

FINAL PROJECT: UNITING THE CHURCH IN WORSHIP

Context

For the past five years, I have served as the assistant pastor of All Saints Anglican Church in downtown Santa Fe, New Mexico – a sanctuary city. As clarified in a recent NPR piece on Santa Fe’s mayor, “There’s no set definition for sanctuary cities, but broadly speaking, these are cities that as a matter of law or policy do not under most circumstances help the federal government enforce immigration laws.”¹

Along with other churches in Santa Fe, our congregation has made advocating for immigrants a priority. Our church has about 500 members, and its demographics broadly match our region’s. According to the 2010 US Census, Santa Fe is approximately 49% Hispanic, 46% White, 2% Native American, 1% Asian, and 1% African American.² Located about 275 miles north of the Mexican border, our church has a large number of individuals of Mexican descent – including several undocumented immigrants from Mexico.

The Building

Our church building is in the shape of a chalice. The sanctuary forms a large semi-circle, where the seating curves to face the altar. Its interior aesthetic is minimalist – wooden pews with cushions, a hardwood floor, liturgical banners on the back wall, a stone altar, and a large wooden cross behind it. There is a simple pulpit to the left of the altar, and a simple lectern to the right.

To the right of the lectern, then, is the area for the musicians. Our music ministry is co-led by a retired Hispanic couple, both of whom are wonderfully talented musicians and gifted theologians. They are in charge of arranging practices and lineups (of both songs and musicians), and they meet regularly with the pastoral staff to discuss all upcoming worship services. They do an excellent

¹ “Santa Fe Mayor Renews Commitment To Being A ‘Sanctuary City,’” *NPR.org*, accessed December 1, 2016, <http://www.npr.org/2016/11/16/502345025/santa-fe-mayor-renews-commitment-to-being-a-sanctuary-city>.

² “Quick Facts: Santa Fe City, New Mexico,” *Census.gov*, accessed December 1, 2016, <http://www.census.gov/quickfacts/table/PST045215/3570500,35049>.

job of recruiting and training laypeople of various ethnicities and ages to be a part of our music ministry.

We are blessed with a very musical congregation. We therefore have several instruments and instrumentalists on hand each Sunday, allowing for diverse and vibrant worship. These include piano, keyboard, drum set, djembe, maracas, bass guitar, electric guitar, acoustic guitar, violin, flute, trumpet, and saxophone. We also have an extensive array of vocalists. However, instead of having a choir in one isolated section, our church has choir seating around the outer (back) edge of the sanctuary. Each choir seat has a small monitor speaker, to enable the choir to stay in sync with the musicians. The placement of the choir allows the congregation to join in the singing more quickly, since the trained/skilled voices are coming from behind them.

The stem of the chalice is a short hallway, used to separate the sanctuary from the rest of the building (the base of the chalice). As you head out of the double doors from the sanctuary, the hallway takes you directly into a spacious fellowship hall, usually filled with circular tables to allow people to sit and talk before and after the service. The fellowship hall is also where we host our communal meals, which take place at least once a month after a Sunday morning service. The rest of the building is devoted to classroom space.

A Glimpse of Our Ministry

Our rector is the eldest daughter of two Mexican immigrants. She has led the church for the past seven years. Together, we serve alongside two deacons – one is a Native American man, and the other is an Asian American woman. The four of us share preaching responsibilities. And, to a certain extent, our pastoral duties are a bit blurred. However, the division of labor, if you will, is as follows.

The rector and I are in charge of both worship and discipleship. We make sure various details come together for each worship service. This does not mean we accomplish everything ourselves, of course, because we also make sure that we are cultivating the spiritual gifts of our congregation. To that end, every single person in our church takes a spiritual gift assessment towards the end of every church year. The results of these assessments are kept in our membership database, to help us keep an eye open for people to serve in various areas.

Of course, knowing about the spiritual gifts is not enough. They need to be cultivated and put into practice. We do this through small groups – groups meeting in homes to eat, pray the Daily Office, and discuss the Scripture readings together.

The rector and I both disciple a small group of 7-12 discipleship leaders, equipping them to teach and provide pastoral care to their own individual small groups – which are integrated across ethnicities and generations.

That is, we are a family-based church, and we do not have a youth group or an elderly group. Every group seeks to be inter-generational. Every group also aims to grow and to multiply after it reaches 15-20 people. Therefore, the discipleship leaders, in addition to teaching and providing pastoral care, are also to be on the lookout for the person who will lead the new group which will one day be formed from their current group. These new leaders eventually join the discipleship groups led by the rector and me.

Our deacons, then, are responsible for helping the small groups provide pastoral care – coming alongside the small group leaders and making sure that no one falls through the cracks. They are also responsible for keeping the small group leaders informed about various service and outreach opportunities throughout the community.

In summary, the priests train the small group leaders. The deacons support the small group leaders and alert them of needs in the broader community. The small group leaders provide pastoral care to their groups, keep an eye out for and begin to train future leaders, and also alert both the priests and the deacons of pastoral needs within the congregation.

Although catechesis and liturgical training occasionally take place in the context of the small groups, they primarily take place on Sunday mornings, at 9:00am. This continuous class, which takes place before the 10:00am Sunday service, is intergenerational and highly interactive. It covers the basics of prayer and praise (including how to provide intercessory prayer), the public reading of Scripture, participation in the liturgy, and how to teach and communicate the faith. One of the four clergy is present every week, but the teaching is primarily done by mature laypeople from the congregation – who usually also happen to be small group leaders. Weekly liturgical participants (crucifer, acolyte, lessons, prayers of the people, collecting the offertory, chalice bearers, etc.) are recruited a month in advance from the attendees of this 9:00am class.

It is important to know one more thing about our worship at All Saints. It has been bilingual for the past ten years.³ We accomplish this in a variety of ways.

³ Please note: **I actually am able to speak, read, and write in Spanish**, and I plan to incorporate Spanish into my future ministry as an Anglican priest. So, even though I did not

All of our printed materials are available in both Spanish and English – and our Sunday service books contain the entire service in both languages on opposite pages. This enables the switching back and forth between languages during the service, which is our usual practice. Although we occasionally have services conducted completely in either language, we announce these well in advance. Our sermons are always translated in real time through wireless headphones, available each week in the lobby.

Christmas 2016 – A Modern Feast of Tabernacles

The churches in downtown Santa Fe have a longstanding tradition of celebrating the major feasts of the Christian year (Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday, and All Saints' Day) together on a rotating basis. So, our people are used to bilingual worship, and to worshipping with other churches throughout the year. Although we issue an open invitation to all Santa Fe churches for each major feast, the main rotation of host churches includes:

- All Saints Anglican Church
- First Presbyterian Church,
- the Cathedral Basilica of St. Francis of Assisi,
- the San Miguel Mission,
- Immanuel Lutheran Church LCMS
- Holy Trinity Orthodox Church
- Santa Fe Korean Presbyterian Church,
- Our Lady of Guadalupe Church.⁴

Each church is, of course, given deference to follow its particular Eucharistic practices and restrictions. However, all of the churches are encouraged to be as creative as possible when it is their turn to host a particular feast.

This year, it is All Saints' turn to host the Christmas service(s). We have decided to craft a modern version of the Feast of Tabernacles, designed to emphasize the themes of *sojourning* in this earthly life; *finding refuge* in Christ, who “tabernacled” among us (John 1:14); and *anticipating* the final gathering of

translate everything into Spanish below, I do understand and would be able to use the translations I have found.

⁴ Note: apart from All Saints Anglican, these are the actual churches near downtown Santa Fe, NM.

God's people in glory.⁵ Instead of the week-long celebration found in the Old Testament, ours will begin with a procession and vigil on Christmas Eve, culminating in the celebration of Holy Eucharist on Christmas Morning, followed by a communal meal.

I have been given charge of the Christmas Eve services (processional and vigil), so I will spend the most time describing these, giving only a general description of the Christmas morning Holy Communion.⁶ I will provide more information in the orders of service below, but a brief overview will help to put the services in context.

Overview of Christmas Eve and Christmas Morning

The Christmas Eve services begin with a long **procession** throughout the city to the various host churches – beginning and ending with All Saints. As charted on Google Maps, the entire route of the procession would take about 90 mins to walk without stopping, covering a distance of 4.3 miles. The chief of police, who is a member of First Presbyterian Church, has agreed to provide and coordinate police security along the route. They will also ensure the safety of the overnight campout in the All Saints' parking lot.

At each stop along the procession, a representative of the people will request entrance to that particular church. The pastor of the church, along with the chief of police, will refuse entry. As the order of service below will clarify, this is meant to represent the failure of both the Church and the State to welcome the widow, orphan, and immigrant. Before the procession continues to the next church, the pastor of the previous church will lead a time of prayer – focusing on repentance, but also asking God to bless the ministry of that church. Therefore, each pastor will refuse entrance to their own church, and pray for the next church in the procession.

Finally, to avoid appearing as if ours is the only welcoming church in the city, the crowd will be refused entrance to All Saints and will spend the night in

⁵ As I'm sure you can guess, Dr. Ross, I got this idea from Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids, MI: Kregel, 2006), 237–38.

⁶ I hope this will be sufficient for this project, as the Christmas Eve services will contain Scripture, sermon, prayer, praise, and Holy Communion.

tents in the parking lot.⁷ Families are welcome to bring their own tents, but the church will also provide a large, heated tent. This tent will be used for serving **dinner** (rice and beans) and for the Christmas Eve **vigil**. But, after the vigil, it will be cleared and used for sleeping space.

The following morning, a basic **breakfast** will be served by the pastors. After breakfast, there will be a procession into the church for the **Christmas morning service of Holy Communion**. Our rector is the one in charge of planning this service, but I do know that it will be elaborate, joyful, and bilingual – focusing on the celebration of the Incarnation. Therefore, although we will thank God and celebrate Holy Communion on Christmas Eve, there will be a definite shift in “tone” from Christmas Eve (*sojourning* and *anticipation*) to Christmas morning (*celebration* and finding *refuge* in Christ).

The Prayers of the People that morning should be especially meaningful, for the pastors of all eight partner churches have been asked to select one or two individuals or families from each congregation to share about how God has blessed them in the past year. There will be particular emphasis on immigrant families who have been welcomed and cared for by the churches. I also know that we will be hearing from people whose broken marriages have been healed, who have been cured of cancer, who have been released from prison, who have become Christians this year, and who have returned to the faith. In addition to giving glory to God, we hope that this time will be a refreshing reminder to all Christians in Santa Fe that God is indeed at work in our city.

Following Holy Communion, there will be a **communal meal** in the fellowship hall – by far the most elaborate of the three meals served. All three meals will be open to the homeless who happen to be nearby downtown, or whom we encounter along the procession route. We will immediately bring all leftovers to a shelter a few blocks away.

Final Comments

You might be wondering: If we are all outside on Christmas Eve, who will cook the food and prepare the church for Christmas morning? Because the procession and overnight campout will be physically demanding (especially if the

⁷ I realize that this would require a very large amount of planning. For example, portable toilets and water would have to be provided. However, for the sake of space, I will not write out all of these details.

weather is frigid), the elderly and those who have very young children will be encouraged and recruited to be at work inside the church during the afternoon, evening, and morning. They will be the ones primarily responsible for preparing the food for the three meals, and also for decorating the interior of the church with poinsettias (and with Christmas drawings and paintings by the children) for the morning service. Of course, all ages will be invited to join the Christmas Eve Vigil in the parking lot at approximately 9:00pm.

CHRISTMAS EVE PROCESSION

Gathering & Greeting⁸

Rector:

Brothers and sisters, in ancient Israel the greatest celebration of their liturgical year was the Feast of Tabernacles, or “booths.” “Tents,” in today’s language. As a part of this grand festival, the people of God would dwell outside in temporary shelters, to remember their time spent in the wilderness wandering before God granted them entrance into the Promised Land. They would stay in these tents for seven days, before leaving the shelters and returning home on the final day of the festival.

The Feast of Tabernacles was, therefore, a time for God’s people to remember their identity as sojourners, as immigrants. It was also a time of thanksgiving, for the Lord had given them a home, a refuge in their land. Finally, it was also a time of hope, of anticipation of the final fulfillment of all of God’s promises.

Friends, today we are going to celebrate a modern Feast of Tabernacles, in honor of our Lord and Savior Jesus Christ having “tabernacled” among us – having “made his dwelling among us” (John 1:14) at his first coming.

Tomorrow morning especially, we will celebrate the home, the refuge, and the rest that God has provided us in Jesus Christ.

Tonight, we *remember* that we are still sojourners, pilgrims, and immigrants on this earth. And we are gathered to repent of how little concern we have often shown for the “outsiders” whom Jesus loves. We are gathered to repent of the world’s – and, often, the Church’s – lack of love for immigrants, orphans, and widows.

Tonight, we *anticipate* the final fulfillment of God’s promises – when Jesus Christ will come again in glory to silence Sin and Death once for all. When Jesus Christ will come again to make all things new, and to wipe away the tears from every eye.

⁸ Spoken by the rector in Spanish. Translated by me into English.

As a visible witness to these things, we are now going to sojourn throughout our city, stopping at various churches of Santa Fe. In this procession, we will represent those whom Jesus has commanded us to love, and we will ask each church for aid.

We will not receive the aid we request. This does not mean that these churches have done nothing for immigrants, orphans, or widows! Far from it! But, this is a chance for us all to put ourselves in an outcast's shoes.

At each stop, we will have time for prayer – confessing and repenting of our sins, and praying for the ministries of these churches. But, I encourage you to pray during this entire procession. And, as we pray, may the following words of our Lord Jesus Christ burn in our hearts.

Scripture Reading: Matthew 25:31-40⁹

Procession to First Presbyterian Church

At EACH Church:

*Representative of People:*¹⁰

We are hungry. We are thirsty. We are strangers.
 We need clothing. We are sick. We are imprisoned.
 We are widows, orphans, and immigrants.
 Will you love us? Will you feed us? Will you clothe us?
 Will you invite us in?

Pastor of That Church:

No. We will not.
 We are waiting for Jesus, not for you.

⁹ Read by a young child in English. Translated by the Rector into Spanish.

¹⁰ There will be a different representative at each church. Each representative will be a member/attendee of the church to which they are requesting entrance. Each representative will be an actual widow, orphan, immigrant, former prisoner, or someone who has suffered from a serious illness. Each church is responsible for selecting a representative.

Leave!¹¹

*Pastor of Previous Church:*¹²

Brothers and sisters, before we continue, let us confess and repent of our sins.

Most merciful God, we confess that we have sinned against you, by ignoring the plight of those who bear your image – especially the widow, the orphan, and the immigrant.

In thought, word, and deed, we have often overlooked the outcasts, and closed our ears and hearts to the cries of the needy. We have neglected justice, we have scorned faithful love, and we have proudly put our own needs above the needs of others.

We are truly sorry, and we humbly repent.

Either silently or aloud, please offer your prayers of confession and repentance to the Lord – focusing on our failures to love our neighbors.

[Pause.]

Father, for the sake of your Son Jesus Christ, who sojourned among us in great humility, have mercy upon us and forgive us; that we may live justly, love faithfully, and walk humbly in your ways, to the glory of your Name.
Amen.

And now, brothers and sisters, let us pray for the life and ministry of this church.

Gracious Father, we thank you for the life and ministry of this church, _____ Church. Thank you for the work you have done for your Kingdom through this congregation.

¹¹ The pastor, along with the chief of police, would then escort the people away from the entrance to the church building. However, before the crowd leaves the premises, the following prayers would be led by the pastor of the previous church in the rotation.

¹² At the first stop, this would be prayed by the Rector of All Saints Anglican.

We pray that you would fill this church with all truth, in all truth with all peace. Where it is corrupt, purify it. Where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; and where it is divided, unify it.

Either silently or aloud, please offer your prayers to the Lord for _____ Church.

[Pause.]

Father, bless _____ Church, for the sake of Jesus Christ your Son our Savior. *Amen.*

Procession to the Cathedral Basilica of St. Francis of Assisi

Repeat Previous Exchange and Prayers

Procession to the San Miguel Mission

Repeat Previous Exchange and Prayers

Procession to Immanuel Lutheran Church

Repeat Previous Exchange and Prayers

Procession to Holy Trinity Orthodox Church

Repeat Previous Exchange and Prayers

Procession to Santa Fe Korean Presbyterian Church

Repeat Previous Exchange and Prayers

Procession to and Our Lady of Guadalupe Church

Repeat Previous Exchange and Prayers

Procession to All Saints Anglican Church

*People **Enter** the Church*

*In Sanctuary, Representative of People:*¹³

We are hungry. We are thirsty. We are strangers.
 We need clothing. We are sick. We are imprisoned.
 We are widows, orphans, and immigrants.
 And we have come a long way to get here.
 Will you love us? Will you feed us? Will you clothe us?
 Will you let us stay here?

Rector of All Saints Anglican Church:

No. We will not.
 It is almost Christmas, and there is simply too much to get done.
 Decorations to make. Food to cook. Gifts to buy.
 Besides, we are waiting for Jesus, not for you.
 There is no room for you here.
 Leave! Get out!¹⁴

Scripture Reading: Matthew 25:41-46¹⁵

Prayers of Confession

Pastor of Our Lady of Guadalupe Church:

Brothers and sisters, let us confess and repent of our sins.

Most merciful God, we confess that we have sinned against you, by ignoring the plight of those who bear your image – especially the widow, the orphan, and the immigrant.

In thought, word, and deed, we have often overlooked the outcasts, and closed our ears and hearts to the cries of the needy. We have neglected

¹³ For this final exchange, the representative of the people is the mother of our Rector at All Saints. She is a widow, and an elderly immigrant from Mexico.

¹⁴ The Rector, along with the chief of police, would then escort the people out of the building and into the parking lot. The following Scripture reading would take place in the parking lot, amplified by a microphone and small speaker.

¹⁵ Read by our Rector's mother in Spanish. Translated by me into English.

justice, we have scorned faithful love, and we have proudly put our own needs above the needs of others.

We are truly sorry, and we humbly repent.

Either silently or aloud, please offer your prayers of confession and repentance to the Lord – focusing upon our failures to love our neighbors here in Santa Fe.

[Pause.]

Father, for the sake of your Son Jesus Christ, who sojourned among us in great humility, have mercy upon us and forgive us; that we may live justly, love faithfully, and walk humbly in your ways, to the glory of your Name. *Amen.*

Prayers for the Churches

And now, brothers and sisters, let us pray for the life and ministry of this church – and for all the churches we have visited today.

Gracious Father, we thank you for the life and ministry of this church, All Saints Anglican Church. Thank you for the work you have done for your Kingdom through this congregation.

We pray that you would fill this church with all truth, in all truth with all peace. Where it is corrupt, purify it. Where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; and where it is divided, unify it.

Either silently or aloud, please offer your prayers to the Lord for All Saints Anglican Church.

[Pause.]

And now, either silently or aloud, please offer your prayers to the Lord for all the churches of our city.

[Pause.]

Father, bless the churches of Santa Fe, for the sake of Jesus Christ your Son our Savior. *Amen.*

Dinner

Rector of All Saints:

Brothers and sisters, as we prepare to spend the night outside, let us thank God for the food which he has provided for us to eat. Let us pray.

Danos corazones agradecidos, Padre nuestro, por todas tus bondades, y haznos conscientes de las necesidades de los demás; por Jesucristo nuestro Señor. Amén.¹⁶

Setting-Up Camp

Me:

Brothers and sisters, now is the time to set up camp for the evening. If you and your family have brought your own tent or shelter, please set it up now. We will meet back inside the large tent at approximately 9:00pm.

¹⁶ In English: "Give us grateful hearts, our Father, for all your mercies, and make us mindful of the needs of others; through Jesus Christ our Lord. *Amen.*"

After this prayer, dinner would be served. The food, prepared and provided by elderly members of All Saints, would be served to the people by the pastors of the partner churches. With the help and oversight of our **deacons**, our **small group leaders** would be in charge of the various logistics of the meal – they would recruit **laypeople** from their groups to set up folding chairs, to provide pitchers of water, etc. The small group leaders would also be in charge of organizing the clean-up after the meal. The folding chairs would, however, be left up inside the heated tent for the Christmas Eve Vigil.

CHRISTMAS EVE VIGIL

Gathering & Greeting¹⁷

Me:

Brothers and sisters, already tonight we have sojourned together, confessing and repenting of our failures to love our neighbors. We have asked God for forgiveness, and have prayed for the life and ministries of our various churches.

Now, as we look forward to celebrating Christ's first coming tomorrow morning, we continue to *remember* that we are still sojourners, pilgrims, and immigrants on this earth.

And we continue to *anticipate* Christ's second coming, when he will make all things new, giving us full refuge and communion with God and each other for all eternity.

Yet, even as we remember and anticipate, we have something to celebrate tonight: the glorious truth that God has not left us on our own in this "far country" of Sin and Death. Instead, he has pitched his tent among us; he has sojourned with us – in order to bring us back home to the Father.

For this reason, we will celebrate Christ's presence with us in Holy Communion at the end of tonight's vigil.

But first, let us consider the great arc of God's Story. We will now hear various passages from Scripture, and offer songs of praise to God for the great things he has done.

Scripture Reading 1: Genesis 2:4b-25¹⁸

¹⁷ For the vigil, there would be a small lectern, microphone, and speaker for the readings and sermon. There would also be a very basic altar set up at the front of the tent for Holy Communion. And there would be a circle of chairs in the corner next to the altar for the various musicians to lead acoustic worship.

¹⁸ These eight Scripture readings would be read by people from all eight partner churches – in the same order as the processional earlier (starting with First Presbyterian and ending with All Saints). The pastor of each church has been asked months in advance to select a

Song of Praise 1: Dios de Maravillas (God of Wonders)¹⁹

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| <p> Todo lo creaste La tierra, cielo y mar Los cielos son tu tabernaculo Gloria al Dios Altísimo <i>Dios del cielo, maravilloso Dios</i> <i>Eres santo, santo</i> <i>La creación muestra su majestad</i> <i>Eres santo, santo</i> <i>Dios de la creación</i> <i>Dios de la creación</i> Cuando amanezco He de celebrar Tu luz Si tropiezo en tinieblas Volvere a ver tu cruz Aleluya, Al Dios de la creación Aleluya, Al Dios de la creación </p> | <p> You created everything The earth, sky, and sea The heavens are Your tabernacle Glory to the Most High God <i>God of heaven, wonderful God</i> <i>You are holy, holy</i> <i>The creation shows Your majesty</i> <i>You are holy, holy</i> <i>God of creation</i> <i>God of creation</i> When I wake up, I have to celebrate Your light If I stumble into darkness I will see your Cross again Hallelujah, to the God of Creation Hallelujah, to the God of Creation²⁰ </p> |
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Scripture Reading 2: Genesis 3:1-24

reader and to make sure they are trained and practice in order to read their assigned passage. Each reader would read the passage in their native tongue, followed by a translation into English, if necessary.

¹⁹ These eight songs of praise would be led by small groups of musicians and vocalists from each church – again, in the same order as the processional earlier. So, the first song would be led by a small group from First Presbyterian. The last song would be led by a small group from All Saints. Please note: **these songs would be sung in a mixture of styles – even the hymns.** For example, I imagine “Come Ye Sinners Poor and Needy” and “Come, Thou Long Expected Jesus” being sung in a rhythmic, Latin style.

²⁰ We would sing “God of Wonders” in Spanish. I have provided the English translation of the Spanish, however, for the reader’s benefit.

Song of Praise 2: Come Ye Sinners, Poor and Needy**Scripture Reading 3: Exodus 25:1-9****Song of Praise 3: O Come, O Come, Emmanuel, pt. 1**

O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear.

Refrain:

Rejoice! Rejoice!

Emmanuel shall come to thee, O Israel.

O come, thou Wisdom from on high,
who orderest all things mightily;
to us the path of knowledge show,
and teach us in her ways to go. Refrain

O come, thou Rod of Jesse, free
thine own from Satan's tyranny;
from depths of hell thy people save,
and give them victory over the grave. Refrain

O come, thou Dayspring, come and cheer
our spirits by thine advent here;
disperse the gloomy clouds of night,
and death's dark shadows put to flight. Refrain

O come, thou Key of David, come,
and open wide our heavenly home;
make safe the way that leads on high,
and close the path to misery. Refrain

Scripture Reading 4: Leviticus 23:34-43**Song of Praise 4: Come, Thou Long Expected Jesus****Scripture Reading 5: Isaiah 40:1-11**

Song of Praise 5: Dawning Light of Our Salvation²¹

1. Long in darkness Israel wandered;
 Long in mortal shadows, we
 Walked in bondage and self-pity,
 Trod in paths of sin and grief.
 In the prophets' words He told us,
 Long the God of Israel spoke;
 He alone in strength would save us
 From the hands of all our foes.

Every valley be exalted!
Every mountain be made plane!
Crooked ways repent and straighten;
All creation bend in praise!

2. He shall raise a mighty Savior;
 Born of David's lineage, He
 Comes in cov'nant love to claim us
 From our sins to set us free.
 Light to those who dwell in darkness
 Life to those from death who flee
 Joy unto the earth, and gladness,
 To your pathways dawning peace!

3. Jesus, Lord, and mighty Savior,
 David's Son and yet his King,
 Dawning light of our salvation,
 Of your saving pow'r we sing!
 Stand, Oh lame, and dance ye broken,
 Know the Savior's healing grace;
 Come, Oh deaf and hear him singing;
 Turn, Oh blind, behold his face!

Scripture Reading 6: Ezekiel 37:15-28

Song of Praise 6: O Come, O Come, Emmanuel, pt. 2

²¹ This is a modern hymn, written by Wendell Kimbrough.

O come, O come, great Lord of might,
 who to thy tribes on Sinai's height
 in ancient times once gave the law
 in cloud and majesty and awe.

Refrain:

Rejoice! Rejoice!

Emmanuel shall come to thee, O Israel.

O come, thou Root of Jesse's tree,
 an ensign of thy people be;
 before thee rulers silent fall;
 all peoples on thy mercy call. *Refrain*

O come, Desire of nations, bind
 in one the hearts of all mankind;
 bid thou our sad divisions cease,
 and be thyself our King of Peace. *Refrain*

O come, O come, Emmanuel,
 and ransom captive Israel,
 that mourns in lonely exile here
 until the Son of God appear. *Refrain*

Scripture Reading 7: John 1:1-18

Song of Praise 7: Savior of the Nations, Come

1. Savior of the nations, come,
 Virgin's Son, make here Thy home!
 Marvel now, O heaven and earth,
 That the Lord chose such a birth.

2. Not by human flesh and blood,
 By the Spirit of our God,
 Was the Word of God made flesh--
 Woman's Offspring, pure and fresh.

3. Wondrous birth! O wondrous Child
 Of the Virgin undefiled!

Though by all the world disowned,
Still to be in heaven enthroned.

4. From the Father forth He came
And returneth to the same,
Captive leading death and hell--
High the song of triumph swell!

5. Thou, the Father's only Son,
Hast o'er sin the victory won.
Boundless shall Thy kingdom be;
When shall we its glories see?

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.

Scripture Reading 8: Revelation 7:9-17

Song of Praise 8: Se Oye Un Canto En Alta Esfera (Hark, the Herald Angels Sing)²²

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| <p>Se oye un canto en alta esfera. "En los cielos gloria a Dios; al mortal paz en la tierra", canta la celeste voz. Con los cielos alabemos al eterno Rey, cantemos a Jesús, a nuestro bien, con el coro de Belén. Canta la celeste voz:</p> | <p>A song is heard in a high realm. "In the heavens, glory to God; To the mortal, peace on earth," The celestial voice sings. With the heavens we praise To the eternal King, let us sing To Jesus, to our good, With the chorus of Bethlehem. The celestial voice sings:</p> |
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²² Sung in Spanish.

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| <p>"¡En los cielos gloria a Dios!"</p> <p>El Señor de los señores, el Ungido celestial, a salvar los pecadores vino al seno virginal. ¡Gloria al Verbo encarnado, en humanidad velado! !Gloria al Santo de Israel, cuyo nombre es Emmanuel! Canta la celeste voz: "¡En los cielos gloria a Dios!"</p> <p>Príncipe de paz eterna, ¡gloria a ti, Señor Jesús! Entregando el alma tierna tú nos traes vida y luz. Has tu majestad dejado, y buscarnos te has dignado; para darnos el vivir a la muerte quieres ir. Canta la celeste voz: "¡En los cielos gloria a Dios!"</p> | <p>"In heavens, glory to God!"</p> <p>The Lord of lords, The heavenly Anointed, To save sinners He came to the virginal womb. Glory to the Incarnate Word, Veiled in humanity! Glory to the Holy One of Israel, Whose name is Emmanuel! The celestial voice sings: "In heavens, glory to God!"</p> <p>Prince of eternal peace, Glory to you, Lord Jesus! Offering the tender soul You bring us life and light. You have left your majesty, And you have deigned to pursue us; In order to give us life, To death do you want to go The celestial voice sings: "In heavens, glory to God!"</p> |
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Homily: "He Pitched His Tent Among Us"²³

Me:

This may be an unusual sermon. But it is, after all, an unusual night! What I mean is this: usually, when I preach at All Saints, I focus on a particular text in detail. Tonight, however, I'd like to tell a story – THE Story, if you will, that ties together all these glorious passages of Scripture we've heard tonight.

²³ Note: this is only the central substance of my sermon. Although I would try to keep my sermon around twenty minutes in length, **I would not read from a manuscript!** Instead, I would try to strike a much more **conversational** tone – perhaps asking a few non-rhetorical questions to get the input of the audience, and sprinkling anecdotes throughout. I believe that this conversational style would best fit the audience and the setting.

Like most stories, this one has a beginning. And, in the beginning, God created the heavens and the earth to be his temple – the place where he would rule and reign, where he would dwell in perfect relationship with his representatives: human beings. We humans were made to serve and worship God, in perfect relationship with him, with each other, and with all of creation (Gen. 1-2).

However, we were not satisfied with this, and instead, we tried to take God's job. We sought to run the show ourselves, and this rebellion invited sin and death into the world – shattering the perfect relationships which were there at the beginning. Where once there was perfect communion, now there is distance and separation (Gen. 3).

Ever since this "Fall," we humans have been trying to get back to God on our own. However, this is impossible. We reject God outright by worshipping false gods of our own making instead. Today, these are often the false gods of money, power, and pleasure. Although it seems beneficial in the moment, worshipping these gods fails to satisfy our deepest longings. It only further alienates us from God, from others, and from our very selves.

Trying to get back to God on our own is also misguided. For we worship a God who comes to his people, in order to set them free from sin and death. We see this in the Old Testament, in the Story of Israel. Remember the reading earlier, from Exodus 25? After rescuing his people from slavery in Egypt, God gives them instructions to build him a sanctuary, a tabernacle, a holy tent in the wilderness. Why? So that he can dwell with them, in their midst, as they dwell in tents on their way through the wilderness to the Promised Land.

After their time in the wilderness, God gives them refuge in the Promised Land. He gives them instructions to build a temple, no longer a tabernacle. Why? So that he can dwell with them, in their midst.

But they weren't supposed to forget their time in the wilderness. This, then, is the reason for the Feast of Tabernacles. Once a year, they would come to Jerusalem and dwell in tents – small shelters, like they had in the wilderness. This was to be a reminder of God's great salvation, delivering them from Egypt and into the Promised Land. It was a time of celebration of God's deliverance and provision.

However, it was also a time of anticipation. Why? Because sin and death still lingered. The relationships between God, his people, and creation were not yet perfect. Sure, God saved his people through the wilderness, but they also rebelled against him in the wilderness. Sure, God brought them into the Promised Land, but

they also rebelled against God in the Promised Land. Just like Adam and Eve, God's people disobeyed. For this reason, he allowed them to experience exile from their homeland, just like he had previously expelled Adam and Eve from the garden.

Thankfully, the story doesn't end there. God did begin to bring his people back from exile, and he promised through his messengers, the prophets, that he would finally complete the process in the future. He would again dwell in the midst of his people, and they would no longer disobey him (Isa. 40:10-11; Ezek. 37:24-28).

God has begun to fulfill this promise through his Son, Jesus Christ – who, according to John 1:14, “became flesh and dwelt among us.” He pitched his tent among us, as it were, by becoming a human being in the midst of this sin-stained world. Why? To set us free from sin and death, once and for all.

Now, you would think that human beings – especially God's people – would have received Christ's arrival with exultation and joy. Instead, however, we rejected him. Again, as John 1:11 says, Christ “came to his own, and his own people did not receive him.” (It reminds me a little bit of what we experienced earlier, getting rejected from our own churches!) Instead, we crucified him.

Again, thankfully, this isn't the end of the story. Because, in fact, this was the reason Jesus came to dwell among us – to die the death that we deserved, in order to give us the life that we do not deserve. Jesus gets rid of sin by taking sin all the way to its proper conclusion – death. And he then conquers death by rising victorious from the grave at the Resurrection!

And he offers new, resurrection life to all who do receive him, and who believe in his name. In fact, John says that Jesus gives believers “the right to become children of God” (John 1:12). The right to dwell with God forever, in perfect fellowship.

Friends, the Jews gathered at the Feast of Tabernacles, under the Old Covenant, to celebrate their entrance into the Promised Land, remembering their journey through the wilderness. Today, we are gathered to celebrate our salvation through Jesus Christ, remembering that we are still traveling through the wilderness, as it were, on the way to our heavenly home.

Look around. It's dark outside, and I don't just mean when the sun is down in Santa Fe. Although Christ has come to dwell among us, to bring us home to the Father, we are still in the midst of a long journey. We are still all sojourners,

pilgrims, and immigrants in a foreign land, seeking refuge from sin and death as they wreak havoc around us.

Like the Old Testament Jews, we are still anticipating the final fulfillment of God's promises and salvation. We are waiting for the final Feast of Tabernacles, when, according to the book of Revelation, all God's people will be "before the throne of God, and serve him day and night within his temple; and he who sits upon the throne will shelter them with his presence" (Rev. 7:15). That is, God himself will "spread his tabernacle" over us.

What will that be like for God's people? "They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes" (Rev. 7:16-17).

If that is what we're anticipating, how should we live in the meantime? Well, first, we should put our faith in the Lord Jesus Christ, if we have not done so already. He stands ready to bring us back to God, if we would but stop trying to get back to God by our own sinful devices!

And, second, I believe that we must heed the words of our Lord we heard earlier today, from Matthew 25:31-46. In anticipation of the final Feast of Tabernacles in heaven, we serve our Lord here on earth by feeding the hungry, welcoming the stranger, clothing the naked, and visiting the sick and imprisoned.

We should lovingly dwell in their midst, for our God has lovingly dwelled in our midst. And we should feed them, for we ourselves have been fed – in anticipation of a heavenly banquet – with the spiritual food of the Body and Blood of Jesus Christ.

Amen.

Nicene Creed

Deacon #1:

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

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,**

of all that is, visible and invisible.

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

The Prayers of the People

Deacon #2:

Brothers and sisters, let us pray to the Lord for the needs of the Church and the world. After I say each petition, please offer your prayers to the Lord – either silently or aloud.

Do not be afraid to speak up, for this is an excellent chance for us to lift up our needs and the needs of others together as a unified body of believers. And yet, we ask that you keep your prayers focused on the topic of each petition.

Let us pray:

God, we pray for the Church, and specifically the churches of this city.

*The People offer their prayers – either silently or aloud.*²⁴

God, we pray for the countries represented in this congregation gathered here.

The People offer their prayers – either silently or aloud.

God, we pray for our persecuted brothers and sisters around the world.

The People offer their prayers – either silently or aloud.

God, we pray for the poor and the needy, the widow, the orphan, and the immigrant.

The People offer their prayers – either silently or aloud.

God, we pray for the all those who are in trouble, sorrow, need, sickness, or any other adversity.

The People offer their prayers – either silently or aloud.

God, we praise you for the many blessings of this life, including the opportunity to gather for worship as brothers and sisters in Jesus Christ.

Please offer your praises and thanksgivings to the Lord.

Again, do not be afraid to speak up. Let God know that you are thankful, and let us all know why God is worthy of our praise.

²⁴ The people of All Saints will have been used to actually offering extended prayers during the prayers of the people. I have asked the small group leaders to be ready to “lead off” each section of prayer, as it were, as an example to others present that they are welcome and encouraged to actually pray out loud at this time – instead of everyone mumbling something under their breath.

*The People offer their prayers – either silently or aloud.*²⁵

God, we pray to you also for the forgiveness of our sins. We confess that we have sinned against you. Even our best deeds are as filthy rags in your sight. We are truly sorry, and we humbly repent. For Jesus Christ's sake, please have mercy on us and forgive us.

Silence.

The Absolution

Rector:

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

The Comfortable Words

Me:

Hear the Word of God to all who truly turn to him in repentance.

Pastor of Cathedral Basilica:

Come to me, all who labor and are heavy laden, and I will give you rest. (Matt. 11:28).

Pastor of Holy Trinity Orthodox Church:

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

²⁵ Again, the small group leaders have been asked to prepare a few praises and thanksgivings to get this section started. Note: this does not mean that only small group leaders would speak. The leaders have been asked to approach their small groups and ask individuals and families who have been especially blessed by God this year to be ready to declare their praise in the midst of this gathering.

Pastor of Korean Presbyterian Church:

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

Pastor of Immanuel Lutheran Church:

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

The Peace

Me:

Brothers and sisters, as we prepare to celebrate the sacrament of Holy Communion, consider the words of the Apostle Paul in 1 Corinthians 11:

“So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup.” (1 Cor. 11:27-28).

Consider also the words of our Lord Jesus Christ in Matthew 5:

“Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.” (Matt. 5:23-24).

Communion with God and communion with one another go hand-in-hand. Therefore, before we come to the Lord’s Table, please use this time to greet one another in the name of the Lord – forgiving one another and asking for forgiveness, should it be necessary to do so.

The peace of the Lord be always with you!

People:

And also with you.

[The people greet one another in the name of the Lord.]

Eucharistic Prayers²⁶

*Rector:*²⁷

Brothers and sisters, as we come to the Table of our Lord to celebrate the sacrament of Holy Communion, I would like to remind you of a few things.

First, I will lead the following portion of the service in Spanish. For many of you, this is your native tongue. However, because some of you may not know Spanish, we have prepared a handout with an English translation of the rest of our service. If you would like one of these handouts, please raise your hand, and our deacons will give you one at this time.²⁸

Second, this is not an Anglican Table! This is the Table of our Lord Jesus Christ. He is our host. We, all of us, are his guests. For this reason, I invite all baptized Christians to partake of this sacrament.

Third, during the distribution of Holy Communion, we will have intercessory prayer teams around the outer edge of this tent. These people are members of All Saints Anglican, and they have been preparing themselves for this evening of prayer for quite some time. They would like nothing more than to pray for your needs and to praise God for the many blessings he has given to you this year.

So, after you have received the elements of bread and wine, please feel free to find the nearest prayer team. If you do not wish to receive prayer from a prayer team, please remain in your seat during this time, and listen to the

²⁶ For the Eucharistic canon, I have drawn upon and modified the Spanish Reformed Episcopal Church's 1954 liturgy (<http://justus.anglican.org/resources/bcp/Spain/HC.htm>) and the ACNA's Spanish Translation of the Holy Communion (http://anglicanchurch.net/?/main/texts_for_common_prayer). Because the Spanish liturgy uses the "vosotros" form, which is not often used in Central and South America, I have changed the forms, when necessary.

²⁷ Note that our rector would lead the celebration of Holy Communion. I would concelebrate.

²⁸ These handouts would contain the text of the liturgy in Spanish and English, on opposite pages.

music, offering your own prayers and praises to the Lord.

Please stand.

The Sursum Corda

Celebrante: El Señor esté con ustedes.²⁹

Pueblo **Y con tu espíritu.**³⁰

Celebrante: Inclínemos los oídos al Señor.³¹

Pueblo **Habla, Señor, que tus siervos escuchan.**³²

Celebrante: Así dice el Señor:

Vengan a mí todos ustedes que están cansados y agobiados, y yo les daré descanso. Carguen con mi yugo y aprendan de mí, pues yo soy apacible y humilde de corazón, y encontrarán descanso para su alma. Porque mi yugo es suave y mi carga es liviana. (Mat. 11:28-30).

De tal manera amó Dios al mundo, que ha dado a su Hijo unigénito, para que todo aquel que en él cree, no se pierda, mas tenga vida eterna. (Juan 3:16).

Elevemos los corazones.³³

²⁹ “The Lord be with you.” **Note: Dr. Ross, I apologize if these footnote translations are tedious. I figured, however, that it would be best to err on the side of providing too much information in this final project.**

³⁰ “And with your spirit.”

³¹ “Let us incline our ears to the Lord.”

³² “Speak, Lord, for your servants are listening.”

³³ “Thus says the Lord:

Pueblo **Los tenemos elevados al Señor.**³⁴

Celebrante Demos gracias al Señor, nuestro Dios.³⁵

Pueblo **Es justo darle gracias y alabanza.**³⁶

El Celebrante continúa:

Realmente es digno, justo, y nuestro deber, que en todo tiempo y lugar, te demos gracias, oh Señor, Padre Santo, Dios Todopoderoso y Eterno.³⁷

The Proper Preface for Advent

Porque enviaste a tu amado Hijo para redimirnos del pecado y de la muerte, y para hacernos en él herederos de la vida eterna; para que, cuando vuelva en poder y gloria a juzgar al mundo, nos regocijemos contemplando su manifestación, sin temor ni vergüenza.

“Come to me, all you who are weary and burdened, and I will give you rest. Bear with my yoke and learn from me, for I am gentle and humble of heart, and you will find rest for your soul. For my yoke is easy, and my burden is light. (Matthew 11: 28-30).

“God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (John 3:16).

“Let us raise our hearts.”

³⁴ “We have elevated them to the Lord.”

³⁵ “Let us give thanks to the Lord our God.”

³⁶ “It is right [just] to give thanks and praise.”

³⁷ “It is really worthy, just, and our duty, that in every time and place, we give thanks, O Lord, Holy Father, Almighty and Eternal God.”

Por tanto, con los Ángeles y Arcángeles, y con toda la compañía del cielo, glorificamos Tu Santo Nombre, ensalzándote siempre y diciendo:³⁸

The Sanctus and Benedictus Qui Venit

El Celebrante y Pueblo

**Santo, Santo, Santo, es el Señor Dios del universo:
Llenos están los cielos y la tierra de tu gloria.
Hosanna en el cielo.
Bendito el que viene en el nombre del Señor.
Hosanna en el cielo.³⁹**

El pueblo permanece de pie.

El Celebrante continúa:

Gloria a ti, Dios omnipotente, nuestro Padre celestial, porque, en Tu inmensa misericordia, entregaste a Tu único Hijo Jesucristo para sufrir muerte en la Cruz por nuestra redención; quien hizo allí, por la oblación de Sí mismo una vez ofrecida, un completo, perfecto y suficiente sacrificio, oblación y satisfacción por los pecados de todo el mundo; e

³⁸ “For you have sent your beloved Son to redeem us from sin and death, and to make us into heirs of eternal life; So that, when he returns in power and glory to judge the world, we might rejoice [in] contemplating his appearing, without fear or shame.

“Therefore, with the Angels and Archangels, and with all the company of heaven, we glorify Your Holy Name, always extolling you and saying:”

³⁹ “Holy, Holy, Holy, is the Lord God of the universe:

The heavens and the earth are full of your glory.

Hosanna in the heaven.

Blessed is he who comes in the name of the Lord.

Hosanna in the heaven.”

instituyó, y en Su Santo Evangelio nos mandó continuar, una perpetua memoria de aquélla Su preciosa muerte y sacrificio, hasta Su segunda venida.

Humildemente Te suplicamos, oh Padre misericordioso, nos escuches, y con Tu Verbo y Espíritu Santo, bendigas y santifiques estos dones de pan y vino, a fin de que sean para nosotros el Cuerpo y la Sangre de Tu amado Hijo Jesucristo.⁴⁰

Words of Institution

El cual, la noche en que fue entregado al sufrimiento y a la muerte, tomó pan; y dándote gracias, lo partió y lo dio a sus discípulos, y dijo: ***"Tomen y coman. Esto es mi Cuerpo, que será entregado por ustedes. Hagan esto como memorial mío"***.

Después de la cena tomó el cáliz; y dándote gracias, se lo entregó, y dijo: ***"Beban todos de él. Esta es mi Sangre de la nueva Alianza, que será derramada por ustedes y por muchos para el perdón de los pecados. Siempre que lo beban, háganlo como memorial mío"***.⁴¹

⁴⁰ "Glory to you, Almighty God, our heavenly Father, because, in Your immense mercy, you gave your only Son Jesus Christ to suffer death on the Cross for our redemption; Who made there, by the offering of Himself once offered, a complete, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; And instituted, and in His Holy Gospel commanded us to continue, a perpetual remembrance of it, His precious death and sacrifice, until His second coming.

"Humbly We beseech Thee, O merciful Father, hear us, and with Your Word and Holy Spirit, bless and sanctify these gifts of bread and wine, so that they may be for us the Body and Blood of Your beloved Son Jesus Christ."

⁴¹ "Who, on the night when he was delivered to suffering and death, took bread; And, giving you thanks, broke it and gave it to his disciples, and said, ***"Take and eat, this is my Body, which will be offered for you: do this as my memorial."***

"After dinner he took the chalice; And, giving you thanks, gave it to them, and said, ***"Drink this, all [of you]: this is my Blood of the new Covenant, which will be shed for you and for many for the forgiveness of sins: as long as you drink it, do it as my memorial."***

Por tanto, oh Señor y Padre celestial, nosotros Tu pueblo celebramos y hacemos, con estos dones santos que ahora te ofrecemos, el memorial que Tu Hijo nos ha mandado hacer recordando Su bendita pasión y preciosa muerte, Su poderosa resurrección y gloriosa ascensión; mientras esperamos Su venida gloriosa.⁴²

Y deseamos fervientemente que en Tu bondad paternal aceptes éste nuestro sacrificio de alabanza y acción de gracias, por el cual te ofrecemos y presentamos, oh Señor, nuestras vidas, nuestras almas y nuestros cuerpos.⁴³

Concede, te suplicamos, que todos los que participamos de esta Santa Comunión, recibamos dignamente el preciosismo Cuerpo y Sangre de tu Hijo Jesucristo, y seamos llenos de Tu gracia y bendición celestial; así mismo Te pedimos que nosotros, y toda tu Iglesia, seamos un solo cuerpo con El, para que El habite en nosotros, y nosotros en El; por el mismo Jesucristo nuestro Señor;⁴⁴

Por Quien, con Quien, y en Quien, en la unidad del Espíritu Santo todo honor y toda gloria a Ti, oh Padre omnipotente, por los siglos de los siglos. *AMEN*.⁴⁵

⁴² “Therefore, O Lord and heavenly Father, we Your people celebrate and make, with these holy gifts that we now offer you, the memorial that Your Son has commanded us to do, remembering His blessed passion and precious death, His mighty resurrection and glorious ascension; While we await His glorious coming.”

⁴³ “And we fervently hope that in Your fatherly goodness you would accept this our sacrifice of praise and thanksgiving, for which we offer you and present, O Lord, our lives, our souls and our bodies.”

⁴⁴ “Grant, we beseech you, that all of us who partake of this Holy Communion, would worthily receive the most precious Body and Blood of your Son Jesus Christ, and may we be filled with Your heavenly grace and blessing; So we ask that we, and your whole Church, would be one body with Him, so that He may dwell in us, and we in Him; By the same Jesus Christ our Lord;”

⁴⁵ “By Whom, with Whom, and in Whom, in the unity of the Holy Spirit, all honor and all glory [be] to Thee, O Father almighty, for ever and ever. AMEN.”

Y ahora, conforme a las enseñanzas de nuestro Salvador Jesucristo, nos atrevemos a decir:⁴⁶

The Lord's Prayer

Pueblo y Celebrante:

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga Tu reino,
hágase Tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque Tuyo es el reino,
Tuyo es el poder,
y Tuya es la gloria,
ahora y por siempre. *Amén.*⁴⁷**

The Fraction

Celebrante ¡Aleluya! Cristo, nuestra Pascua, se ha sacrificado por nosotros.⁴⁸

Pueblo ¡Celebremos la fiesta! ¡Aleluya!⁴⁹

⁴⁶ "And now, according to the teachings of our Savior Jesus Christ, we dare to say:"

⁴⁷ "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 today our daily bread. Forgive us our trespasses, as we also forgive those that trespass against us. Do not let us fall into temptation, and deliver us from evil. For Thine is the kingdom, Thine is the power, and Thine is the glory, now and forever. Amen."

⁴⁸ "Hallelujah! Christ, our Passover, is sacrificed for us."

⁴⁹ "Let us celebrate the feast! Hallelujah!"

The Prayer of Humble Access

Nosotros no nos atrevemos a venir a ésta Tu Mesa, oh Señor misericordioso, confiados en nuestra rectitud, sino en Tus muchas y grandes misericordias. No somos dignos ni de recoger las migajas debajo de tu Mesa. Mas Tú eres el mismo Señor, siempre misericordioso por naturaleza. Concédenos, por tanto, Señor, por Tu clemencia, que de tal modo comamos el Cuerpo de Tu amado Hijo Jesucristo y bebamos Su Sangre, que siempre vivamos en El, y El en nosotros. *Amén.*⁵⁰

The Words of Administration

El Cuerpo y la Sangre de nuestro Señor Jesucristo, que fueron entregado por ti, preserve tu cuerpo y alma para la vida eterna. Tómenlos en memoria de que Cristo murió por ustedes, y aliméntense de él en sus corazones, por fe y con agradecimiento.⁵¹

Distribution of Holy Communion & Intercessory Prayer⁵²

⁵⁰ “We dare not come to this Your Table, O merciful Lord, trusting in our righteousness, but in Your many and great mercies. We are not worthy to collect the crumbs under your table. But You are the same Lord, always merciful by nature. Grant us, therefore, Lord, through Your mercy, that in such a way we may eat the Body of Your beloved Son Jesus Christ and drink His Blood, that we may always live in Him, and He in us. Amen.”

⁵¹ “The Body and Blood of our Lord Jesus Christ, which were offered for you, preserve your body and soul for eternal life. Take them in remembrance that Christ died for you, and feed on him in your hearts, by faith and with thanksgiving.”

⁵² All the pastors of the eight partner churches were invited to help distribute Holy Communion, although it is doubtful that they would all be willing to do so. Therefore, after finding out how many pastors were willing, we would make up the remaining number with laypeople from All Saints.

The communion elements would be actual loaves of bread (not wafers) and chalices of wine. Each pastor (or layperson) would take a loaf of bread and chalice of wine, and go and distribute it to a group/area of people. Yes, this would be much less organized than having everyone come up in a line and receive. However, we will be outside, in a parking lot, in a large tent. I believe that distributing communion this way will feel truly communal.

Concluding Prayer

Me

Brothers and sisters, let us together thank the Lord for this Holy Communion we have enjoyed together.

Heavenly Father, we thank you for feeding us with the spiritual food of the most blessed Body and Blood of our Lord Jesus Christ. Thank you for providing us with everything we need in order to follow you. Thank you for giving us each other as brothers and sisters in Christ. Thank you for providing us with a refuge and a home in Christ, our Savior.

Watch over us now, Lord, as we sleep. Protect us from all the dangers and perils of this night, and preserve us in safety until the morning. *Amen.*

Song of Praise: Santa La Noche (Oh Holy Night)⁵³

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| Santa la noche hermosas las estrellas La noche cuando nació el Señor El mundo envuelto estuvo en sus querellas Hasta que Dios nos envió el Salvador | Holy the night, beautiful the stars The night when the Lord was born The world was wrapped up in its quarrels Until God sent us to the Savior |
| Una esperanza todo el mundo siente La luz de un nuevo día al fin brilló | All the world feels a hope The light of a new day at last shone |
| Hoy adorad a Cristo reverentes, | Today reverently worship the Christ, O Divine Night, the Savior was born! |

Also, as mentioned above, during the distribution of Holy Communion, there would be **intercessory prayer teams** around the outer edge of the tent. These prayer teams have been coordinated by the small group leaders and deacons, but they also contain laypeople of various ages. Everyone on a prayer team, however, has received training and has participated at least once in providing intercessory prayer during a normal Sunday service of Holy Communion.

As for the **music** to be played at this time, our worship leaders (the elderly Hispanic couple) have assembled a small team of musicians to play instrumental sacred Christmas music at this time. There will be a classical guitar, flute, violin, accordion, maracas, and djembe.

⁵³ Sung in Spanish.

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| <p>¡Oh, noche divina!;Nació el Salvador! Divina noche de Cristo el Señor Hoy adorad a Cristo reverentes, ¡Oh, noche divina!;Nació el Salvador! Divina noche de Cristo el Señor</p> <p>Nos enseñó a amarnos unos a otros Su ley amor, su evangelio trae paz Él nos libró y rompió las cadenas Y en su nombre cesó la opresión</p> <p>Las gracias damos con alegre canto Con devoción su nombre proclamamos</p> | <p>Divine night of Christ the Lord Today worship the reverent Christ, O Divine Night, the Savior was born!</p> <p>Divine night of Christ the Lord</p> <p>He taught us to love one another His law love, his gospel brings peace He freed us and broke the chains And in his name the oppression ceases</p> <p>Thanks we give with joyful singing With devotion his name we proclaim</p> |
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Final Benediction

Me:

El Señor te bendiga
y te guarde;
el Señor te mire con agrado
y te extienda su amor;
el Señor te muestre su favor
y te conceda la paz. (Núm. 6:22-24).⁵⁴

The Dismissal

Our Deacons (Together):

Let us go to our tents, rejoicing in the goodness of the Father, rejoicing in the Incarnation of the Son, and rejoicing in the power of the Holy Spirit!
Alleluia! Alleluia!

⁵⁴ “May God bless you and keep you; May the Lord look upon you with favor and extend his love to you; May the Lord show you his favor and grant you peace. (Num. 6:22-24).”

People:

Thanks be to God! Alleluia! Alleluia!⁵⁵

⁵⁵ After the vigil concluded, our deacons and small group leaders would be in charge of clearing the tent of folding chairs, so that the tent could be used for sleeping space. Of course, they would ask others for help, but they would be the ones responsible for coordinating the efforts.

Again, for a brief overview of what would occur the following morning, see page 6 above.