some do, none must*.

Why We Do What We Do

Whether our services are familiar or unfamiliar to you, it is important to understand why we worship the way we do. If new, you might find yourself saying, “Why do they do this?” Even if you are accustomed to the services, you might ask from time to time, “Why do we do this? Are we simply following some dead, musty, old tradition of man?” Absolutely not.

The purpose of this pamphlet is to show that the worship of Chapel of the Cross is Biblical and certainly not a tradition of man apart from Holy Scripture. On the face of it, our worship book, called the *Book of Common Prayer* (BCP), is 70% Scripture, and 20% paraphrase of Scripture. The remaining 10% is based directly on the Bible.

The services are really nothing more than organized prayer on the basis of Scripture. In fact, the very structure of the services, as we shall see, follows the pattern of worship in the Bible. Our worship seeks to conform to Biblical worship scenes: those in heaven as well as on earth. What happens on those occasions has been a model for the worship at Chapel of the Cross and the Christian Church over the ages. Thus, the worship is Biblical, though you may be unaccustomed to seeing some of the Scriptural principles put into practice.



Taken from the introduction to the booklet Why We Do What We Do, by the Rt. Rev'd Ray R. Sutton. This booklet, which may be found in the Parish Book Nook, should deepen your understanding of Biblical worship. In it, he anticipates some common questions, particularly ones that form the foundation for why we worship the way we do. In the booklet, Bp. Sutton addressess the following questions:

- Why do we come for worship?
- Why is your worship so formal?
- Why is the pulpit off to the side?
- Why do ministers wear special clothing?
- Why do you sit, kneel, and stand in worship?
- Why various symbols such as candles and the cross?
- Why do we read prayers and repeat so much?
- Why do you observe the Church calendar?
- Why do you sing chants, psalms, and traditional music?
- What is the order of the services?

About the Windows

The Chapel windows, designed and built over the course of thirty years by Lyn Hovey Studios, are among the finest in Dallas. Stained Glass shapes God's light, translating it gracefully into a story of faith as it floods the sanctuary. Like a book, the windows can be read. A large oval illuminates the central event, whose motif is supported by smaller circles above and below. A symbol at the very top, unique to each window, connects each to the Church's theological heritage.

Four series of windows illustrate the foundational truths which shape the parish: The Gospel, the Sacraments, the Reformation, and the Law of God. Each series has its own set of border flowers, chosen for symbolic meaning, and each window is dedicated to parishioners who have passed on to glory. Together, they share a rich narrative, offer the finest craftsmanship, and invite the soul to a deeper contemplation of God and His Holy Word.

The Gospel Windows

The Four Gospel windows gracing the north side of the church are the largest and dominant series. The **Resurrection Window**, located behind the choir, portrays the angels addressing the women at the empty tomb on Easter morning. Mary Magdalene's figure is partly outside the oval, combining heaven and earth. Christ is seen above as the *Agnus Dei* and is below represented by a rising phoenix; the simplest cross quietly adorns the top.

Moving right, notice the palm branches and spear above the hill of Golgotha in the **Atonement Window**. The crown of thorns below reminds the worshiper both of our Lord's eternal glory and of His mortal agony and humiliation. In the central oval, Jesus is taken down from the cross, His feet extending outside the panel on one side, and St. Mary on the other.

The **Nativity Window** speaks of the mystery and beauty of our Lord's incarnation. The Star of David at the top subtly reminds of our Lord's royal descent as the true King of Israel. The incarnation begins with the Angel Gabriel's Annunciation to the Virgin Mary,



and His name in Greek at the bottom. The central panel is a tender icon of the holy family, with St. Joseph watching in fatherly care over St. Mary as the Holy Mother of our Lord and God, beside the manger from which the whole world will be given the Bread of Life.

The **Trinity Window** symbolizes the Holy Trinity, with the Father's hand above and the Holy Spirit's flame beneath our Lord on the Mount of Olives, while He entrusts His disciples with the Great Commission before ascending into the incense laden glory-cloud of purple hues above Him.

The Sacramental Windows

Two windows in the rear of the nave describe the two sacraments given to the Church directly by our Lord for our salvation (thus known as the *dominical* or *Gospel* sacraments). The border flowers in this series are white irises and lilies, signifying the new and heavenly life enjoyed by those in Christ. The cross atop the **Communion Window** is the one traditionally used for the front cover of the



Book of Common Prayer. The ovals above and below show the wine and host coming from grapes and wheat, and then given by Jesus to His disciples at the final Passover meal as His own Body and Blood, becoming the first eucharist of the Church.

On the other side of the door, and to the right of the baptistery is the **Baptismal Window**. Holy Baptism is the entrance into the church, which explains why baptistries are most commonly placed by the door, in the rear of the nave, known as the “porch of the catechumens.” Above, the Holy Spirit in the form of a dove anoints the waters of the baptistery, while below water flows from a baptismal cockleshell, usually made of gold or silver. In the center, our Lord holds and blesses the children brought to Him by their mothers.



The **All Saints Window** over the door is made on a smaller scale, allowing a great number of persons to be shown. The saints on earth and the saints in heaven are gathered around the Lamb of God as He presides over the altar, joining both heaven and the parish. The window is inspired by Revelation 4 and 5, and the children’s hymn “I sing a song of the saints of God.” On the altar are scroll and chalice—symbolizing Word and Sacrament in the Marriage Feast of the Lamb—and the Celtic symbol of the Holy Trinity. In heaven, the archangels Gabriel and Michael, God’s messenger and warrior, are flanked by the Bible characters King David with his harp, Ruth holding her sheave of barley, Moses and the Ten Commandments, and Queen Esther in Gentile Persian glory. The twenty-four elders

and the hosts of heaven emerge from the shekinah glory of heaven, made with actual gold baked into multiple layers of glass. On earth is the church militant, the men and women, boys and girls, strong and weak, clergy and laity.

The Reformation

More properly called the **English (or Oxford) Martyrs Window**, this window honors five Englishmen who gave their lives to the cause of reforming the Church's prayer, liturgy, and piety according to Holy Scripture as the ultimate authority of Jesus on earth. While *John Wycliffe* was not martyred, his bones were later exhumed and burned with his writings. *William Tyndale's* translations of much of the Bible influenced all later translations, especially the King James Authorized Version in 1611. His Bible was illegal in England, and he was martyred in Antwerp,



Belgium. The lower three men are the Oxford Martyrs. *Bishops Ridley, Latimer, and Cranmer*, burned at the stake in 1555 and 1556. Above all is the open Scriptures, the final standard of faith and practice. Directly over the men are Archbishop Cranmer's pen and his hand, which suffered first for his recantations, and below burns the candle of the Reformation, memorialized by the quote of Latimer to Ridley during their execution. The window causes the viewer to give thanks to God for the Holy Scriptures in our own language and for the godly Bishops of our Anglican branch of Christ's Church, both catholic and reformed.

The Law of God

Two smaller windows in the Oliver narthex remind the worshiper, both entering and leaving, of God's Law, the Ten Commandments. The Christian confesses as one who has offended against God's holy laws and has *followed too much the devices and desires of our own hearts* and sinful affections. God forgives his penitent faithful, and then sends them back out into the world to walk in His holy ways.

Together, the windows represent Jesus' summary of the Law to love God above all, and our neighbor as ourselves. In the first, Moses stands with the Decalogue in hand before the burning bush, from which God first called him to deliver Israel from Egypt. The first table of the Law directs all men to worship the one true God of the Bible, and to "love Him with your heart, soul, mind, and strength." Jesus' parable of the Good Samaritan symbolizes the second table of the Law in its summary to "love your neighbor as yourself."



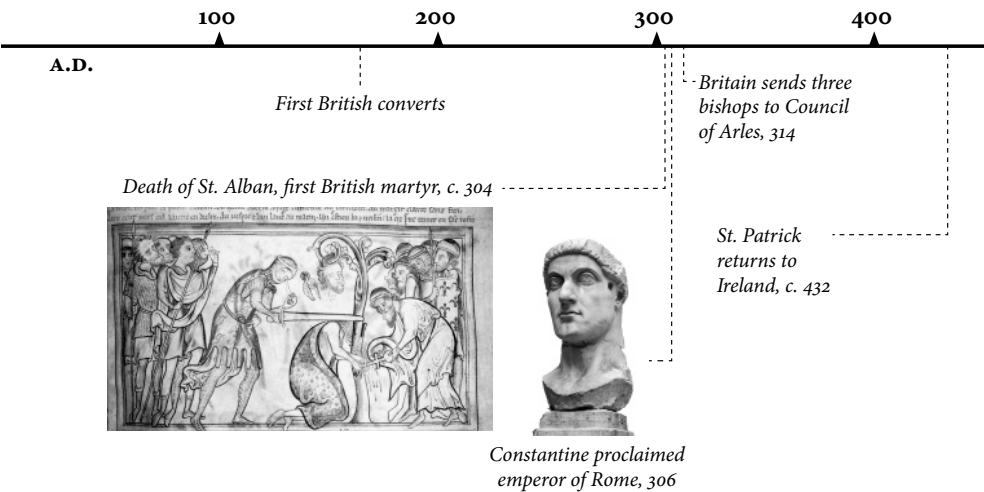
History

What is the Anglican Church?

In the first century, about the time that St. Paul was writing his epistles, missionaries brought the Christian faith to Britain. The British (or Celtic) Church founded by these missionaries of the Apostolic era was an integral part of the ancient and undivided Church of Jesus Christ our Lord.

After the Angles and Saxons migrated to Britain, claiming it as *Angle-land*, missionaries from the native British Church and the Roman Church (which arrived with St. Augustine in A.D. 597) worked to evangelize the new inhabitants. These efforts were unified at the Synod of Whitby in A.D. 664, so that in the 7th century of her life and work, the *Anglican* or *English Church* associated herself with the Church on the continent for the sake of Christian unity.

Towards the end of the Middle Ages, after erroneous teachings and practices had crept into the life of the Christian Church, it became clear that the Church needed reforming—restoration to the faith and doctrine taught in the Bible and by the ancient Fathers who had succeeded Christ’s Apostles as leaders in the Church. From the



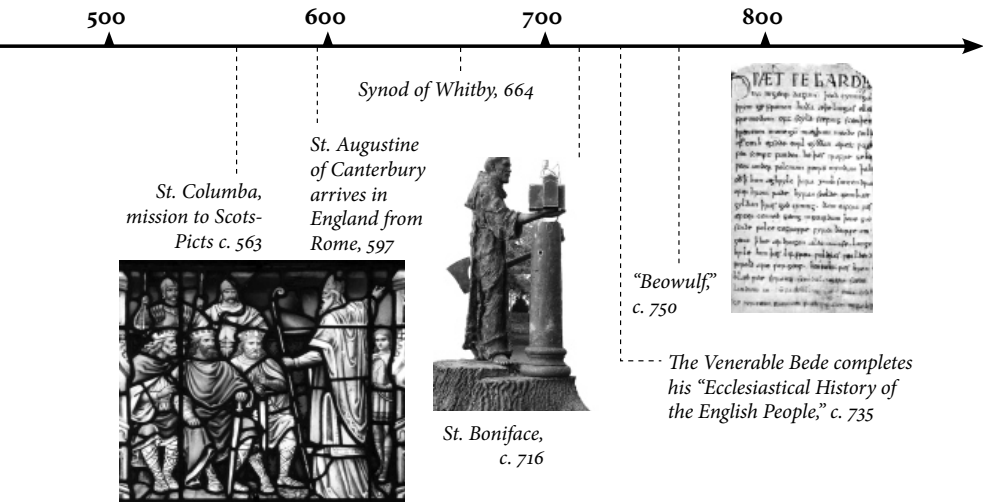
1520s, Anglican reformers took on the dangerous task of restoring the Church of England to a completely Biblical faith and practice. Men like Tyndale, Cranmer, Latimer, and Ridley (all of whom were burned at the stake) seized the opportunity of Henry VIII’s dynastic and political problems to lay the foundation for the reformation of the English church over the next 100 years. Their principles were a return to Biblical doctrine and the unified teaching and practice of the undivided Church of the first ten centuries. They did not seek division or discord within the Church, but were firm in their resolve to separate from Rome’s errors and tyranny. They claimed only their ancient, scriptural right to a free fellowship of scriptural truth within the one Body of Jesus Christ.

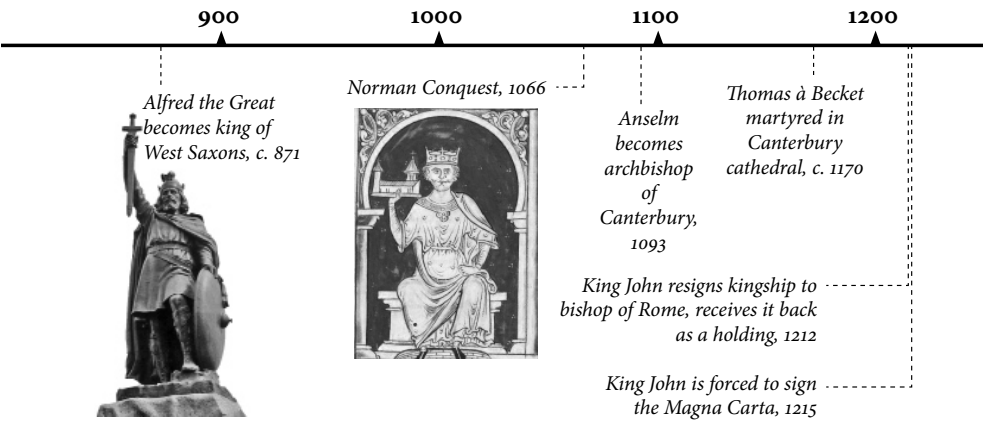
What is the Episcopal Church?

The faith that Anglican missionaries brought to the New World in the 16th century was both “catholic” and “reformed.”

It was **catholic** because it was the faith of the Bible universally held by faithful Christians in all times and places since the time of the Apostles.

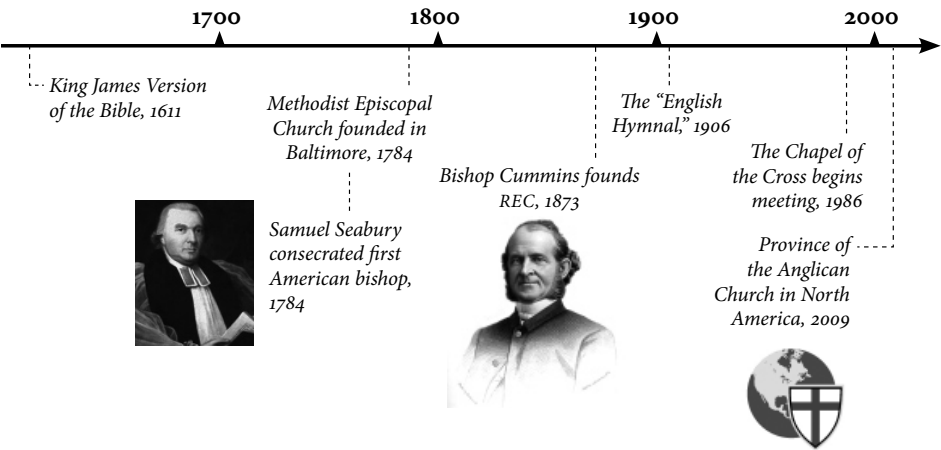
It was **reformed** because it embraced the labors of the English reformers who restored to the Church the practice that gave

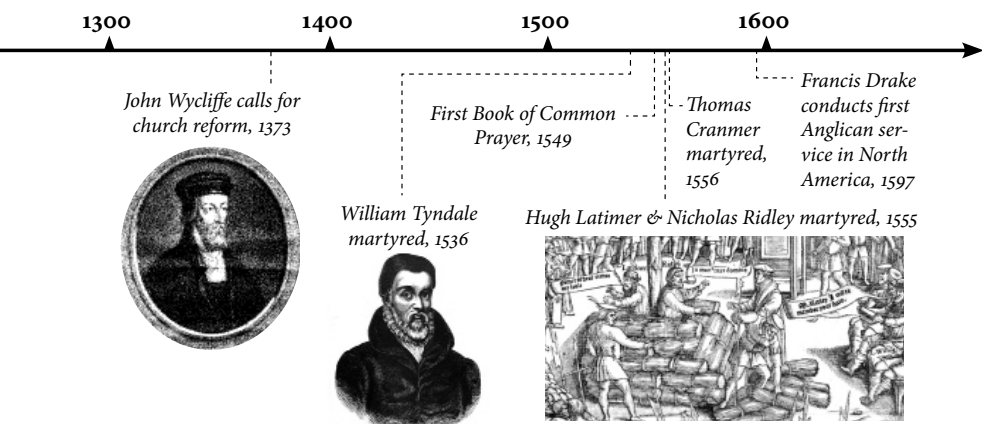




structure to her life and worship from the beginning, all of which was scrutinized by godly men in the light of the Holy Scriptures.

The Anglicans also brought with them a form of church government that involved every member in a representative order. It was in these representative bodies that many Americans learned the lessons of self-government, including George Washington, Patrick Henry, James Madison, and others. After the War for Independence, the Anglican Church became known in America as the Episcopal Church (meaning having bishops as chief pastors).





What is the Reformed Episcopal Church?

In the mid 1800s, the thoughtless modernism and centralization of power that have spoiled so much of American life began to have their effect on America's churches, including the Episcopal Church. Old freedoms in Christ began to disappear before a wave of uncharitable bureaucracy.

But what to do? The ancient and traditional faith was good and not to be rejected; but the human institution began to err grievously. Following the example of their forebears in faith, a number of Episcopalians led by Bishop George David Cummins founded the Reformed Episcopal Church in 1873 that they might maintain the traditional Anglican life, worship and heritage given to them by their forefathers.

In recent years, many traditional Episcopalians have been literally swept out of the former Church by the turmoil of liturgical innovation and progressive unfaithfulness in recent decades. Like the Reformed Episcopalians of the past, many Episcopalians in our day have sought to preserve the Anglican heritage. Their various efforts and organizations have become known as the "continuing church."

These efforts came to a head in the Global Anglican Future Conference (GAFCON) in 2008. This conference not only confirmed

orthodox, historical Anglicanism, and broke communion with those branches of the Anglican church that have walked apart from orthodox Christianity in doctrine or practice, but also called for the formation of a new province of the Anglican Communion. As a founding jurisdiction of this new province—the Anglican Church in North America (ACNA), which was formed in 2009—the REC, with the worldwide Anglican Church, continues to stand firm for the historic, orthodox faith which was *once for all delivered to the saints* (St. Jude 1:3).

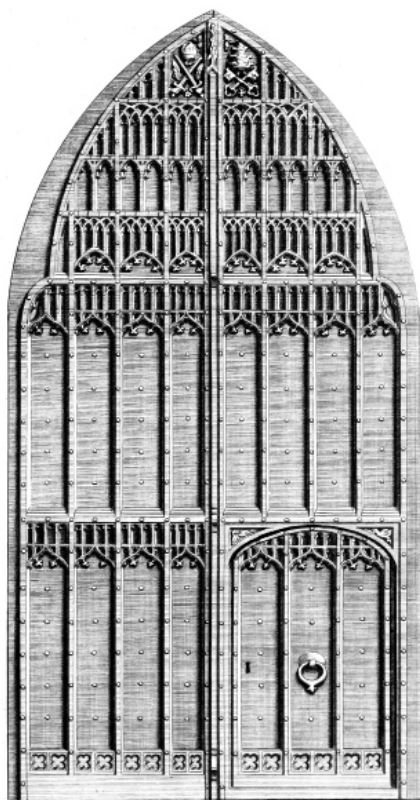
History of The Chapel of the Cross

God first raised up The Chapel of the Cross in 1986 as the dedicated effort of traditional Episcopalians in the Diocese of Dallas to preserve the life, liturgy, and churchmanship of its mother parish, the Church of the Incarnation. Soon thereafter the parish purchased its current property from the Highland Park Church of Christ, and began a multi-year renovation into a beautiful, reverent, and welcoming urban oasis, dedicated to God's Kingdom on earth.

Eventually, The Chapel joined The Reformed Episcopal Church, and has become one of its more active parishes—in missions, church-planting, and catechesis. Over the years The Saint Timothy School was added as a classical parish day school, furthering daily life and worship, and serving like-minded Dallas families. The splendid Moeller organ, acquired from St. Andrews, Fort Worth, was rebuilt and expanded in 2016, when the quietly glorious series of stained glass windows was also completed.

The Chapel of the Cross continues to develop its place in Dallas as a faithful, active, and orthodox “Prayer Book Parish,” choosing to reach deeply into its rapidly changing neighborhood, as well as into the life of each and every person seeking to be transformed by God's redemptive love in the saving Gospel of Jesus Christ.

MEMBERSHIP



Becoming a Christian

A guide for those interested in learning more about the Christian Faith and Life.

NEW LIFE

The Christian Life is about new life—new life in Jesus Christ. Whether you’re searching for faith coming from a secular, non-religious, or atheist background, or simply feeling the need to leave behind old patterns or faults—Jesus desires for you to live new life in His Name. In fact, He died a painful death for this purpose—so that His life could become our life. But what does this look like? Three words are operative here:

‣ Repent ‣ Believe ‣ Be Baptized

All three of these things are necessary for embracing new life in Jesus, so that we can be healed and forgiven by Him, follow Him, become like Him, and live with Him in the new Heaven and Earth.

REPENT

Repentance is nothing more and nothing less than turning away from sin and toward God. To sin is to “miss the mark.” To repent is to turn around, to renounce Satan and all his works, to renounce the glory of the world and all sinful desires, and turn to God for help. No one repents of sin by his own strength. It comes by God’s initiative and grace. Grace is God’s gift to us which enables us to live in holiness. Grace is completely free and yet very costly. To live in grace is a very difficult thing, but the price of it has already been paid.

Repentance in the Scriptures is summed up in the story of the Prodigal Son (St. Luke 15:11–32). Look it up and read it.

It’s about a son who renounces his own father, and runs out into the world at full speed—embracing every kind of evil. When he “comes to himself,” he realizes that the life he left was much better

than his life of sin, that even a servant in his father's house had a better life than he. So, he returns to the father.

He is met by a father who is already waiting for him, who puts shoes on his feet and a ring on his finger, who holds a feast for him. We see that it is the father's gift which restores his son, but the son still had to return of his own will.

Repentance in the end looks like obedience, specifically to the Ten Commandments, found in Exodus 20:

1. Have no other gods but the Lord
2. Have no idols
3. Do not take the Lord's name in vain
4. Keep the Sabbath day holy
5. Honor your father and mother
6. Do not murder
7. Do not commit adultery
8. Do not steal
9. Do not bear false witness
10. Do not covet

BELIEVE

A wonderful bishop in the Church, whose name was Anselm, had a motto. It was "faith seeking understanding." Many people think that they must first understand in order to believe or have faith. Not so!

To have faith is to put your mind into God's hands so that He can teach you the truth.

Understanding will come later, but it starts in this simple beginning of asking God to open your eyes, to take your mind, and to teach you.

The basics of Christian believing include belief in the God who created the world, in Jesus Christ His Son, who was born in human flesh, who was crucified for our sins, who rose from the dead, and who rules the world through His Holy Spirit. This is summed up in the Apostles' Creed, a statement which has been in use for 1,600 years:

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

BE BAPTIZED

Baptism is God's means of cleansing people from sin, giving them the gift of the Holy Spirit, and making them members of His Body the Church. You might have been baptized as a child or infant. God has given you the gift of His Holy Spirit. He lives in you. You simply need to reawaken and rekindle that gift. Regular attendance at church will go a long way. Regular confession of your sins will as well.

If you haven't been baptized, now is your opportunity!

So that you can embrace the new life which Baptism imparts, it is best to undergo a period of intense teaching and instruction. From the earliest days, the Church has called this *Catechesis*. In Catechesis you'll be instructed in what Christians believe, how they practice, how they pray, and how they worship God. You'll also have the opportunity to ask questions. You can also be assigned a sponsor—a mature Christian who can help you along the way.

If you were baptized as a child or infant, this process is open to you as well.

Begin praying this prayer daily:

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.

ST. MATTHEW 6:9–13

Fr. Lee Nelson



CATECHESIS – EVERY SUNDAY AT 9:25 A.M.

Anyone Can Come

No matter where you are, or what you believe, Catechesis is open to you. Catechesis is like our “front porch.” You can spend time here, build relationships, learn, ask questions—all before becoming a Christian, or a member of our church.

Becoming a Churchman

“Stalwart Churchman” is one of the more wonderful epithets that can be written of a faithful Anglican Christian. Referring not to bequests, it rather describes a life. A life which always followed Jesus—as Head of His Body, and Bridegroom of the Church.

There are other Christian churches in the world, and numerous ancient and good traditions. But they cannot all be followed. A churchman follows Jesus and worships God within the pathway of his community, adapting himself to it. Worship and parish life are not conflated with other, wonderful parts or branches of Christ’s Church.

- **Churchmen listen.** While praying, we attempt to speak with the one voice and mind of Jesus. The volume, cadence, and pauses are initiated by the minister at the altar. Others listen and follow. The art of listening for one another and adjusting our own selves as a matter of churchmanship is actual training for love.
- **A churchman lives sacramentally.** Christian life begins with Holy Baptism and is sustained through the Holy Communion. Weddings, funerals, baptisms, confirmations are not less important than receiving the sacrament as often as one can. Because all the world belongs to God, the trades, the environment, business, law, politics, and the home life are all treasured as responsible to God, and under His blessing. The family, the body, and one’s time all have meaning.
- **A churchman serves within the order of the church.** Rather than seeking pre-eminence, he or she finds places of need, avoids acting independently, and protects the ministry of the church. He or she attempts to keep hours of prayer.
- **A churchman remembers those who have passed.** He or she offers memorial gifts when other members pass, so that the communion of saints will better be remembered on earth, and around the parish in particular. A churchman plans for

the future, beyond his own generation, and makes provision.
(See BCP p. 320.)

- **A churchman learns the distinctive traits of his or her own tradition**, and resists the desire to alter it into another form of church polity, liturgy, or spirituality more suitable to current feeling. He learns to trust holy Mother Church through the wisdom of the ages. Primary spiritual development and guidance is sought within these disciplines.

Anglican churchmen pursue the Benedictine vows of Stability, Obedience, and Change; they live by the ethics of Holy Scripture; they prepare for their own burial within the order of the church.

What the Church Expects of Her Members

1. They will worship God in His Church every Sunday and every major Holy Day, unless prevented by serious illness or other grave cause.
2. They will observe the feasts and fasts of the Church Calendar and will receive the Holy Communion frequently, including at the three great Christian Holy Days—Christmas, Easter, and Whitsunday.
3. They will say their prayers daily, in the morning and evening, and grace at meals.
4. They will take an active part, whenever possible, in the activities and organizations of the local parish; and support the parish and diocese and respond to all reasonable appeals of the Church on special occasions. They will see that their children are baptized in the local parish church on the nearest possible Sunday or Holy Day after birth; they will instruct the children in the doctrine, discipline, and worship of the Church; and they will see that the children are brought to the Bishop to be confirmed by him when they reach years of discretion.
5. They will have their marriage solemnized in the proper seasons, by a priest of the Church, not only by a civil magistrate or the like.
6. They will own and use the *Book of Common Prayer*.
7. They will ask the rector of the parish for a letter of transfer-of-membership when they move to another parish to take up permanent residence, and will acquaint the rector and treasurer of the new parish of their presence and address.
8. They will “whilst they are in health, make Wills arranging for the disposal of their temporal goods, and, when of ability, leave bequests for religious and charitable uses.”

9. Above all, they will perform their duties toward God and their neighbour:

My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him: To honour his holy Name and his Word: And to serve him truly all the days of my life.

My duty towards my Neighbour is to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and my mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get my own living: And to do my duty in that state of life unto which it shall please God to call me.

Authority for the foregoing requirements will be found in the following sources:
1928 BCP; PECUSA Canons [Cf. REC Canons]

- ¶1 *Prayer Book*, p. 291; Canon 19 [39].
- ¶2 *Prayer Book*, pp. l–li, 293, Canon 16(3) [37].
- ¶3 *Prayer Book*, pp. 3ff., 21ff., 587ff., & 600.
- ¶4 *Prayer Book*, p. 291.
- ¶5 *Prayer Book*, pp. 273, 295, & 303.
- ¶6 *Prayer Book*, p. 300, Canons 16–18 [34, 37].
- ¶7 *Prayer Book*, p. iv.
- ¶8 Canon 16(4-a) [35].
- ¶9 *Prayer Book*, p. 320.
- ¶10 *Prayer Book*, pp. 579–580.

via “*The Anglican Digest*,” Eureka Springs, AR. First published by TAD Reprint No. 4 (1950?). (reprint from *The Anglican Digest*)

Gifts and Offerings

As the Lord taught Israel in the liturgy of the Tabernacle and brought them into the Holy Land, the first fruits of produce were to be offered to Him in worship, signifying that all possessions and increase come from God's blessing. Christians continue to offer a tithe (10%) of their income to God in worship. When all members tithe, the parish and greater Church operate smoothly, and can pursue the Great Commission of the Kingdom of God.

The offertory is about more than collecting money, however. In ancient times the bread, wine, and water of the eucharist would be presented to God at the altar, along with the financial gifts. Together they represent that we, the worshipers, are offering our whole selves to God in the Holy Communion. The elevation of the offering plate evokes memories of sacrifices presented to the Lord in the Temple. We offer ourselves and the fruit of our labors to the Lord Who gave Himself upon the cross for us and our salvation.

Tithing is a spiritual discipline, which not only honors God but also teaches trust in God. Giving back first can be difficult when so many other pressing needs, especially for those with families, clamor for immediate attention. Christians also practice further wisdom of Scripture by saving another percentage after their tithe. God blesses those who learn these disciplines, and He loves a cheerful giver.

Visitors may bring an offering to God, but guests of the parish are not expected to do so. Gifts can also be made online at www.TheChapeloftheCross.com; a note of your intention may be placed in the offering plate to be blessed by the priest in the service.

Members are encouraged to leave bequests to further and sustain God's Kingdom on earth. Planned Giving through other means can also be arranged through the Stewardship, Gifts, and Memorials Team.

ADDITIONAL PRAYERS



Prayers for Devotional Use

A DEVOTION TO PREPARE FOR CONFIRMATION (OR BAPTISM)

*Derived from a devotional prepared by the Most Rev'd Ray R.
Sutton*

Sit and read the following Scripture:

And as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, *Jesus, thou son of David, have mercy on me.* And many charged him that he should hold his peace: but he cried the more a great deal, *Thou son of David, have mercy on me.* And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, *Be of good comfort, rise; he calleth thee.* And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, *What wilt thou that I should do unto thee?* The blind man said unto him, *Lord, that I might receive my sight.* And Jesus said unto him, *Go thy way; thy faith hath made thee whole.* And immediately he received his sight, and followed Jesus in the way.

ST. MARK 10:46–52

Take a few minutes to quietly meditate and think about this passage. As you think, answer the following questions quietly to yourself:

- Have I ever talked to Jesus the way this man did and simply asked God to have mercy on me?
- Do I believe in my heart that Jesus is my Savior and Lord who died for my sins?
- Have I actually asked the Holy Spirit to bring Jesus into my heart and life?
- Have I given my whole life to Him?

ST. PATRICK'S BREASTPLATE, THE LORICA

A Baptismal Prayer

I bind unto myself today
The strong Name of the Trinity,
By invocation of the same,
The Three in One and One in Three.

I bind this today to me forever
By power of faith, Christ's incarnation;
His baptism in Jordan river,
His death on Cross for my salvation;
His bursting from the spicèd tomb,
His riding up the heavenly way,
His coming at the day of doom:
I bind unto myself today.

I bind unto myself the power
Of the great love of cherubim;
The sweet 'Well done' in judgment hour,
The service of the seraphim,
Confessors' faith, apostles' word,
The patriarchs' prayers, the prophets' scrolls,
All good deeds done unto the Lord
And purity of virgin souls.

I bind unto myself today
The virtues of the star-lit heav'n,
The glorious sun's life giving ray,
The whiteness of the moon at even,
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea
Around the old eternal rocks.

I bind unto myself to day
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need;
The wisdom of my God to teach,

His hand to guide, His shield to ward;
The word of God to give me speech,
His heav'nly host to be my guard.

Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course;
Or few or many, far or nigh,
In every place and in all hours,
Against their fierce hostility,
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil craft,
Against the death wound and the burning,
The choking wave, the poisoned shaft,
Protect me, Christ, till thy returning.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.

Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the Name,
The strong Name of the Trinity,
By invocation of the same,
The Three in One and One in Three.
Of Whom all nature hath creation;
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.

PRAYERS FOR COMFORT, PEACE

Save us, O Lord, while waking, and defend us while sleeping; that when we are awake we may watch with Christ, and when we sleep we may rest in peace.

Be present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes of this fleeting world, may repose upon thy eternal changelessness; through Jesus Christ our Lord. Amen.

O Lord visit, we beseech thee, this habitation (home), and drive far from it all the snares of the enemy. Let thy holy angels dwell herein to preserve us in peace, and may thy blessing be upon us evermore; through Jesus Christ our Lord. Amen.

A SIMPLE PRAYER OF ST. FRANCIS

Lord, make me an instrument of thy peace:
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is discord, unity;
Where there is doubt, faith;
Where there is error, truth;
Where there is despair, hope;
Where there is sadness, joy;
Where there is darkness, light.
Oh Divine Master, grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love.
For it is in giving, that we receive,
It is in pardoning that we are pardoned,
It is in dying that we are born to eternal life.

INTERCESSORY PRAYERS

General Healing Prayer

O merciful, God, giver of life and health; Bless, we pray thee, thy servant, _____, and those who administer to *him* of thy healing gifts; that *he* may be restored to health of body and of mind; through Jesus Christ our Lord. Amen.

A Prayer for Healing

O Almighty God, who art the giver of all health, and the aid of them that turn to thee for succor: We entreat thy strength and goodness in behalf of this thy servant _____, that *he* may be healed of his infirmities, to thine honor and glory; through Jesus Christ our Lord. Amen.

A Prayer for Recovery

O God of heavenly powers, who, by the might of thy command, drives away from men's bodies all sickness and all infirmity; Be present in thy goodness with this thy servant, that *his* weakness may be banished and *his* strength recalled; that, *his* health being thereupon restored, *he* may bless thy holy name; through Jesus Christ our Lord. Amen.

A Prayer for Comfort and Encouragement

Almighty God, and Heavenly Father, we beseech thee to comfort those family members and friends of thy servant _____; who are concerned about *his* present health. Our prayer is for their encouragement during this time. Increase their faith and give to them that peace that passes all understanding. All this we ask of thee, in the name of our Lord, Jesus Christ. Amen.

Prayers for Expectant Mothers

Gracious God, vouchsafe we beseech thee, to visit thy daughter _____, as she awaits the birth of her child. Protect her from all that may threaten her and her child; may thine holy angels be with them to preserve them in thy peace, and may thy blessing be ever upon them, in the name of Jesus Christ, our Savior. Amen.

Almighty and Most Merciful God, giver of all life; hear our prayer for _____, and for the child she has conceived, that, by thy grace, they both may come in safety to a timely and healthy birth, and that they may rejoice in thy gracious providence. We ask this in the name of Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and forevermore. Amen.

PREPARATION UPON ENTERING CHURCH**Kneel and pray,**

In the Name of the Father, the Son and the Holy Spirit. Amen.

Blessed Lord, who called me into thy Church, help me to worship thee heartily, joining in all the service. Keep me from vain and wandering thoughts, that I may concentrate my mind on thy message of pardon, duty, and love; for Jesus' sake. Amen.

O Lord Jesus, I am sorry for all the wrong that I have done and for all the things I have left undone, because they wound thee. Forgive me and help me to fight against the world, the flesh, and the devil. Amen.

O Lord Jesus, help me to appreciate and use all thy gifts, especially thy Church and Sacraments, Sunday, and thy Holy Word. Give me opportunities for helping others and for giving my money to spread thy Kingdom. Amen.

O Saviour of the world, who by thy Cross and precious blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord. Amen.

And when Holy Communion follows say these prayers,

O Merciful Saviour, who didst ordain this Holy Sacrament to give me life, love, and pardon, help me to value it and come forward in faith for strength to run my Christian race and glorify thee, my Lord. Amen.

O Lord Jesus, I desire to join in offering this spiritual sacrifice fulfilling all others: For forgiveness of my sins; To obtain thy life and strength; For all thy Blessings; In remembrance of thy Passion; To thine own Power and Glory. Amen.

And before receiving say,

Here, O my Lord, I see thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand eternal grace,
And all my weariness upon thee lean.
Here would I feed upon the Bread of God;
Here drink with thee the royal Wine of heav'n;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiv'n.

Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my soul shall be healed. Amen.

Good Lord, show me my sins and forgive them. Come to me; cleanse, heal, and strengthen me, that I may serve thee faithfully all my life. Amen.

After receiving you may say,

O Bread of Life and divine food, bring life and health to my body and soul. O Precious Blood, shed for me, cleanse me and make me whole.

Grant that what I have received, veiled under the forms of bread and wine, I may behold unveiled in the glory of Heaven for Jesus' sake. Amen.

Having received thee, my Saviour, in this Holy Sacrament, help me to be conscious of thy divine presence, of thy voice and thy grace to make me more and more like unto thee. O use me, Lord, use even me, just as Thou wilt, and when, and where; until thy blessed face I see, thy rest, thy joy, thy glory share. Amen.

At the end of the service you may pray,

O Lord Jesus, who in this wonderful Sacrament hath left a memorial of thy Passion; grant me so to venerate the sacred Mysteries of thy Body and Blood, that I may feel within myself the fruit of thy redemption, and love thee with an everlasting love, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

Consider this when coming to the Holy Communion:

The Lord came into this world that I might have life and strength and love and wisdom for every day. He offers them especially in The Holy Communion, for He says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," and "So he that eateth me, even he shall live by me." (St. John 6: 56 & 57a)

In coming to the Holy Communion, the Church says that I am to examine myself, whether I truly repent of my former sins, purposing to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of His sacrificial death, and being in charity or love with all. (Love meaning "taking a practical interest in other people.")

In examining yourself think of the past, whether years ago or only yesterday, and examine yourself by four standards that Christ never transgressed, namely:

1. Honesty.

- Have I lied or misrepresented myself?
- Have I taken anything, thinking that no one will miss it?

2. Purity.

- Do I cherish and excuse bad thoughts or actions by calling them ‘human’?
- Do I repeat tainted stories?

3. Generosity.

- Do I share of my time, gifts, and means with others?

4. Love.

- Have I envied or been resentful toward anyone?
- Have I been kind to everyone?

DEVOTIONAL PRAYERS BEFORE HOLY COMMUNION

Most Gracious God, incline thy ears to our prayers, and enlighten our hearts by the grace of thy Holy Spirit; that we may worthily approach thy holy mysteries, and love thee with an everlasting love. Through our Savior, Jesus Christ. Amen.

O Lord, we beseech thee, may the power of the Holy Ghost be with us, and both mercifully cleanse and purge our hearts, and defend us from all adversities. In the name of thy Son our Savior, Jesus Christ. Amen.

Devotions of Thanksgiving After Receiving Holy Communion

I yield thee thanks, O Lord, Holy Father, Almighty, Everlasting God, Who, not for any merit of mine, but of the condescension of thy Mercy only, hast vouchsafed to feed me, a sinner, thy unworthy servant, with the precious Body and Blood of thy Son, our Lord Jesus Christ. And I humbly entreat thy boundless clemency, Almighty and Merciful Lord, that this Holy Communion may not bring guilt upon me to condemnation, but may be unto me for pardon and salvation. Let it be unto me an armor of faith, and a shield of good resolution.

Let it be unto me a riddance of all vices, an extermination of all evil desires and lusts, and an increase of love and patience, of humility and obedience, and all virtues, especially ____ : a firm defense against the wiles of all enemies, visible or invisible; a perfect quieting of all sinful impulses, fleshly or spiritual, especially ____ : a firm adherence to thee, the One True God, and a blessed consummation of my end. And I pray thee, that Thou wouldest vouchsafe to bring to me, a sinner, to that ineffable Feast, where Thou, with thy Son and the Holy Ghost, art to thy Saints True Light, full and everlasting Joy, and perfect Happiness. Through our Lord Jesus Christ. Amen

O wonderful Jesus, Bread of Life, Saviour and Guide, help me to thank You, to adore and praise You, my Redeemer and King. Help me to worship You, my Resurrected Lord, who took away the sting of death and opened up the gates of Paradise. Help me to bless Your Holy Name for all Your love and gifts to me. Having received You, my Saviour, in this Holy Sacrament, help me to be conscious of Your Divine Presence, of Your voice and grace, working in me that I may be perfect and entire, wanting nothing. Amen.

Fr. Jim Cole

ADDITIONAL MUSIC



Invitatory Antiphons

Antiphon for Advent.

Our King and Saviour | draweth | nigh;

* O come, let | us a|**dore** | him.

Antiphon for Christmas Day until Epiphany.

Alleluia. Unto us a | child is | born;

* O come, let us adore him. | Alle|**lu**|ia.

Antiphon for the Epiphany Octave and Feast of the Transfiguration.

The Lord hath manifested | forth his | glory;

* O come, let | us a|**dore** | him.

Antiphon for Easter Monday until Ascension Day.

Alleluia. The Lord is | risen • in|deed;

* O come, let us adore him. | Alle|**lu**|ia.

Antiphon for Ascension Day until Whitsunday.

Alleluia. Christ the Lord ascendeth | into | heav'n;

* O come, let us adore him. | Alle|**lu**|ia.

Antiphon for Whitsunday and six days after.

Alleluia. The Spirit of the Lord | filleth • the | heav'n;

* O come, let us adore him. | Alle|**lu**|ia.

Antiphon for Trinity Sunday.

Father, Son, and Holy Ghost, | **one** | God.

* O come, let | us a|**dore** | him.

Antiphon for the Presentation of Christ and the Annunciation.

The Word was made flesh, and | dwelt a|mong us;

* O come, let | us a|**dore** | him.

Antiphon for Any Saint's Day.

The Lord is glorious | in his | saints;

* O come, let | us a|**dore** | him.

Venite, exultemus Domino

Psalm 95.

603 W. Boyce 604 E. G. Monk

Venite, exultemus Domino

605 D. Hanforth 608 W. H. Walter

606 G. A. Macfarren 609 R. Goodson

607 R. Tomlinson 610 E. F. Rimbault

○ COME, let us sing | unto · the | LORD;

* let us heartily rejoice in the strength of | our sal|va|tion.

2 Let us come before his presence with | **thanks**|giving;

* and show ourselves | glad in | him with | psalms.

3 For the LORD is a | **great** | God;

* and a great | King a|bove all | gods.

4 In his hand are all the corners | of the | earth;

* and the strength of the hills is | **his** | al|so.

5 The sea is | his, and · he | made it;

* and his hands pre|pared the | **dry** | land.

6 O come, let us worship and | **fall** | down,

* and kneel before the | LORD our | **Ma**|ker.

7 For he is the | Lord our | God;

* and we are the people of his pasture, and the | sheep of | **his** | hand.

8 To-day if ye will hear his voice, harden | not your | hearts;

* as in the provocation, and as in the day of temptation | in the | wilder|ness;

9 When your | fathers | tempted me,

* proved | me, and | saw my | works.

10 Forty years long was I grieved with this gener|ation, · and | said,

* It is a people that do err in their hearts, for | they have · not | known my | ways:

11 Unto whom I | sware in · my | wrath,

* that they should not | enter | into · my | rest.

Glory be to the Father, and | to the | Son,

* and | to the | Holy | Ghost;

As it was in the beginning, is now, and | ever | shall be,

* world without | **end**. | **A**|men.

Simplified Psalm Chants

<p>1. W. Croft</p>	<p>6. from J. W. Meachan</p>
<p>2. C. Hoyt</p>	<p>7. from T. Tallis</p>
<p>3. C. Hoyt</p>	<p>8. J. Crüger</p>
<p>4. C. Hoyt</p>	<p>9. C. Hoyt</p>
<p>5. J. W. Meachan</p>	<p>10. A. Dittman</p>

Beati pauperes

St. Matthew 5:3-12.

W. Crotch



BLESSED are the | poor in | spirit

* for | theirs • is the | kingdom • of | heaven.

2 Blessed are | they that | mourn;

* for | they | shall be | comforted.

3 Blessed | are the | meek;

* for | they • shall in|herit • the | earth.

4 Blessed are they who hunger and | thirst for | righteousness;

* for | they | shall be | filled.

5 Blessed | are the | merciful;

* for | they • shall ob|tain | mercy.

6 Blessed are the | pure in | heart;

* for | they shall | see | God.

7 Blessed | are the | peacemakers;

* for they shall be | called the | children • of | God.

8 Blessed are they who are persecuted for | righteous-ness' | sake;

* for | theirs • is the | kingdom • of | heaven.

9 Blessed are you when men shall revile you, and | perse-cute | you,

* and say all manner of evil against you | falsely • for | my | sake;

10 Rejoice and be exceeding glad; for great is your re|ward in | heaven;

* for so persecuted they the | prophets • who | were be|fore you.

Glory be to the Father, and | to the | Son,

* and | to the | Holy | Ghost;

As it was in the beginning, is now, and | ever | shall be,

* world without | **end.** | **A**|men.

Dignus est agnus

Revelation 5:12-13; 15:3-4; 19:5-6.

J. Barnby



WORTHY is the Lamb | that was | slain

* to receive | power • and | riches • and | wisdom;

2 And | strength and | honour;

* and | **glo**ry and | blessing.

3 Blessing and honour and glory and power be | unto | him

* that | sitteth • up|on the | throne;

4 And un|to the | Lamb

* for | **ev**er and | ever.

5 Great and marvelous are thy works, Lord | God Al|mighty;

* just and true are thy | ways, thou | King of | saints.

6 Who shall not fear thee, O Lord, and glori|fy thy | name?

* for | **thou** | only • art | holy.

7 Praise our God, all | ye his | servants

* and ye that | fear him • both | small and | great.

8 Alleluia, for the Lord God Om|nipo•tent | reigneth!

* Alleluia, Alle|luia | **A**men.

Glory be to the Father, and | to the | Son,

* and | to the | Holy | Ghost;

As it was in the beginning, is now, and | ever | shall be,

* world without | **end.** | **A**men.

Domine, quis habitabit

Psalm 15.

G. F. Handel



LORD, who shall dwell | in thy | tabernacle?

* or who shall rest up|on thy | holy | hill?

2 Even he that leadeth *an* | uncor·rupt | life,

* and doeth the thing which is right, and speaketh *the* | **truth** | from his | heart.

3 He that hath used no deceit in his tongue, nor done evil | to his | neighbour,

* and | hath not | slandered · his | neighbour.

4 He that setteth not by himself, but is lowly in *his* | **own** | eyes,

* and maketh much *of* | them that | fear the | Lord.

5 He that sweareth unto his neighbour, and disap|pointeth · him | not,

* though it | were · to his | **own** | hindrance.

6 He that hath not given *his* | money up·on | u·sury,

* nor taken *re*|ward a|gainst the | innocent.

4th quarter

7 Whoso doeth *these* | things shall | never | fall.

Glory be to the Father, and | to the | Son,

* and | to the | Holy | Ghost;

As it was in the beginning, is now, and | ever | shall be,

* world without | **end.** | **A**|men.

Kyrie eleison

First system of the musical score for 'Kyrie eleison'. It consists of four staves. The top two staves are for a choir, and the bottom two are for a piano accompaniment. The lyrics are: 'have mer - cy up - on us. Lord, have mer - cy up - on us.' The piano part features a steady eighth-note accompaniment.

have mer - cy up - on us. Lord, have mer - cy up - on us.

have mer - cy up - on us. Lord, have mer - cy up - on us.

Cantor
8 Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

have mer - cy up - on us. Lord, have mer - cy up - on us.

Second system of the musical score. The lyrics continue: 'Lord, have mer - cy up - on us. Christ, have mer - cy up - on us.' The piano accompaniment continues with the same eighth-note pattern.

Lord, have mer - cy up - on us. Christ, have mer - cy up - on us.

Lord, have mer - cy up - on us. Christ, have mer - cy up - on us.

8 Lord, have mer - cy up - on us. Christ, have mer - cy up - on us.

Lord, have mer - cy up - on us. Christ, have mer - cy up - on us.

Third system of the musical score. The lyrics continue: 'Christ, have mer - cy up - on us. Christ, have mer - cy up - on us.' The piano accompaniment continues with the same eighth-note pattern.

Christ, have mer - cy up - on us. Christ, have mer - cy up - on us.

Christ, have mer - cy up - on us. Christ, have mer - cy up - on us.

8 Christ, have mer - cy up - on us. Christ, have mer - cy up - on us.

Christ, have mer - cy up - on us. Christ, have mer - cy up - on us.

Lord, have mer-cy up-on us. Lord, have mer-cy up-on us.

Lord, have mer-cy up-on us. Lord, have mer-cy up-on us.

Lord, have mer-cy up-on us. Lord, have mer-cy up-on us.

Lord, have mer-cy up-on us. Lord, have mer-cy up-on us.

Lord,

Lord,

Lord,

Lord,

Dominus vobiscum

After Collect(s)

have mer-cy up-on us. And with thy spirit. A-men.

have mer-cy up-on us. And with thy spirit. A-men.

Minister
The Lord be with you. And with thy spirit. Let us pray. A-men.

have mer-cy up-on us. And with thy spirit. A-men.

Gloria tibi

Glo-ry be to thee, O Lord.

Glo-ry be to thee, O Lord.

Glo-ry be to thee, O Lord.

Glo-ry be to thee, O Lord.

Laus tibi

Praise be to thee, O Christ.

Praise be to thee, O Christ.

Praise be to thee, O Christ.

Praise be to thee, O Christ.

Credo

the Fa-ther Al-might-y, Mak-er of heav-en and earth,

the Fa-ther Al-might-y, Mak-er of heav-en and earth,

Cantor
I be-lieve in one God the Fa-ther Al-might-y, Mak-er of heav-en and earth,

the Fa-ther Al-might-y, Mak-er of heav-en and earth,

And of all things vis-i-ble and in-vis-i-ble: And in one Lord Je-sus Christ,

And of all things vis-i-ble and in-vis-i-ble: And in one Lord Je-sus Christ,

And of all things vis-i-ble and in-vis-i-ble: And in one Lord Je-sus Christ,

And of all things vis-i-ble and in-vis-i-ble: And in one Lord Je-sus Christ,

the on - ly - be - got - ten Son of God; Be - got - ten of his Fa - ther be - fore all worlds,

the on - ly - be - got - ten Son of God; Be - got - ten of his Fa - ther be - fore all worlds,

the on - ly - be - got - ten Son of God; Be - got - ten of his Fa - ther be - fore all worlds,

the on - ly - be - got - ten Son of God; Be - got - ten of his Fa - ther be - fore all worlds,

God of God, Light of Light, Ver-y God of ver-y God; Be-got-ten, not made;

God of God, Light of Light, Ver-y God of ver-y God; Be-got-ten, not made;

God of God, Light of Light, Ver-y God of ver-y God; Be-got-ten, not made;

God of God, Light of Light, Ver-y God of ver-y God; Be-got-ten, not made;

Be - ing of one sub-stance with the Fa - ther; By whom all things were made:

Be - ing of one sub-stance with the Fa - ther; By whom all things were made:

Be - ing of one sub-stance with the Fa - ther; By whom all things were made:

Be - ing of one sub-stance with the Fa - ther; By whom all things were made:

Who for us men and for our sal - va - tion came down from heav - en,

Who for us men and for our sal - va - tion came down from heav - en,

Who for us men and for our sal - va - tion came down from heav - en,

Who for us men and for our sal - va - tion came down from heav - en,

And was in-car-nate by the Ho - ly Ghost of the Vir-gin Mar - y, And was made man:

And was in-car-nate by the Ho - ly Ghost of the Vir-gin Mar - y, And was made man:

And was in-car-nate by the Ho - ly Ghost of the Vir-gin Mar - y, And was made man:

And was in-car-nate by the Ho - ly Ghost of the Vir-gin Mar - y, And was made man:

And was cru - ci - fied al-so for us un-der Pon-tius Pi-late; He suf-fered and was bur - ied:

And was cru - ci - fied al-so for us un-der Pon-tius Pi-late; He suf-fered and was bur - ied:

And was cru - ci - fied al-so for us un-der Pon-tius Pi-late; He suf-fered and was bur - ied:

And was cru - ci - fied al-so for us un-der Pon-tius Pi-late; He suf-fered and was bur - ied:

And the third day he rose a-gain ac-cord-ing to the Scrip-tures: And as-cend-ed in-to heav - en,

And sit-teth on the right hand of the Fa - ther: And he shall come a-gain, with glo-ry,

to judge both the quick and the dead; Whose king-dom shall have no end.

And I be-lieve in the Ho-ly Ghost, The Lord, and Giv-er of Life,

And I be-lieve in the Ho-ly Ghost, The Lord, and Giv-er of Life,

And I be-lieve in the Ho-ly Ghost, The Lord, and Giv-er of Life,

And I be-lieve in the Ho-ly Ghost, The Lord, and Giv-er of Life,

Who pro-ceed-eth from the Fa-ther and the Son; Who with the Fa-ther and the

Who pro-ceed-eth from the Fa-ther and the Son; Who with the Fa-ther and the

Who pro-ceed-eth from the Fa-ther and the Son; Who with the Fa-ther and the

Who pro-ceed-eth from the Fa-ther and the Son; Who with the Fa-ther and the

Son to-geth-er is wor-shipped and glo-ri-fied; Who spake by the Proph-ets:

Son to-geth-er is wor-shipped and glo-ri-fied; Who spake by the Proph-ets:

Son to-geth-er is wor-shipped and glo-ri-fied; Who spake by the Proph-ets:

Son to-geth-er is wor-shipped and glo-ri-fied; Who spake by the Proph-ets:

And I be-lieve one ho-ly Cath-o-lic and Ap-os-tol-ic Church: I ac-knowl-edge one Bap-tism

And I be-lieve one ho-ly Cath-o-lic and Ap-os-tol-ic Church: I ac-knowl-edge one Bap-tism

And I be-lieve one ho-ly Cath-o-lic and Ap-os-tol-ic Church: I ac-knowl-edge one Bap-tism

And I be-lieve one ho-ly Cath-o-lic and Ap-os-tol-ic Church: I ac-knowl-edge one Bap-tism

for the re-mis-sion of sins: And I look for the Res-ur-rec-tion of the dead:

for the re-mis - sion of sins: And I look for the Res-ur-rec-tion of the dead:

for the re-mis-sion of sins: And I look for the Res-ur-rec-tion of the dead:

for the re-mis-sion of sins: And I look for the Res-ur-rec-tion of the dead:

And the Life of the world to come. A - - - - men.

And the Life of the world to come. A - - - - men.

And the Life of the world to come. A - - - - men.

And the Life of the world to come. A - - - - men.

Sursum corda

8 We lift them up un - to the Lord.

Priest We lift them up un - to the Lord.

8 Lift up your hearts. We lift them up un - to the Lord.

We lift them up un - to the Lord.

It is meet and right so to do.

It is meet and right so to do.

8 Let us give thanks un - to our Lord God. It is meet and right so to do.

It is meet and right so to do.

8 ... ev - er - more prais - ing thee, and say - ing,

Sanctus

HO - LY, HO - LY, HO - LY, Lord God of hosts,

HO - LY, HO - LY, HO - LY, Lord God of hosts,

8 HO - LY, HO - LY, HO - LY, lord God of hosts,

HO - LY, HO - LY, HO - LY, Lord God of hosts,

Heav-en and earth are full of thy glo - ry; Glo-ry be to thee, O Lord Most High.

Heav-en and earth are full of thy glo - ry; Glo-ry be to thee, O Lord Most High.

Heav-en and earth are full of thy glo - ry; Glo-ry be to thee, O Lord Most High.

Heav-en and earth are full of thy glo - ry; Glo-ry be to thee, O Lord Most High.

Bless - ed is he that com - eth in the Name of the Lord.

Bless - ed is he that com - eth in the Name of the Lord.

Bless - ed is he that com - eth in the Name of the Lord.

Bless - ed is he that com - eth in the Name of the Lord.

Ho - - - san - na in the high - est.

Ho - - - san - na in the high - est.

Ho - - - san - na in the high - est.

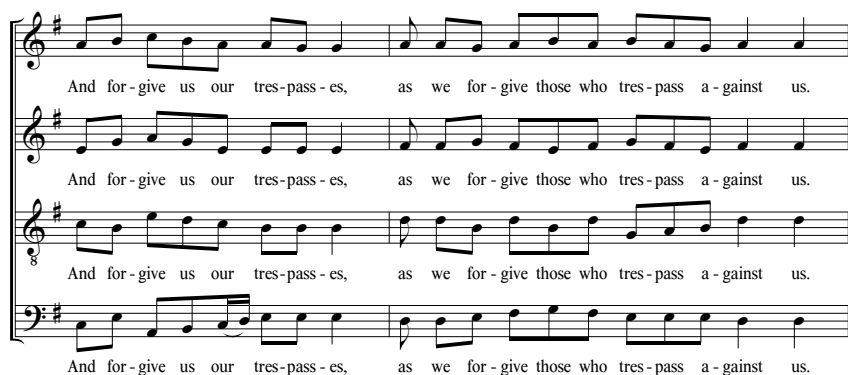
Ho - - - san - na in the high - est.

Ending of the
Prayer of Consecration

Priest
 O Fa - ther Al - migh - ty, world with out end. A - men.
 A - men.
 A - men.
 And now, as our Sa - viour Christ hath taught us, we are bold to say,

Pater Noster

who art in heav - en, Hal-low - ed be thy Name. Thy king-dom come.
 who art in heav - en, Hal-low - ed be thy Name. Thy king-dom come.
Cantor
 Our Fa-ther, who art in heav - en, Hal-low - ed be thy Name. Thy king-dom come.
 who art in heav - en, Hal-low - ed be thy Name. Thy king-dom come.
 Thy will be done on earth, As it is in heav - en. Give us this day our dai-ly bread.
 Thy will be done on earth, As it is in heav - en. Give us this day our dai-ly bread.
 Thy will be done on earth, As it is in heav - en. Give us this day our dai-ly bread.
 Thy will be done on earth, As it is in heav - en. Give us this day our dai-ly bread.

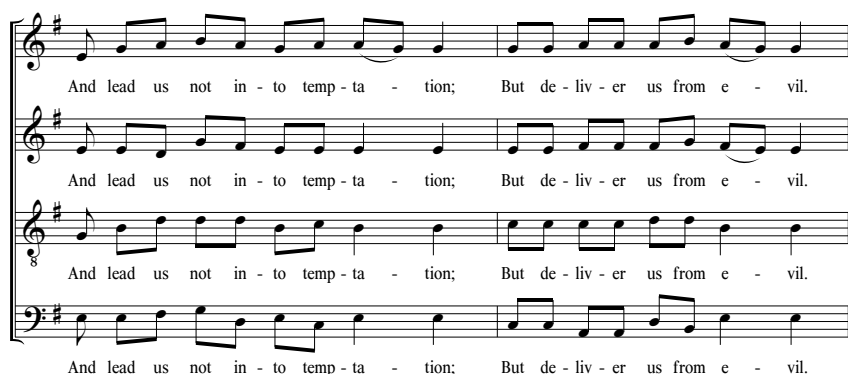


And for-give us our tres-pass-es, as we for-give those who tres-pass a-gainst us.

And for-give us our tres-pass-es, as we for-give those who tres-pass a-gainst us.

And for-give us our tres-pass-es, as we for-give those who tres-pass a-gainst us.

And for-give us our tres-pass-es, as we for-give those who tres-pass a-gainst us.

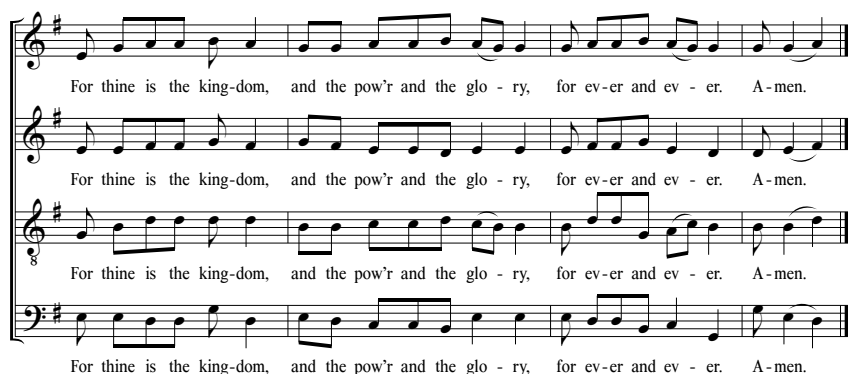


And lead us not in-to temp-ta-tion; But de-liv-er us from e-vil.

And lead us not in-to temp-ta-tion; But de-liv-er us from e-vil.

And lead us not in-to temp-ta-tion; But de-liv-er us from e-vil.

And lead us not in-to temp-ta-tion; But de-liv-er us from e-vil.



For thine is the king-dom, and the pow'r and the glo-ry, for ev-er and ev-er. A-men.

For thine is the king-dom, and the pow'r and the glo-ry, for ev-er and ev-er. A-men.

For thine is the king-dom, and the pow'r and the glo-ry, for ev-er and ev-er. A-men.

For thine is the king-dom, and the pow'r and the glo-ry, for ev-er and ev-er. A-men.

Agnus Dei

Cantor

O Lamb of God,

that ta - kest a-way the sins of the world, have mer - cy up - on us.

O Lamb of God, that ta - kest a - way the sins of the world,

O Lamb of God, that ta - kest a - way the sins of the world,

have mer - cy up - on us. O Lamb of God,

have mer - cy up - on us. O Lamb of God,

have mer - cy up - on us. O Lamb of God,

have mer - cy up - on us. O Lamb of God,

This musical system consists of four staves. The first three are vocal staves (Soprano, Alto, and Tenor) and the fourth is a bass line. All staves are in the key of D major (indicated by two sharps) and 4/4 time. The lyrics are: 'have mer - cy up - on us. O Lamb of God,'. The melody is a simple, flowing line with a repeat sign at the end of the first phrase.

that ta - kest a-way the sins of the world, grant us thy peace.

that ta - kest a-way the sins of the world, grant us thy peace.

that ta - kest a-way the sins of the world, grant us thy peace.

that ta - kest a-way the sins of the world, grant us thy peace.

This musical system consists of four staves. The first three are vocal staves (Soprano, Alto, and Tenor) and the fourth is a bass line. All staves are in the key of D major (indicated by two sharps) and 4/4 time. The lyrics are: 'that ta - kest a-way the sins of the world, grant us thy peace.' The melody is a simple, flowing line with a repeat sign at the end of the first phrase.

Gloria in excelsis

and on earth peace, good will to-wards men.

and on earth peace, good will to-wards men.

Cantor
Glo-ry be to God on high, and on earth peace, good will to-wards men.

and on earth peace, good will to-wards men.

We praise thee, we bless thee, we wor-ship thee, we glo-ri-fy thee,

We praise thee, we bless thee, we wor-ship thee, we glo-ri-fy thee,

We praise thee, we bless thee, we wor-ship thee, we glo-ri-fy thee,

We praise thee, we bless thee, we wor-ship thee, we glo-ri-fy thee,

we give thanks to thee for thy great glo - - - ry,

we give thanks to thee for thy great glo - - - ry,

we give thanks to thee for thy great glo - - - ry,

we give thanks to thee for thy great glo - - - ry,

O Lord God, heav-en-ly King, God the Fa-ther Al-might-y.

O Lord God, heav-en-ly King, God the Fa-ther Al-might-y.

O Lord God, heav-en-ly King, God the Fa-ther Al-might-y.

O Lord God, heav-en-ly King, God the Fa-ther Al-might-y.

O Lord, the on-ly-be-got-ten Son, Je-sus Christ; O Lord God, Lamb of God,

O Lord, the on-ly-be-got-ten Son, Je-sus Christ; O Lord God, Lamb of God,

O Lord, the on-ly-be-got-ten Son, Je-sus Christ; O Lord God, Lamb of God,

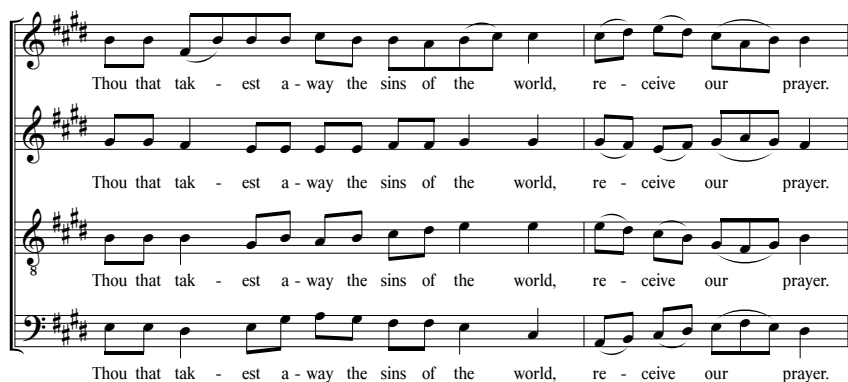
O Lord, the on-ly-be-got-ten Son, Je-sus Christ; O Lord God, Lamb of God,

Son of the Fa-ther, that tak-est a-way the sins of the world, have mer-cy up-on us.

Son of the Fa-ther, that tak-est a-way the sins of the world, have mer-cy up-on us.

Son of the Fa-ther, that tak-est a-way the sins of the world, have mer-cy up-on us.

Son of the Fa-ther, that tak-est a-way the sins of the world, have mer-cy up-on us.



Thou that tak - est a - way the sins of the world, re - ceive our prayer.

Thou that tak - est a - way the sins of the world, re - ceive our prayer.

Thou that tak - est a - way the sins of the world, re - ceive our prayer.

Thou that tak - est a - way the sins of the world, re - ceive our prayer.

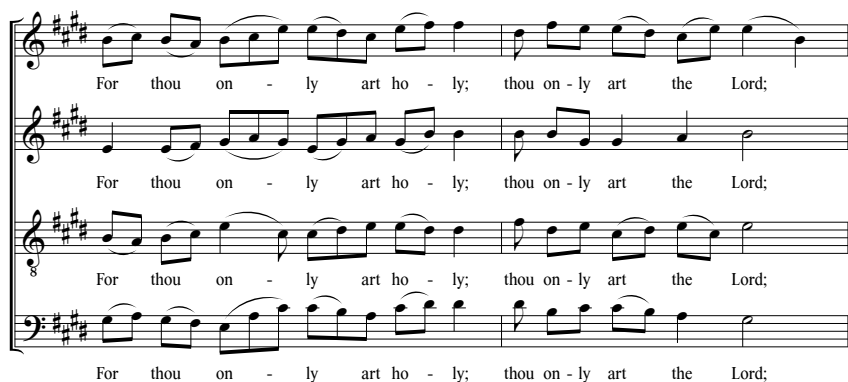


Thou that sitt - est at the right hand of God the Fa - ther, have mer - cy up - on us.

Thou that sitt - est at the right hand of God the Fa - ther, have mer - cy up - on us.

Thou that sitt - est at the right hand of God the Fa - ther, have mer - cy up - on us.

Thou that sitt - est at the right hand of God the Fa - ther, have mer - cy up - on us.



For thou on - ly art ho - ly; thou on - ly art the Lord;

For thou on - ly art ho - ly; thou on - ly art the Lord;

For thou on - ly art ho - ly; thou on - ly art the Lord;

For thou on - ly art ho - ly; thou on - ly art the Lord;

thou on - ly, O Christ, with the Ho - ly Ghost, art most high

thou on - ly, O Christ, with the Ho - ly Ghost, art most high

8 thou on - ly, O Christ, with the Ho - ly Ghost, art most high

thou on - ly, O Christ, with the Ho - ly Ghost, art most high

in the glo - ry of God the Fa - ther. A - - - men.

in the glo - ry of God the Fa - ther. A - - - men.

8 in the glo - ry of God the Fa - ther. A - - - men.

in the glo - ry of God the Fa - ther. A - - - men.

Saviour of the nations, come

NUN KOMM, DER HEIDEN HEILAND

Ambrose of Milan, 4th cent.

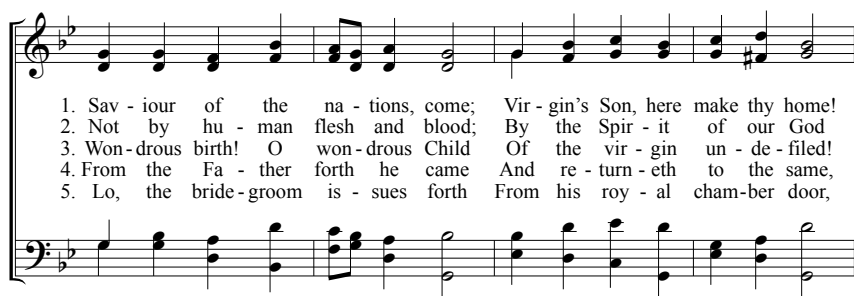
trans. Martin Luther, 1524

trans. W. M. Reynolds, 1880

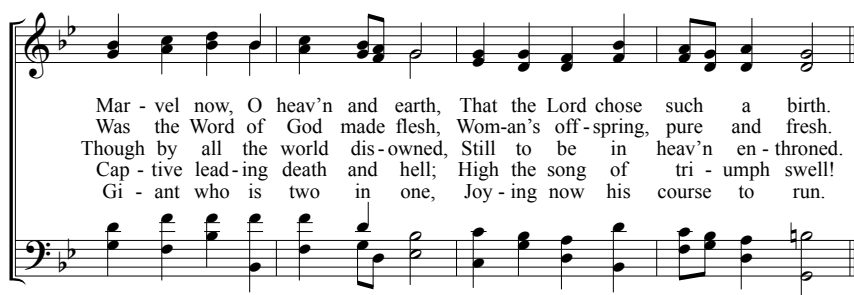
7.7.7.7

Martin Luther, 1524

harm. Sethus Calvisius, 1594



1. Sav - iour of the na - tions, come; Vir - gin's Son, here make thy home!
 2. Not by hu - man flesh and blood; By the Spir - it of our God
 3. Won - drous birth! O won - drous Child Of the vir - gin un - de - filed!
 4. From the Fa - ther forth he came And re - turn - eth to the same,
 5. Lo, the bride - groom is - sues forth From his roy - al cham - ber door,



Mar - vel now, O heav'n and earth, That the Lord chose such a birth.
 Was the Word of God made flesh, Wom - an's off - spring, pure and fresh.
 Though by all the world dis - owned, Still to be in heav'n en - throned.
 Cap - tive lead - ing death and hell; High the song of tri - umph swell!
 Gi - ant who is two in one, Joy - ing now his course to run.

6. Brightly doth thy manger shine,
 Glorious is its light divine.
 Let not sin o'ercloud this light;
 Ever be our faith thus bright.

7. Praise to God the Father sing,
 Praise to God the Son, our King,
 Praise to God the Spirit be
 Ever and eternally.



A - men.

Comfort, comfort ye my people

Johannes Olearius, 1671

FREU DICH SEHR

from *Genevan Psalter*, 1551

Trans. Catherine Winkworth, 1863

8.7.8.7.7.8.8

1. Com-fort, com - fort ye my peo - ple, Speak ye peace, thus saith our God;
 2. Yea, her sins our God will par - don, Blot - ting out each dark mis - deed;
 3. For E - li - jah's voice is cry - ing In the de - sert far and near,
 4. Make ye straight what long was crook - ed, Make the rough - er plac - es plain,

Com-fort those who sit in dark-ness, Mourn-ing 'neath their sor - rows' load;
 All that well de - served his an - ger He will no more see nor heed.
 Bid-ding all men to re-pent-ance, Since the king - dom now is here.
 Let your hearts be true and hum-ble, As be - fits his ho - ly reign;

Speak ye to Je - ru - sa - lem Of the peace that waits for them,
 She hath suff - er'd many a day, Now her griefs have passed a - way,
 O that warn - ing cry o - bey, Now pre - pare for God a way;
 For the glo - ry of the Lord Now o'er earth is shed a - broad,

Tell her that her sins I cov - er, And her war - fare now is o - ver.
 God will change her pin-ing sad-ness In - to ev - er - spring-ing glad-ness.
 Let the val - leys rise to meet him, And the hills bow down to greet him.
 And all flesh shall see the to - ken That his Word is nev - er bro - ken.

Prepare the way, O Zion

Frans M. Franzén, 1812

BEREDEN VÄG FÖR HERREN

adapt. Charles P. Price, 1980

7.6.7.6.7.7.6.6 from *Then Swenska Psalmboken*, 1697

1. Pre - pare the way, O Zi - on, Your Christ is draw - ing near!
 2. Christ brings God's rule, O Zi - on; He comes from heav'n a - bove.
 3. Fling wide your gates, O Zi - on; Your Sav - ior's rule em-brace.

Let eve - ry hill and val - ley A lev - el way ap - pear.
 His rule is peace and free - dom, And jus - tice, truth, and love.
 And tid - ings of sal - va - tion Pro - claim in eve - ry place.

Greet One who comes in glo - ry, Fore - told in sa - cred sto - ry.
 Lift high your praise re-sound - ing, For grace and joy a - bound - ing.
 All lands will bow be - fore him, Their voic - es will a - dore him.

O blest is he that came In God the Fa - ther's name.

Lo, how a rose e'er blooming

ES IST EIN ROS' ENTSPRUNGEN

German Carol, 15th century

7.6.7.6.6.7.6

Michael Praetorius, 1609

1. Lo, how a rose e'er bloom-ing, From ten-der stem hath sprung.
 2. I - sa - iah 'twas fore - told it, The Rose I have in mind,
 3. O Flow'r, whose fra-grance ten - der With sweet-ness fills the air,

Of Jes-se's lin-eage com-ing, As men of old have sung;
 With Mar-y we be-hold it, The vir-gin moth-er kind;
 Dis-pel with glo-rious splen-dour The dark-ness ev-'ry-where;

It came, a flow'r - et bright, A - mid the cold of
 To show God's love a - right, She bore to men a
 True man, yet ver - y God, From sin and death now

win - ter, When half spent was the night.
 Sav - ior, When half spent was the night.
 save us, And share our ev - 'ry load.

God in mortal flesh revealed

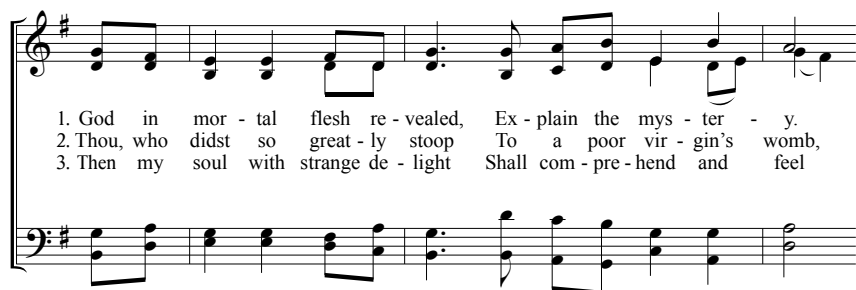
John Wesley, pub. 1762

MYSTERIUM

Aaron Harp, 2012

7.6.7.6.7.8.7.6

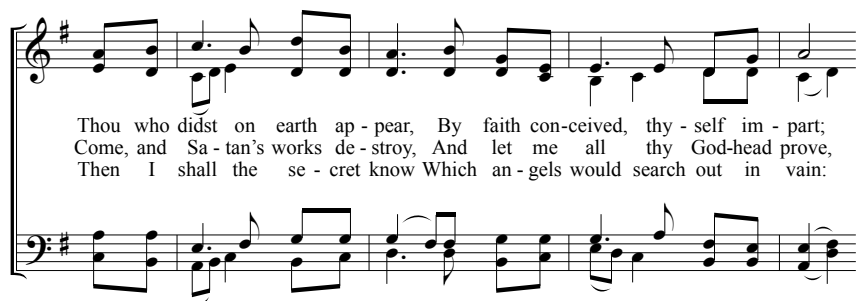
arr. Dittman



1. God in mor - tal flesh re - vealed, Ex - plain the mys - ter - y.
 2. Thou, who didst so great - ly stoop To a poor vir - gin's womb,
 3. Then my soul with strange de - light Shall com - pre - hend and feel



Show it still on man ful - filled; Be man - i - fest in me.
 Here thy mean a - bode take up; To me, my Sav - ior, come.
 All the length, and breadth, and height Of love un - speak - a - ble;



Thou who didst on earth ap - pear, By faith con - ceived, thy - self im - part;
 Come, and Sa - tan's works de - stroy, And let me all thy God-head prove,
 Then I shall the se - cret know Which an - gels would search out in vain:



Pitch thy tab - er - nac - le here In my be - liev - ing heart.
 Filled with peace and heav'n - ly joy And pure e - ter - nal love.
 God was man, and served be - low, That man with God might reign.

My song is love unknown

Samuel Crossman, 1664

LOVE UNKNOWN

John Ireland, 1918

6.6.6.6.4.4.4.4

1. My song is love un - known, My Sa - vour's love to me, Love
 2. He came from his blest throne Sal - va - tion to be - stow, But
 3. Some - times they strew his way, And his strong prais - es sing, Re -
 4. Why, what hath my Lord done? What makes this rage and spite? He
 5. They rise, and needs will have My dear Lord made a - way; A
 6. Here might I stay and sing, No sto - ry so di - vine: Nev -

to the love - less shown That they might love - ly be. O
 men made strange, and none The longed - for Christ would know. But
 sound - ing all the day Ho - san - nas to their King. Then
 made the lame to run, He gave the blind their sight. Sweet
 mur - der - er they save, The Prince of Life they slay. Yet
 er was love, dear King, Nev - er was grief like thine. This

who am I That for my sake My Lord should take Frail flesh and die?
 O my friend, My friend in - deed, Who at my need, His life did spend.
 "Cru - ci - fy!" Is all their breath, And for his death They thirst and cry.
 in - ju - ries! Yet they at these Them-selves dis - please, And 'gainst him rise.
 stead-fast he To suf - f'ring goes, That he his foes From thence might free.
 is my friend, In whose sweet praise I all my days Could glad - ly spend.

This joyful Eastertide

George R. Woodward, 1894; alt.

VRUECHTEN
6.7.6.7 with refrainfrom *David's Psalmen*, 1685

arr. Charles Wood, 1902

1. This joy - ful East - er - tide, A - way with sin and sor - row!
 My Love, the Cru - ci - fied, Hath sprung to life this mor - row.
 2. My flesh in hope shall rest, And for a sea - son slum - ber:
 Till trump from east to west Shall wake the dead in num - ber.
 3. Death's flood hath lost his chill, Since Je - sus cross'd the riv - er;
 Lov - er of souls, from ill My pass - ing soul de - liv - er.

Had Christ, that once was slain, Ne'er burst his three-day pris - on,

Our faith had been in vain; But now hath Christ a - ris - en, a -

ris - en, a - ris - en, a - ris - en.

We walk by faith and not by sight

Henry Alford, 1844

DUNLAP'S CREEK
CMSamuel McFarland, c. 1816
arr. Dittman

1. We walk by faith and not by sight; No
 2. We may not touch his hands and side, Nor
 3. Help then, O Lord, our un - be - lief; And
 4. That, when our life of faith is done, In

gra - cious words we hear From him who spake as
 fol - low where he trod; But in his pro - mise
 may our faith a - bound To call on thee when
 realms of clear - er light We may be - hold thee

man e'er spake; But we be - lieve him near.
 we re - joice, And cry, "My Lord and God!"
 thou art near And seek where thou art found:
 as thou art, With full and end - less sight.

Christ Jesus lay in death's strong bands

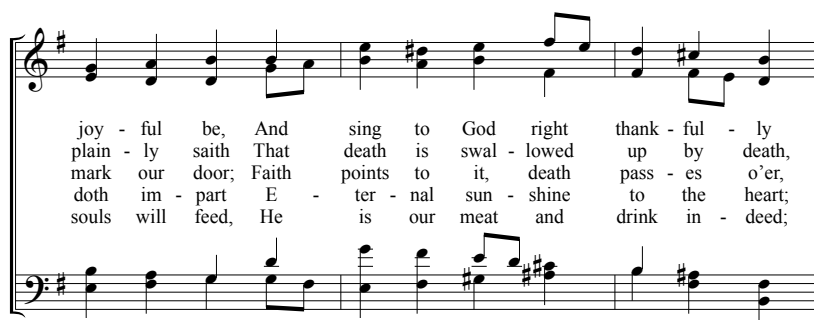
Martin Luther, 1524 CHRIST LAG IN TODESBANDEN
trans. Richard Massie, 1858 8.7.8.7.7.8.7.4

Martin Luther, 1524
arr. J. S. Bach, 1707

1. Christ Je - sus lay in death's strong bands, For our of - fen - ses
2. It was a strange and dread - ful strife When life and death con -
3. Here the true Pas - chal Lamb we see, Whom God so free - ly
4. So let us keep the fes - ti - val Where - to the Lord in -
5. Then let us feast this joy - ful day On Christ, the bread of

giv - en; But now at God's right hand he stands, And
tend - ed; The vic - to - ry re - mained with life, The
gave us; He died on the ac - curs - ed tree — So
vites us; Christ is him - self the Joy of all, The
heav - en; The Word of grace hath purged a - way The

brings us life from hea - ven. Where - fore let us
reign of death was end - ed; Ho - ly Scrip - ture
strong his love! — to save us. See, his blood doth
Sun that warms and lights us. By his grace he
old and e - vil leav - en. Christ a - lone our



joy - ful be, And sing to God right thank - ful - ly
 plain - ly saith That death is swal - lowed up by death,
 mark our door; Faith points to it, death pass - es o'er,
 doth im - part E - ter - nal sun - shine to the heart;
 souls will feed, He is our meat and drink in - deed;



Loud songs of hal - le - lu - jah.
 His sting is lost for - ev - er.
 And Sa - tan can - not harm us.
 The night of sin is end - ed.
 Faith lives up - on no oth - er.



Hal - le - lu - jah!
 Hal - - - le - lu - - - jah!
 Hal - le - lu - - - jah!
 Hal - le - lu - - - jah!

My Shepherd will supply my need

Isaac Watts, 1719

RESIGNATION
CMDfrom *Southern Harmony*, 1835
arr. Dittman

1. My Shep - herd will sup - ply my need: Je - ho - vah is his Name;
2. When I walk through the shades of death Thy pres - ence is my stay;
3. The sure pro - vi - sions of my God At - tend me all my days;

In pas - tures fresh he makes me feed, Be - side the liv - ing stream.
One word of thy sup - port - ing breath Drives all my fears a - way.
O may thy house be my a - bode, And all my work be praise.

He brings my wan-d'ring spir - it back When I for - sake his ways,
Thy hand, in sight of all my foes, Doth still my ta - ble spread;
There would I find a set - tled rest, While oth - ers go and come;

And leads me, for his mer - cy's sake, In paths of truth and grace.
My cup with bless - ings o - ver - flows, Thine oil a - noints my head.
No more a stran - ger, nor a guest, But like a child at home.

Amazing Grace

St. 1-3, John Newton, 1779
St. 4, John P. Rees, 1790

NEW BRITAIN
CM

from *Virginia Harmony*, 1831
arr. Dittman

1. A - maz - ing grace! how sweet the sound
2. 'Twas grace that taught my heart to fear,
3. Through ma - ny dan - gers, toils, and snares,
4. When we've been there ten thou - sand years,

That saved a wretch like me!
And grace my fears re - lieved;
Bright shin - ing as the sun,

I once was lost but now am found,
How pre - cious did that grace ap - pear
'Tis grace has brought me safe thus far,
We've no less days to sing God's praise

Was blind but now I see.
The hour when I first be - lieved!
And grace will lead me home.
Than when we'd first be - gun.

Be thou my vision

Dallán Forgaill, c. 6th century
Trans. Mary E. Byrne, 1905
Vers. Eleanor Hull, 1912; alt.

SLANE
10.10.10.10

Irish Traditional
arr. Dittman

1. Be thou my vi - sion, O Lord of my heart,
2. Be thou my wis - dom, and thou my true word,
3. Be thou my breast - plate, my sword for the fight;
4. Rich - es I heed not, nor man's emp - ty praise:
5. High King of heav - en, my vic - to - ry won,

Naught be all else to me, save that thou art;
I ev - er with thee, and thou with me Lord;
Thou my whole ar - mor, thou my true might;
Thou mine in - her - it - ance now and al - ways;
May I reach heav - en's joys, O bright heav'n's sun.

Thou my best thought by day or by night,
Thou my great Fa - ther, and thy true son;
Thou my soul's shel - ter, thou my strong tow'r;
Thou and thou on ly first in my heart;
Heart of my own heart, what ev - er be - fall,

Wak - ing or sleep - ing, thy pres - ence my light.
Thou in me dwell - ing, and I with thee one.
Raise thou me heav'n - ward, great pow'r of my art.
High King of heav - en, my treas - ure thou art.
Be thou my vi - sion, O rul - er of all. A - men.

Come, labor on

Jane Borthwick, 1859; alt.

QUI LABORAT ORAT

Hugh P. Allen (1879-1946)

4.10.10.10.4

arr. Dittman

1. Come, la - bor on. Who dares stand i - dle on the har - vest
 2. Come, la - bor on. The en - e - my is watch - ing night and
 3. Come, la - bor on. A - way with gloom - y doubts and faith - less
 4. Come, la - bor on. Claim the high call - ing an - gels can - not
 5. Come, la - bor on. No time for rest, till glows the west - ern

plain, While all a - round him waves the gold - en grain? And to each
 day, To sow the tares, to snatch the seed a - way; While we in
 fear! No arm so weak but may do ser - vice here; By feebl - est
 share; To young and old the gos - pel glad - ness bear; Re - deem the
 sky, While the long shad - ows o'er our path - way lie, And a glad

ser - vant does the Mas - ter say, "Go work to - day."
 sleep our du - ty have for - got, He slum - ber'd not.
 a - gents may our God ful - fill His right - eous will.
 time; its hours too swift - ly fly. The night draws nigh.
 sound comes with the set - ting sun, "Ser - vants, well done."

Love, fixed before the worlds were framed


Christopher Hoyt, 2011

COE FEN


Kenneth Nicholson Naylor (1931-1991)

8.6.8.6 D


arr. Dittman




1. Love, fixed be - fore the worlds were framed or life was breathed in men,
 2. O Love, who—though in form of God— as - sumed a ser - vant's life,
 3. O Love, who bides with - in our hearts, who makes us one with thee,
 4. O Love, who bides with - in our hearts, who makes us one with thee,



Who chose as sons a peo - ple dead in tres - pass - es and sins,
 Giv - ing thy bo - dy for thy Church, as hus - band for his wife,
 Whose breath is life, whose fruit is joy, whose law is lib - er - ty,
 Whose breath is life, whose fruit is joy, whose law is lib - er - ty,



Who wooed and won a faith - less bride, be - sought a way - ward land,
 Teach us to love in deed and truth, with lips and with our lives,
 Grant us to love our fel - low man as thee, O Lord un - seen,
 Grant us to love our fel - low man as thee, O Lord un - seen,



Teach us for - give - ness with - out fail, long - suf - f'ring with - out end.
 For great - er love hath none than he who for an - oth - er dies.
 Grant that which pass - es faith and hope: the gift of cha - ri - ty.
 Grant that which pass - es faith and hope: the gift of cha - ri - ty.

Not by the wisdom of this world

Christopher Hoyt, 2010

JERUSALEM

Sir C. H. H. Parry, 1848-1918

LMD

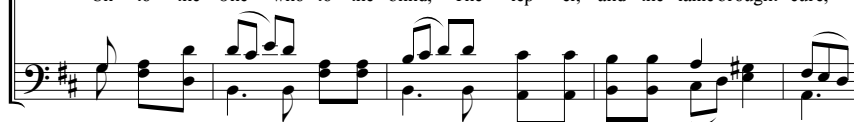
arr. Christopher Hoyt, 2012



1. Not by the wis - dom of this world, Not by the war - rior's clash - ing arms,
2. Not in the first - born nor the fair, Not in the an - gels' le - gion ranks,
3. From suck - ling lips or - dain thy strength, Thy beau - ty from de - spis - ed things,
4. Un - to the One whose al - tar coal Made sin - ful lips of proph - et pure,



Not by the great ones of the earth Our heav'n - ly Fa - ther's king - dom comes,
 Not in the temp - est nor the flame Which rav - aged Hor - eb's rug - ged flanks,
 Thy pow'r from mar - tyr and from maid, Thy maj - es - ty from in - fant kings;
 Un - to the One who to the blind, The lep - er, and the lame brought cure,



But by the fool - ish - ness of God, By weak ones who un - ceas - ing pray,
 But in the still, small voice of calm, In Ja - cob's best - ed wres - tling mate,
 Thy brook yield up - to shep - herd youths The dread Go - li - ath - slay - ing stones,
 Un - to the One whose wind and fire On frail a - pos - tles was out - poured,



"Thine is the pow'r," their con - stant creed, Their hymn "*Non no - bis, Do - mi - ne.*"
 In Je - sus Christ the cru - ci - fied The pow'r of God has been dis - played.
 That we the poor, the base, the weak, May glo - ry in the Lord a - lone.
 Un - to the One in Three be praise As then, as now, as ev - er - more.



Though angel tongues adorn my human voice

Christopher Hoyt, 2013

SURSUM CORDA

Alfred Morton Smith, 1941

from 1 Corinthians 13:1-7, 12-13

10.10.10.10

1. Though an - gel tongues a - dorn my hu - man voice,
 2. Though I should pierce the dark - ened test - a - ment,
 3. Though I be - stow my wealth on beg - gars' needs,
 4. Love suf - fers long, is kind in all her ways;
 5. Love trusts the Fa - ther's will and bears the cross,
 6. Lord, grant thy sons to see thee face to face,

There min - gling with the ma - ny tongues of men,
 Per - ceiv - ing all that sag - es vain - ly sought,
 And sac - ri - fice my bo - dy in the fire,
 She thinks no e - vil, finds no place for pride;
 Be - lieves his prom - is - es are true and sure;
 Grant them to know as they are known a - bove,

If love be lack - ing, all my speech is noise,
 Though by my faith the moun - tains be up - rent,
 But have not love to sanc - ti - fy these deeds,
 No en - vy marring her meek, un - sel - fish face,
 In hope, she spends and does not count the cost;
 Grant them the mar - tyrs' hope, the fa - thers' faith,

My words but sound - ing brass and cym - bal's din.
 If love be ab - sent, all I am is nought.
 My works shall per - ish with me in the pyre.
 And she re - joic - es in the true and right.
 In tri - al's dark - est hour, her faith en - dures.
 Grant them the great - est gift, the gift of love. A - men.

The sun is sinking fast

Latin, 1805
tr. after Edward Caswell, 1940

RESTING IN CHRIST

6.4.6.6

Royal U. Grote, 1995
arr. Dittman

descant

7. One sa - cred Trin - i - ty, One Lord di - vine,

1. The sun is sink - ing fast, The day - light dies;
2. As Christ up - on the Cross His head in - clined,
3. So now my will - ing soul I whol - ly give
4. So now be - neath his care I calm - ly rest,
5. Save that his will be done, What - e'er be - tide:
6. Thus would I live; yet now Not I, but he,
7. One sa - cred Trin - i - ty, One Lord di - vine,

May I be ev - er his, And he for ev - er mine.

Let love a - wake, and pay An eve - ning sac - ri - fice.
And to his Fa - ther's hands His part - ing soul re - signed,
In - to his sa - cred charge, In whom all spir - its live,
With - out an - oth - er wish A - bid - ing in the breast,
Dead to her - self, and dead In him to all be - side.
In all his pow'r and love, Hence - forth a - live in me.
May I be ev - er his, And he for ev - er mine.

A - men.

A - men.

Lift high the cross

George William Kitchin, 1887; alt.

CRUCIFER
10.10 with refrain

Sydney Hugo Nicholson, 1916

Refrain, unison

Lift high the cross, the love of Christ pro - claim, Till

all the world a - dore his sa - cred Name.

harmony

1. Led on their way by this tri - um - phant sign, The
2. Each new - born sol - dier of the Cru - ci - fied Bears
3. O Lord, once lift - ed on the glo - rious tree, As
4. So shall our song of tri - umph ev - er be: "Praise

to refrain

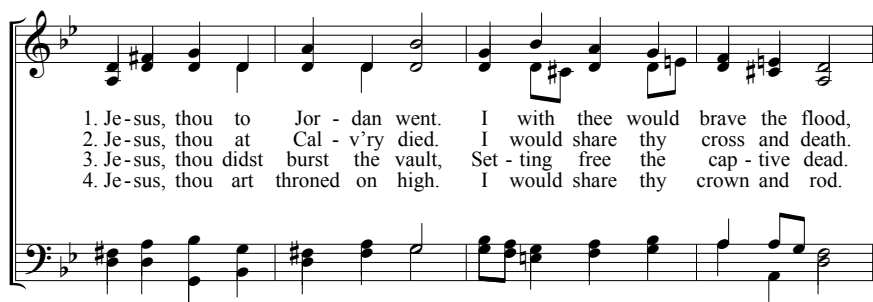
hosts of God in con - qu'ring ranks com - bine. died.
thou hast pro - mised, draw all men to thee.
to the Cru - ci - fied for vic - to - ry!"

Jesus, thou to Jordan went

Christopher Hoyt, 2018

WEDGE
7.7.7.7 D

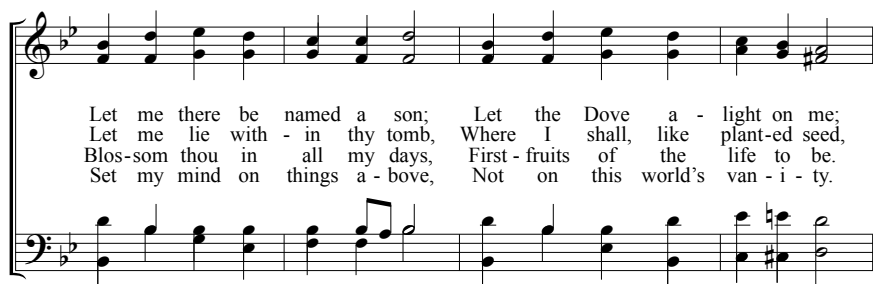
Christopher Hoyt, 2018



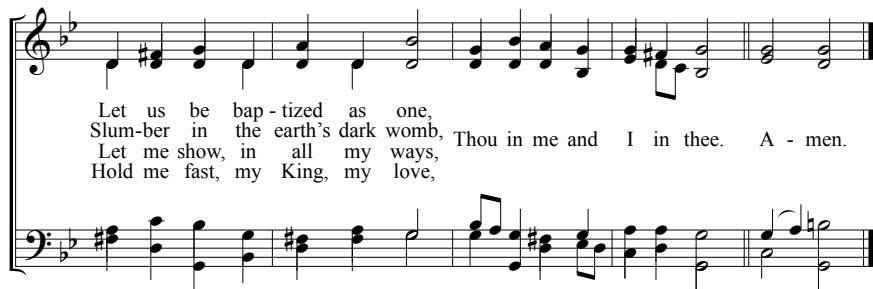
1. Je-sus, thou to Jor - dan went. I with thee would brave the flood,
 2. Je-sus, thou at Cal - v'ry died. I would share thy cross and death.
 3. Je-sus, thou didst burst the vault, Set - ting free the cap - tive dead.
 4. Je-sus, thou art throned on high. I would share thy crown and rod.



To the wat - 'ry depths de - scend; Dy - ing, rise to life in God.
 There my sin be cru - ci - fied; There de - stroy my form - er flesh.
 With thee hell's gates I'd as - sault, With thee crush the ser - pent's head.
 Let me bind the kings that vie; Let me bend all thoughts to God.



Let me there be named a son; Let the Dove a - light on me;
 Let me lie with - in thy tomb, Where I shall, like plant-ed seed,
 Blossom thou in all my days, First - fruits of the life to be.
 Set my mind on things a - bove, Not on this world's van - i - ty.



Let us be bap - tized as one,
 Slum-ber in the earth's dark womb, Thou in me and I in thee. A - men.
 Let me show, in all my ways,
 Hold me fast, my King, my love,

St. Paul's Exhortation to Timothy

2 Timothy 3:14

*Dedicated to Fr. John Boonzaaijer and the choirs of
The St. Timothy School and The Chapel of the Cross, Dallas, Texas*

Paul Lindsley Thomas
Op. 53

S
A

T
B

Org.

bass solo f

Con-tin-ue to learn and firm-ly be-lieve, know-ing from child-hood the sa-cred

f *mf*

rit. *a tempo*

6

writ-ings that make you wise in sal - va - tion through faith in Christ Je - sus.

13

tutti

Con-tin-ue to learn and firm-ly be-lieve, know-ing from child-hood the sa-cred writ-ings that make you

18

wise in sal - va - tion through faith in Christ Je - sus.

bass solo

All

25

T
B

scrip-ture is in-spired by God and prof-it-a-ble for teach-ing, for re-proof, for cor-

Org.

30

T
B

rec-tion, and for train-ing in right-eous-ness, that the man of God may be com-plete for eve-ry good

Org.

36 *tutti*

S
A

All scrip-ture is in-spired by God and prof-it-a-ble for teach-ing, for re-proof, for cor-

T
B

work.

Org.

42

S
A

rec-tion, and for train-ing in right-eous-ness, for the man of God must be com-plete for all good works.

T
B

Org.



The Reformed Episcopal Church Mission Statement

Built upon the foundation of the authoritative Word of God, the Holy Scriptures, the Reformed Episcopal Church set her highest priority on biblical worship and declares her commitment to the work of evangelism, the bold and unadulterated proclamation of salvation by grace through faith in the Lord Jesus Christ (Acts 8:4). In keeping the faith once delivered to the saints, the Reformed Episcopal Church, however, does not believe evangelism to be the end, but rather the beginning of her divinely given vocation.

In addition to being evangelical, she is deeply committed to discipleship, the work of training evangelized men and women in Christian living (St. Matthew 28:20). When the Gospel is truly proclaimed and the mercies of God are made known, redeemed men and women must be led to offer their bodies as a living sacrifice, which is their spiritual service (Romans 12:1). Thus, the Reformed Episcopal Church understands the Christian life to be necessarily corporate. The Gospel call of salvation is not only to a savior, but also to a visible communion (I Cor. 12:27) which, being indwelt by Christ's Spirit, transcends both temporal and geographic bounds.

Therefore, the Reformed Episcopal Church is **creedal**, following the historic catholic faith as it was confessed by the early undivided Church in the Apostles' (A.D. 150), Nicene (A.D. 325), and Athanasian Creeds (circa A.D. 401); **sacramental**, practicing the divinely ordained sacraments of Baptism and the Lord's Supper as outward and visible signs of His inward and spiritual grace; **liturgical**, using the historic Book of Common Prayer; and Episcopal, finding unity with the Church of the earliest Christian eras through submission to the government of godly bishops.

In this fashion, by embracing the broad base of doctrine and practice inherent in apostolic Christianity received by the Church of the English Reformation and expressed in the Thirty-Nine Articles of Religion, the Reformed Episcopal Church has a foundation for effective ministry in the name of Christ to a world which is lost and dying without Him.

*Adopted on December 3, 1992, by the Bishops of this Church and unanimously received at the 47th General Council of the Reformed Episcopal Church, in Houston, Texas, May, 1993.
Amended October 2, 2003*



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www.TheChapeloftheCross.com.

You are always welcome to visit with one of our ministers after church. Our clergy are available throughout the week for visits as well, which can be scheduled through the parish office.

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