



***A Service
of Prayer
for Peace***

**December 17, 2006
All Saints' Episcopal Church**

(Please turn off all cell phones/pagers)

A SERVICE OF PRAYER FOR PEACE

WELCOME

Welcome and thank you for taking time in this season to gather with others and pray for peace. We will pray for peace in the world, peace in our country, peace in our homes and peace in our hearts. We come before the ground of our being and source of our life seeking to allow our thoughts, hopes, intuitions and desires to be shaped by what is of true and ultimate worth.

We know ourselves to be a community of differing and strongly held beliefs and opinions about those conflicts in which we are directly engaged in Afghanistan, Iraq, Guantanamo Bay and elsewhere. We are not of one mind regarding Israel, her neighbors and all who live within her borders. We are not even of one mind as to whether that last thought is appropriately expressed. We are not of one mind on whether and how the West can respond to the government sponsored genocide in Darfur. No more are we of one mind concerning those issues that are threatening to divide the Anglican Communion of which we are a part. We are sometimes not even of one mind within our families on these matters. *We are* of one mind on this: God desires that we know peace, and so for peace we shall pray.

Peace in its fullest sense is nothing less than the presence of God. When God is present we are in right relation with one another and with the whole world. When God is present, justice is manifestly available for all people. Just so when we find ourselves without enmity and acting in genuine love, and in ways that bring justice, so we may be assured that God is present to us and is with us.

There is a sense in which all prayer is necessarily political, because in prayers of intercession and petition we express the deepest desires of our hearts even as we allow those desires to be shaped by God as we pray. When we take time out of our busy lives to pause, spending an hour or so on prayer for peace, we are signaling to one and all that we are not content with the *status quo* and we are not happy living our lives as though we were not implicated in many of the world's conflicts. Nonetheless we are not being partisan. We are not, as a community, supporting the vision of any particular party or view within a party. We are saying to the world that we consider the pursuit of peace important enough that we will take time to pray about it. This service is not a demonstration with placards, bullhorns and speeches. It is a demonstration of our deepest values as a parish. We value peace in its fullest sense and are prepared to open ourselves to God's transforming grace in our lives even as we importune the Lord for peace with justice in the world.

WORSHIP NOTES

The service begins with the ancient prayer called *The Great Litany*, in which we will intercede together for our church, the world and ourselves. (Some will recall the power of this prayer as we used it at All Saints' in the days immediately following 9/11/2001.)

Much of the service is made up of what we call choral worship. In such worship, we are not like an audience at a concert, but are a congregation being led in prayer. We encourage allowing the texts and music to become the source of our meditation as we turn our attention to the presence of God in our midst in particular ways that make for peace.

Most of the remainder of the service are times of silence (about three minutes each this evening) for our own petitions and intercessions. You may wish to make use of the suggestions for focus, or of the mediations offered on our sung texts.

On two occasions we will raise our voices together in prayer as we sing hymns of peace.

We will depart carrying candles as beacons of peace into the world. The Blessing and Dismissal will take place from the steps leading from the church.

A freewill offering will be collected by the ushers as you leave. All money will go to support military veterans from Georgia and All Saints' refugee ministries. Please give generously to support many of those most affected by war.

You are urged to keep this bulletin and make use of it in praying for peace throughout the year to come. A recording of the service will be available soon and can be obtained on Sundays and through our parish website at www.allsaintsatlanta.org.

Great Litany (*congregation stands*)

Book of Common Prayer 148

O God the Father, Creator of heaven and earth,
Have mercy upon us.

O God the Son, Redeemer of the world,
Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful,
Have mercy upon us.

O holy, blessed, and glorious Trinity, one God,
Have mercy upon us.

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.
Spare us, good Lord.

From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,
Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,
Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,
Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,
Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,
Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,
Good Lord, deliver us.

By thy mystery of thy holy Incarnation; by the holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,
Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,
Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,
Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,
We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,
We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,
We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,
We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,
We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived,
We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,
We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants, the President of the United States and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,
We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,
We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,
We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,
We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,
We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel,
We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,
We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,
We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,
We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all mankind,
We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy Holy Word,
We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,
We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who

fall; and finally to beat down Satan under our feet,
We beseech thee to hear us, good Lord.

That it may please thee to grant to all the faithful departed eternal life and peace,
We beseech thee to hear us, good Lord.

That it may please thee to grant that , in the fellowship of all the saints, we may attain to thy heavenly kingdom,
We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
Grant us thy peace.

O Christ, hear us.
O Christ, hear us.

“Kyrie” (*Requiem*).....Maurice Duruflé
(All Saints’ Morning and Evensong Choirs)

Kyrie eleison. Christe eleison. Kyrie eleison.
Lord have mercy. Christ have mercy. Lord have mercy.

The Lord’s Prayer

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. Amen.

V. O Lord, let thy mercy be showed upon us;
R. As we do put our trust in thee.

Collect

Let us pray.

Almighty God, who hast promised to hear the petitions of those who ask in thy Son’s Name: We beseech thee mercifully to incline thine ear to us who have now made our prayers and supplications unto thee; and grant that those things which we have asked faithfully according to thy will, may be obtained effectually, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord.
Amen.

SILENCE

Pray for peace in our homes, an end to domestic violence, an end to violence on our streets, an end to gang warfare, an end to homelessness and an end to all the ways by which we do violence to one another.

KYRIE

There are times in our lives when we are particularly aware of how God's grace and mercy is what sustains us. There are times in our lives when we know that all is not in accordance with God's will and purposes for the world, when all we can do is implore mercy in spite of our failings. In older Eucharistic rites we implore God to "consider not our merits, but pardon our offenses." Such is the import of our prayer *kyrie eleison*,
Lord have mercy.

“Al’ Shlosa D’Varim”Allan E. Naplan
(The All Saints’ Youth Choir)

Al shlosa d’varim haolam kayam, al haemet v’al hadin v’al hashalom.
The world is sustained by three things; by truth, by justice, and by peace.

“O, Pray for the Peace of Jerusalem”Herbert Howells
(The All Saints’ Choir and Evensong Choir)

O, pray for the peace of Jerusalem, they shall prosper that love thee.
Peace be within thy walls, and plenteousness within thy palaces.

SILENCE

*Pray for peace in the bloody conflicts of the world, especially for the people of Iraq, Afghanistan, Darfur,
Israel and all who live within her borders, Lebanon, the Balkans and any others that come to your mind.
Remember before God those most directly affected by war especially troops and their families, civilians whose lives are turned upside
down by conflict not of their own making, and by refugees throughout the world.*

“E’en So, Lord Jesus, Quickly Come”Paul Manz
(the Men of All Saints’ Choir)

Peace be to you and grace from him who freed us from our sins,
Who loved us all and shed his blood that we might saved be.
Sing Holy, Holy, to our Lord, the Lord, Almighty God.
Who was and is and is to come. Sing holy, holy Lord!
Rejoice in heaven, all ye that dwell therein,
Rejoice on earth, ye saints below, For Christ is coming soon!
E’en so, Lord Jesus, quickly come, and night shall be no more.
They need no light nor lamp nor sun, for Christ will be their All!

AL' SHLOSHA D'VARIM

Is it true that truth and justice and peace are what sustain the world? It is certainly true that lies corrupt our hearts and spread like a cancer as one lie leads to another. It is also true that injustice is a heavy burden on the oppressed, squeezing out any hint of a reasonable and holy hope for change, and often leading to death. Nor is injustice harmless to the oppressors, for it creates a chasm between people whom God creates for right relationship. Peace it is said is not simply the absence of conflict, but the presence of God. All that we say we believe, even when our hearts are in rebellion, is that nothing is more important for life than the presence of God, the source and ground of our being, the creator of the Universe, trustworthy beyond measure. What else could we need? Or what are food or shelter or even existence itself without the things that make for life? A good prayer is that we live until we die. Do we not all know people who have died long before their body expires, who have existed without hope or purpose or meaning, things that flow from truth and justice and peace?

O, PRAY FOR THE PEACE OF JERUSLAEM

Intense conflict over who should govern the Holy City and its Holy Places requires that the prayer of the ages for the peace of Jerusalem continue in our own day. Continuing conflict can obscure the truth that in our Christian tradition, we understand that the importance of Jerusalem is found in its being the home of the Temple. The Temple was many things, but especially the sign of God's presence in the midst of God's people. The Temple played a critical role in the ministry of Jesus including being the place where his conflict with the religious authorities was most manifest when he overturned the tables of the moneychangers. He was taken to the Temple as a boy and it was in the Temple that he witnessed the widow placing all that she had into the treasury. Rumors about Jesus' intention to destroy the Temple played a role in his trial. All in all, what Christians believe is that the assurance of God's presence once found in the Temple is now found in right relationship or communion with the risen Christ. Conflict over control of Jerusalem and its holy places are not unlike conflicts in the Episcopal Church over control of property. Sad. Not unimportant. But things and places are not really the ultimate point, for in the end, God cares about our hearts.

E'EN SO, LORD JESUS, QUICKLY COME

We rejoice that Christ has lived and moved and ministered among us. We are a blessed people who feel and experience the real presence of the love of God in our lives. We rejoice and marvel at God's continuous desire to be in relationship with us. Christ, the Messiah is coming! Christ is coming to bring the Kingdom of God to us! And yet, with all of the turmoil, the brokenness, the pain that has become part of daily living in our world, our hearts collectively cry out to God, "Please, come quickly!" For we know that we alone do not have the strength to heal the brokenness and mend the painful divisions that keep us one from another. It is through the power of God's love shown to us in Christ that we might work together to usher in the Kingdom of God where all are whole and brought into right relationship with one another and with God. For the peace of God transcends all divisions, mends brokenness, and brings us to new life.

***Congregational Hymn: # 572 “Weary of all trumpeting”***Distler*

1. Weary of all trumpeting, weary of all killing,
weary of all songs that sing promise, non-fulfilling,
we would raise, O Christ, one song; we would join in
singing that great music pure and strong,
where-with heaven is ringing.
2. Captain Christ, O lowly Lord, Servant King,
your dying bade us sheathe the foolish sword,
bade us cease denying.
Trumpet with your Spirit’s breath through each
height and hollow; into your self-giving death,
call us all to follow.
3. To the triumph of your cross summon all the living;
summon us to love by loss, gaining all by giving,
suffering all, that we may see triumph in surrender;
leaving all, that we may be partners in your splendor.

SILENCE

Pray for peace in our Church, remembering especially Rowan, the Archbishop of Canterbury, Katharine, our Presiding Bishop, and Neil, our Bishop. Pray for Celso, Bishop of Rio de Janeiro and Gerard, Bishop of the Diocese of Western Tanganyika, asking that they and we may discover our unity in Christ.

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WEARY OF ALL TRUMPETING

Weary, weary, weary. Weary of visions of rubble and shrapnel. Weary of painful eulogies for young fallen soldiers. Weary of national pride, weary of national shame. Where do we look instead, where do we look for strength when everywhere we look makes us weary and weak? We look to the Cross, curiously. We look to the ultimate symbol of brokenness, of torture and death, of killing the Innocent, of breaking the Body and pouring out the Blood. To the Cross we look for redemption from the mess we have created, to the Cross we look for silence in the din and relief from the chaos of war. We look to the Cross to overcome the weariness that leads to resignation that leads to complacency. We look to the Cross so that the weariness will not overtake our souls completely, that we might gather strength to find peace.

(The All Saints’ Choir)

Beat, beat drums! Blow, bugles, blow! Through the windows; through doors,
Burst like a ruthless force, into the solemn church, and scatter the congregation;
Into the school where the scholar is studying; Leave not the bridegroom quiet –
no happiness, must he have now with his bride; nor the peaceful farmer any peace,
plowing his field or gathering his grain.
So fierce you whirr and pound, you drums, so shrill you bugles blow,
Beat, beat drums! Blow, bugles, blow!
Over the traffic of cities – over the rumble of wheels in the streets.
Are beds prepared for sleepers at night in the houses?
No sleepers must sleep in those beds;
No bargainers bargain by day – no brokers or speculators, would they continue?
Would the talkers be talking? Would the singer attempt to sing?
Would the lawyer rise in the court to state his case before the court?
Then rattle quicker, heavier drums – you bugles wilder blow.
Beat, beat drums! Blow, bugles, blow!
Make no parlay – stop for no expostulations; mind not the timid –
mind not the weeper or prayer; mind not the old man beseeching the young man;
Let not the child’s voice be heard, nor the mother’s entreaties;
Make even the trestles to shake the dead, where they lie awaiting the hearses
So strong you thump, O terrible drums – so loud you bugles blow. Blow!

(text by Walt Whitman)

BEAT, BEAT, DRUMS

One of human kinds' major problems with God is that we domesticate him. We imagine that God is created in our image, rather than imagining ourselves as created in God's image. We do this for several reasons; first, because our language is limited. Second, because God came to us as a human, in the person of Jesus Christ, and we imagine that we can understand God because of Jesus' humanity. And third, because the truth of God is awesome and powerful and very possibly terrifying in what God can do on this earth, and in us, if we should move in concert with God's dream of creation even only slightly. It is so that God poured himself into humanity, so that he could see into our eyes, and so that we could see into God's eyes; but to domesticate God because we have seen him in Christ Jesus is a grave mistake. God before Jesus, God in Jesus, and God since Jesus desires our full selves: heart, soul and bodies, so that we can live freely in God's care while in this world, and so that God in us can turn the status quo upside down, causing peace, peace, beautiful peace to reign. We resist change, even as we know in our souls that creation groans for the peace of God. We resist out of our sin of fear, our sin of craving power, our sin of wanting to be the ones who create, instead of God being the creator. But God prevails, in the steady, pounding, relentless way of the Spirit. And when God prevails, nothing else matters except for God's will for us, which is peace with justice. The Spirit of God blows where it wills, beats our hearts for us, even shakes the dead.

Trumpet Solo: "The Hollow Men" (based on the poem by T. S. Eliot, 1925).....Vincent Persichetti
(Thomas Hooten, *trumpet*)

I
We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
Or rats' feet over broken glass
In our dry cellar
Shape without form, shade without colour,
Paralysed force, gesture without motion;
Those who have crossed
With direct eyes,
to death's other Kingdom
Remember us -- if at all -- not as lost
Violent souls, but only
As the hollow men
The stuffed men.

II
Eyes I dare not meet in dreams
In death's dream kingdom
These do not appear:
There, the eyes are
Sunlight on a broken column
There, in a tree swinging
And voices are
In the wind's singing
More distant and more solemn
Than a fading star.
Let me be no nearer
In death's dream kingdom
Let me also wear
Such deliberate disguises
Rat's coat, crowskin, crossed staves
In a field
Behaving as the wind behaves
No nearer --
Not that final meeting
In the twilight kingdom.

III
This is the dead land
This is cactus land
Here in the stone images
Are raised, here they receive
The supplication of a dead man's hand
Under the twinkle of a fading star.
It is like this
In death's other kingdom
Waking alone
At the hour when we are
Trembling with tenderness
Lips that would kiss
Form prayers to broken stone.

IV
The eyes are not here
There are no eyes here
In this valley of dying stars
In this hollow valley
The broken jaw of our lost kingdoms
In this last of meeting places
We grope together
And avoid speech
Gathered on this beach of the tumid river
Sightless, unless
The eyes reappear
As the perpetual star
Multifoliate rose
Of death's twilight kingdom
The hope only
Of empty men.

V
Here we go round the prickly pear
Prickly pear prickly pear
Here we go round the prickly pear
At five o'clock in the morning.
Between the idea
And the reality
Between the motion
And the act
Falls the Shadow
For Thine is the Kingdom
Between the conception
And the creation
Between the emotion
And the response
Falls the Shadow
Life is very long

Between the desire
And the spasm
Between the potency
And the existence
Between the essence
And the descent
Falls the Shadow
For Thine is the Kingdom
For Thine is
Life is
For Thine is the
This is the way the world ends
This is the way the world ends
This is the way the world ends
Not with a bang but a whimper.

SILENCE

Pray for those with power and influence wherever there is conflict in the world: for our President and all elected leaders in our country, for the leaders of the nations, for the United Nations, for NATO, for the Organization of African States, for the European Union, and for any others that come to your mind.

THE HOLLOW MEN

This piece by Persichetti is itself a musical meditation on T. S. Eliot's poem. 'Who are the hollow men?', we may ask. They are the walking dead, those who have failed to grasp life, those who will not live until they die. The hollow men are those who have lost sight of meaning and purpose, or justice and truth, and, of course, lost sight of peace. They behave as the wind behaves in a dead land. They are not even accounted lost or violent, for those things imply life. They are hollow, empty, dead. The haunting cry of the trumpet calls those who hear it from death to life and so from the instruments of death to the instruments of peace. Lord, spare us from the hollow men and make us instruments of your peace.

“Serenity”Charles Ives

(Nannette Soles, *mezzo-soprano*)

O, Sabbath rest by Galilee! O, calm of hills above, where Jesus knelt
to share with thee the silence of eternity interpreted by love.
Drop thy still dews of quietness till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess the beauty of thy peace.

SILENCE

Pray for right relationship between peoples everywhere and especially ask that we may see a way forward in the face of those radical expressions of Islam and Christianity who have no room in their vision for others. Remember before God those most directly affected by war, for soldiers and other combatants, for refugees everywhere and especially our friends in Atlanta, for those who are bereaved and who mourn, for those in need of a reasonable and holy hope.

“Abide with Me”Gilbert M. Martin

(The Combined Choirs)

Abide with me, fast falls the eventide; the darkness deepens; Lord with me abide!
When other helpers fail and comforts flee, Help of helpless, O abide with me.
I need thy presence, ev’ry passing hour; what but thy grace can foil the tempter’s pow’r?
Who, like Thyself, my guide and stay can be? Through cloud and sunshine, Lord, abide with me.
I fear no foe, with thee at hand to bless; ills have no weight, and tears no bitterness.
Where is death’s sting, where, grave, thy victory? I triumph still, if thou abide with me.
Hold thou thy cross before my closing eyes; shine through the gloom and point me to the skies;
Heav’n’s morning breaks, and earth’s vain shadows flee; in life, in death, O Lord, abide with me.

SILENCE

Pray for our enemies, wherever they are. Ask that they and we may know grace enough to find new life without enmity. Ask that we may see a way forward in which we grow in mutual trust and respect. Ask forgiveness for any specific wrongs we have committed of which you are aware.

SERENITY

Among the clatter and the clamor of the many changes and chances of our everyday lives there is a stress and strain upon the very fabric of our beings whether we realize it or not. When conflict or discord arises within ourselves or in the world about us, be it a simple disagreement with another or armed conflict, the turmoil and tumult tugs and tears at our very hearts sending ripples of discord disrupting any serenity present or possible. We seek Sabbath time, a time for reflection, a time of rest, a time of connection with things eternal, a time to be with our Creator. A time when we set the rest of life aside and seek God's peace, a peace that passes our human understanding and a peace that we so desperately need in our souls. A time to listen; a time to be still; a time to seek serenity and the beauty of God's presence which allows all our strivings to cease. O, Sabbath rest! O, Peace of God! Come be our guide into the ways of peace!

ABIDE WITH ME

We are people of the light, not of the dark. But knowledge of and fear of the dark is a part our DNA as human beings, buried deep within us. The ancients feared the coming of evening, feared the night, feared the ever increasing darkness of the late fall and winter months. We are a people who follow The Light, The Light of the World, our Lord, Jesus Christ. But still, that ancient fear dwells deeply buried within us. Each evening that fear wells up within us and reminds us of the darkness that we fear the most, death. Anxiety arises. We fear that somewhere out of the darkness of the night, or maybe even from the remnants of the darkness that dwells within us, danger or violence will press in upon us, taking away that which we value, taking away that which we have, taking away our very lives and plunging us into deep, deep darkness. Taking us away from peace and plunging us into chaos and despair. To whom are we to turn for help? From whom are we to seek salvation? By whom can we be saved? Through whom can we know peace? Remember, we are people of the light, by choice. We have embraced the means through which we can turn to the light and reject the darkness. The One who made all that is, is ours. The darkness will not overwhelm us when we cry out, "In life, in death, O Lord, abide with me."

“The Lord is My Shepherd” (*Requiem*).....John Rutter
(The All Saints’ Choir)

The Lord is my shepherd: therefore can I lack nothing.
He shall feed me in a green pasture:
and lead me beside the waters of comfort.
He shall convert my soul;
and bring me forth in the paths of righteousness, for His name’s sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil:
for thou art with me: thy rod and thy staff comfort me;
thou hast anointed my head with oil, and my cup shall be full.
But thy loving-kindness and mercy shall follow me all the days of my life;
and I will dwell in the house of the Lord for ever.

THE LORD IS MY SHEPHERD

This is the psalm that we all know. It is the one that we teach our children; the one we read in times of fear, the one we read when we sit by the bedside of a loved one who is dying. It tells of how all of life, times of joy, times of pain and sorrow, times of uncertainty, lie in God's care. God the Shepherd is our guide, our cajoler, our provider. God the Shepherd is our protector, the one who loves us without end, the culmination of every promise of good things. There is no time in our lives, from before our creation until after our death, that we are separated from God's love. And in God's eyes we are all worthy of this same love. Before the one Creator, humanity falls in obeisance, all of us being called to live together in righteousness, in right relationship, because God desires to live in right relationship with each of us. To live in right relationship is to live without anxiety, letting our cares and fears and foolishness be taken up by the Shepherd who guides us to the place of peace. It is to live in courage, having the faith to listen as best we can to the Shepherd's voice, calling us to life and abundance.

***Congregational Hymn: 597 “O day of peace that dimly shines”**Jerusalem

1. O day of peace that dimly shines through all our hopes and prayers and dreams,
guide us to justice, truth, and love, delivered from our selfish schemes.
May swords of hate fall from our hands, our hearts from envy find release,
till by God’s grace our warring world shall see Christ’s promised reign of peace.
2. Then shall the wolf dwell with the lamb, nor shall the fierce devour the small;
as beasts and cattle calmly graze, a little child will lead them all.
Then enemies shall learn to love, all creatures find their true accord;
the hope of peace shall be fulfilled, for all the earth shall know the Lord.

Please stand as the clergy spread the light throughout the congregation.

Organ Solo: “Song of Peace”Jean Langlais

Silent Processional

The congregation follows the processional cross and clergy to the front steps of the church as we prepare to go into the world carrying the “light of peace.”

Prayer of Blessing

Dismissal

*An offering will be taken as you leave in support of those most directly affected by war. We bid your generosity in support of **The Georgia National Guard Family Support Foundation** (<http://www.georgiaguardfamily.org>) which supports soldiers and their families from Georgia and the **Refugee Ministries of All Saints’, Atlanta**, a ministry of welcome to the stranger. Checks are welcome and should be made payable to All Saints’. If you would like to contribute online, please go to https://www.allsaintsatlanta.org/home/online_giving_home.asp.*

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O DAY OF PEACE THAT DIMLY SHINES

In Christ is the reversal of everything we know. This is a harrowing thought. We find comfort in the well-known; we are placated by the recognizable. But as Christians, we aren't called to live in the familiar, but in the midst of change. We are called to live in a world upturned by a Messiah who came as a tiny baby, who died a criminal's death and who ascended to heaven after being buried in a borrowed tomb. Our God, our Christ, is unexpected and thus our day of peace, so longed for, will be unexpected, too. The status quo will be upturned on that day, when hearts will outperform weapons, when need is not answered by scorn and greed but by generosity and openness. We are the lions and the lambs, and in that far off, dimly shining day of peace, we will sit at table together without our armor, without our calluses, without our judgments or preconceptions. It will be a surprising day, shocking even, but it will come if we stand ready to usher it in.

MUSICIANS

Raymond Chenault, *Organist and Choirmaster*
Elizabeth Chenault, *Associate Organist and Choirmaster*
Jefferson McConnaughey, *Assistant Organist and Choirmaster for Evensong*
Karol Kimmell, *Director of Youth and Children's Music*

INSTRUMENTALISTS

Diedre Agustin, *Harp*; Russell DeLuna, *Oboe*; Thomas Hooten, *Trumpet*; Joel Morris, *Timpani*
Stutz Wimmer, *Timpani*; Carla Wimmer, *Percussion*; Paul Scanling, *Percussion*

THE ALL SAINTS' CHOIR

Linda Bailey
Sarah Bonner
Susan Bradford
Mary Brickley
Michael Burel
Laurie Burlington
Rob Burlington
Parlee Chambers
Michael Crowe
Britt Dean
David Florance
Melissa Fontaine

Susan Hoy
Pamela Ingram
Giles Jago
Mary Wyche Lesesne
David Lowe
James Marshall
Craig McConnell
Steve McGehee
Alvin Moore
Jared Morrison
Randy Murphy

Marguerite Murray
Courtney Pascual
Virginia Schenck
Grant Preisser
Stuart Schleuse
Gene Soles
Nannette Soles
Laurie Swann
DeWayne Trainer
Mary Marvin Walter
Craig Wilson
Gerald Yarbray

THE ALL SAINTS' EVENSONG CHOIR

Dave Bedell
Jeanne Bedell
Wally Buckner
Clayton Duggan
Sarah Edman
Ann Hale

Joe Johnson
Dennis Melton
Tom Morley
Elizabeth McConnaughey
Kathryn McConnaughey
Paul McKibbens

Harold McManus
Marie Oemler
Robert Pfeiffer
Lauren Randolph
Frank Thomas
Linda Williamson

THE ALL SAINTS' YOUTH CHOIR

Ellen Begley
Robert Begley
Alice Berry
Travis Boatright
Will Boswell
Madeline Brannen
Will Burriss
Elizabeth Carter
Sara Claire Chambless
Ben Clark
Brad Cox
Jamie Croak
Charlie Crutchfield
Matt Crutchfield
Frances DePree
Jack Douglas
Anabelle Dwyer

Bethany Edmondson
Janie Goss
Anna Hale
Connor Holmes
Caitlin Huber
Will Kimmell
Helen Laseter
Eliza Macdonald
Cadell Martin
Taylor Page
Virginia Parker
Clarke Ruska
Tracy Ruska
Sharon Solomon
George Spencer
S. E. Spencer

Annie Thim
Jackson Todd
Jane Todd
Zach Walldorff
Carolyn Walter
Izaak Walton
Morgan Watson
Ginny Weinmann
Tucker Weinmann
Amelie Wendling
Grace Williams
Lauren Williams
Sarah Wingate
Carly Wright
Sarah Wright
Hayden Yates

All Saints' Episcopal Church

is a parish in the Diocese of Atlanta
The Rt. Rev'd J. Neil Alexander, *Bishop*

Rector

The Rev'd Geoffrey M. St.J. Hoare

2006-2007 Vestry

Louisa Basarrate, <i>Senior Warden</i>	Rob Boas	Trey Loughran
Pat Patton, <i>Junior Warden</i>	Judy Carter	Mimi Spang
Ellen Porter, <i>Clerk</i>	Tom Cox	David Stacy
Stockton Croft, <i>Treasurer</i>	Russ Hardin	Margaret Wasson
Dana Aldridge	Steve Hines	Della Wells
David Begley	Liz Jacobs	Bob Woodward

Clergy

The Rev'd Beth Royalty, *Associate Rector*
The Rev'd Noelle York-Simmons, *Associate Rector*

The Rev'd Chuck Girardeau, *Associate Rector*
The Rev'd Elizabeth Shows Caffey, *Associate Rector*

Clergy Associates

The Very Rev'd Harry Pritchett, *Rector Emeritus*
The Rev'd Woody Bartlett, The Rev'd Bill Clarkson, The Rev'd Corinne Crammer, The Rev'd Spurgeon Hays,
The Rev'd Scott May, The Rev'd Dr. David M. Moss III, The Rev'd Gary Mull, The Rev'd Abraham Nhial,
The Rev'd Walter E. Smith, The Rev'd Tom Stubbs, The Rev'd Paul Thim

Administrative, Facilities and Program Staff

Lauri Begley, *Director of Parish Life*
Jean Bradley, *Parish Sexton*
Rob Burlington, *Director of Youth Ministries and Choral Conducting Assistant*
Beth Chenault, *Associate Organist and Choirmaster*
Ray Chenault, *Organist and Choirmaster*
Michael Cobb, *Parish Sexton*
DiAnne Coggins, *Hospitality & Events Coordinator*
Nancy Dodson, *Director of Finance*
Bruce Garner, *Head Verger*
Lori Guarisco, *Threads Coordinator*
Richard Hall, *Director of Christian Social Ministries*
LaTrell Harrison, *Program and Communications Assistant*
Pamela Ingram, *Music Librarian & Administrative Assistant*
Maurice Johnson, *Parish Sexton*
Pat Kiley, *Rector's Assistant*
Karol Kimmell, *Director of Youth and Children's Music*
Carol Lane, *Nursery Coordinator*
Christy Letanosky, *Membership Coordinator*
Paige Martin, *Director of Development*
Jeff McConnaughey, *Assistant Organist and Choirmaster for Evensong*
Rich Mills, *Children's and Youth Choirs Accompanist*
Marie-Louise Muhumuza, *Receptionist*
Maurice Reddick, *Facilities Manager*
Ronnie Smith, *Assistant Facilities Manager*
Nancy Smith-Mather, *Refugee Ministries Coordinator*
Ralph Sullivan, *Director of Security*
Nichole Tips, *Communications Coordinator*
Jin Yao, *IT Coordinator*



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