



SERVANTS OF CHRIST
ANGLICAN CHURCH

The Twenty Second Sunday after Pentecost October 24, 2021

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Get Started At Servants

If you're visiting with us online or in person today, we'd love to get to know you better. Email hello@servantsanglican.org or fill out our [digital connect card](#) and we will gladly answer any questions you have and introduce you to our community.

linktr.ee/servantsanglican

#ServantLifeGNV #ServantsAtHome

Text to Give: 1 (833) 876-7995

Order of Worship

We invite you to follow the service in the Book of Common Prayer by referencing the page numbers listed. If you worship from home and do not have a Prayer Book but would like one, you may order one [here](#). All parts of the service are projected in-house or subtitled in our live video, except for the sermon. A guideline for Anglican worship generally: we stand to praise God, we sit to listen, and we kneel to pray.

Processional Hymn

The ministers for the service enter preceded by a cross and some choose to bow as the cross passes; they are not bowing to the ministers, nor are they worshipping the cross. It is a way some choose to honor Jesus's atoning death for us.

The Acclamation 123

These opening lines vary according to the seasons of the church calendar.

The Collect for Purity 124

This 11th-century prayer begins almost every Anglican worship service.

The Summary of the Law 124

On specific penitential Sundays, we replace the "Summary of the Law" with the 10 Commandments (or Decalogue). In both instances, hearing God's law reminds us of God's expectations for our lives.

The Kyrie 124

Literally "Lord, have mercy," this Greek prayer is the oldest prayer in our liturgy and comes from the age of the apostles. On entering the presence of God, we ask for mercy.

The Gloria in Excelsis 125

This 2nd-century prayer, written in the poetic form of a Psalm, proclaims that we have entered into the presence of God as we have worshiped him.

The Collect of the Day

621

Collects “collect” our thoughts and focus them on a theme found in the Lessons and Gospel as the service shifts our attention to listening to God’s Word.

The Lessons

728

These readings usually come from the lectionary, a schedule of readings that many churches around the world follow every Sunday. In using the lectionary, we worship with them and they with us. We use the English Standard Version.

Isaiah 59:9–20

9 Therefore justice is far from us,

and righteousness does not overtake us;

we hope for light, and behold, darkness,

and for brightness, but we walk in gloom.

10 We grope for the wall like the blind;

we grope like those who have no eyes;

we stumble at noon as in the twilight,

among those in full vigor we are like dead men.

11 We all growl like bears;

we moan and moan like doves;

we hope for justice, but there is none;

for salvation, but it is far from us.

12 For our transgressions are multiplied before you,

and our sins testify against us;

for our transgressions are with us,

and we know our iniquities:

13 transgressing, and denying the Lord,

and turning back from following our God,
speaking oppression and revolt,
conceiving and uttering from the heart lying words.

14 Justice is turned back,
and righteousness stands far away;
for truth has stumbled in the public squares,
and uprightness cannot enter.

15 Truth is lacking,
and he who departs from evil makes himself a prey.

The Lord saw it, and it displeased him
that there was no justice.

16 He saw that there was no man,
and wondered that there was no one to intercede;
then his own arm brought him salvation,
and his righteousness upheld him.

17 He put on righteousness as a breastplate,
and a helmet of salvation on his head;
he put on garments of vengeance for clothing,
and wrapped himself in zeal as a cloak.

18 According to their deeds, so will he repay,
wrath to his adversaries, repayment to his enemies;
to the coastlands he will render repayment.

19 So they shall fear the name of the Lord from the west,
and his glory from the rising of the sun;
for he will come like a rushing stream,
which the wind of the Lord drives.

20 “And a Redeemer will come to Zion,
to those in Jacob who turn from transgression,” declares the
Lord.

Psalm 13

281

1 How long will you utterly forget me, O LORD? *

How long will you hide your face from me?

2 How long shall I seek counsel in my soul and be so vexed in my
heart? *

How long shall my enemy triumph over me?

3 Consider and hear me, O LORD my God; *

give light to my eyes, that I sleep not in death,

4 Lest my enemy say, “I have prevailed against him”; *

for if I am cast down, those who trouble me will rejoice.

5 But my trust is in your mercy, *

and my heart is joyful in your salvation.

6 I will sing of the LORD, because he has dealt so lovingly with me;*

indeed, I will praise the Name of the LORD Most High.

Hebrews 5:11–6:12

11 About this we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, 13 for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. 14 But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

6 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, 2 and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. 3 And this we will do if God permits. 4 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. 7 For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

9 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. 10 For God is not unjust so as to overlook your work and the love that you have

shown for his name in serving the saints, as you still do. 11 And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

Gradual Hymn

The medieval practice of singing before the Gospel reading was restored in American Anglicanism in 1928.

The Gospel

Since at least the 4th century, the Church has asked those able to do so to stand during the reading of the Gospel.

Mark 10:46–52

46 And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. 47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!” 48 And many rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!” 49 And Jesus stopped and said, “Call him.” And they called the blind man, saying to him, “Take heart. Get up; he is calling you.” 50 And throwing off his cloak, he sprang up and came to Jesus. 51 And Jesus said to him, “What do you want me to do for you?” And the blind man said to him, “Rabbi, let me recover my sight.” 52 And Jesus said to him, “Go your way; your faith has made you well.” And immediately he recovered his sight and followed him on the way.

The Sermon

This 4th-century statement summarizes our Christian faith. If you do not share our faith, please stand with us silently as a gesture of respect to us, just as we respect your silence.

The Prayers of the People

Congregants may add specific prayers during the pauses. Please speak loudly so that we can hear and agree with you.

For the peace of the whole world, and for the well-being and unity of the people of God. *(Please offer your own thanksgivings.)*
Lord, in your mercy, *hear our prayer.*

For Foley, our Archbishop, and Neil, our Bishop, and for all the clergy and people of our Diocese and Congregation. Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a Bishop for this Diocese that we may receive a faithful pastor who will preach the Gospel, care for your people, equip us for ministry, and lead us forth in fulfillment of the Great Commission; through Jesus Christ our Lord. Lord, in your mercy, *hear our prayer.*

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others. Lord, in your mercy, *hear our prayer.*

For our brothers and sisters in Christ who are persecuted for their faith. We also pray for those who persecute your people; forgive them and turn their hearts toward you through the faithful witness of those they persecute. Lord, in your mercy, *hear our prayer.*

For our nation, for those in authority, and for all in public service. Lord, in your mercy, *hear our prayer.*

For all those who are in trouble, sorrow, need, sickness, or any other adversity. Lord, in your mercy, *hear our prayer.*

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray. Lord, in your mercy,

hear our prayer.

The Confession and Absolution of Sin 129

The Comfortable Words 130

The Peace 131

Here the congregation takes time before Communion to make sure that there are no broken relationships within the community, and to seek forgiveness if there are. COVID has changed this part of the service to a passing wave for those worshiping in-person, which means the opportunity for reconciliation is missed. We heartily encourage you to seek out those with whom you may need to mend relationships before the next service so that when taking Communion, you may do so with a clear conscience. Those worshiping at home should take the opportunity to offer forgiveness to one another.

Announcements

The Offertory 131

To give, visit servantsanglican.org/give.

Offertory Song

The Sursum Corda 132

Literally “Lift up your hearts.” This command is from the 2nd century and opens the Communion service in every ancient liturgy known today.

The Sanctus 132

Syrian Christians in the 3rd century adopted this prayer from the Jewish synagogues. It combines imagery from the Psalms and the prophet Isaiah.

The Prayer of Consecration 132

The Lord’s Prayer 134

The Fraction 135

This action symbolically pictures Christ’s body broken on the cross for us.

The Prayer of Humble Access 135

The Agnus Dei 136

Literally “Lamb of God,” this ancient prayer, written by Syrian Christians, was adopted by western Christianity in the 7th century.

The Ministration of Communion

All baptized Christians may receive Communion when worshiping with us. If you're at Servants, ushers will direct you by row up to the altar rail (of course, just remain seated if you do not desire to come forward). Please take your place in front of a cushion at the rail. You may kneel if you wish. If you are not baptized and would like to receive a blessing, come forward, crossing your arms over your chest. The priest will quietly pray God's blessing upon you. If you prefer a gluten-free wafer, please inform the celebrant at the altar.

Communion Songs

The Post-Communion Prayer 137

This prayer from 1549 summarizes all the themes of the Communion service: thanksgiving, mystery, unity with Christ, spiritual nurture, mission, and the coming Kingdom of God.

The Blessing

Hymn for Processing into the World

“O Love That Will Not Let Me Go”

Words and music by George Matheson, Christopher Miner, ©1882 Public Domain.

O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;

I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

The Dismissal

To honor this parish's origins in the Anglican Church of Kenya we use the dismissal form from the Kenyan Prayer Book. You may see parishioners pointing to the cross as we send our cares to Christ, and then pointing to the heavens as we declare where our hope resides. These are optional motions – as you may have heard said, “all may, some should, none must.”

Deacon All our problems

All We send to the cross of Christ.

Deacon All our difficulties

All We send to the cross of Christ.

Deacon All the devil's works

All We send to the cross of Christ.

Deacon All our hopes

All We set on the risen Christ.

The deacon or priest sends us out into the world with a final dismissal.

All Thanks be to God who gives us the victory through our Lord Jesus Christ. Alleluia, alleluia!



Mission Spotlight

When Servants was formed in 2006, we were invited to be part of the Diocese of Southern Nyanza, Kenya, under the leadership of Bp. James Ochiel. Though we are now under the ACNA and Bp. James is retired, we continue to receive spiritual support from him and we give financially to his trust – the Bp. Ochiel Siloam Trust. We have a scholarship fund for high school and college students and for building water tanks. Throughout the month of November we'll be collecting funds for these projects. Visit servantsanglican.org/give to donate online or make checks out to Servants of Christ with “Kenya scholarships” or “Kenya water tanks” in the memo line. Contact Janice Ladd with questions at janladd3@gmail.com.

Prayer Reminders for the Week

The least reached people group: the Deaf around the world

The persecuted church in: Oman

First responders, relief & healthcare workers, and armed forces personnel connected to Servants: Tom Benton, Jeannie Bey, Sarah Chandler, Scottie Daquila, Danielle Elswick, Ethan Gibson, Rick Guerry, Annette Hall, John Harris, Lisa Kincaid, Libby King, Peter King, Chris Lewis, Barbara Matthews, Tiebout McCrea, Steve McCready, Tom McGee, Taylor Moore, Kate Norton, Josh Pothen, and Andrew Thompson

Clergy of our parish: Foley, our Archbishop; Neil, our Bishop; Alex, our Rector; Bob, James, and Michael, assisting clergy; and Sherry in Live Oak

Churches in our diocese: Christ Church Anglican, Savannah, GA; The Table Fellowship, Jacksonville, FL; Church of the Apostles, Montrose, AL; Christ the King, St. Augustine, FL

Specific needs in our parish: Healing—Tim Austin, Karen Langer, and Sandra Mixson; Servants at home—Barbara & Tim Austin, Charlotte Barrett, Judi Burger & Rick Mulligan, Jan Campana-Schrottke & Gus Schrottke, Alice Crosby, Kathleen Crosby, Larry & Leslie Goble, Andrew & Claudia Hanson, Bob Lyons & Rae Maren-Lyons, Jim Moulthrop, Nan Szypulski-Lewis, and Stan Reigger

Announcements

“Belonging to Christ: The Lord’s Prayer”: This is our foundational catechesis series which focuses on an understanding of The Lord’s Prayer. There are two different options for attending this class. Contact Fr. Bob at bob@servantsanglican.org with any questions about either option!

- **Sundays** in the Community Room after the service. Join Kathy Ayres and Justin Smith for class at a different pace - “Godspace” - where the group will have opportunities for hands-on learning and discussion through November 21.
- **Wednesdays** on Zoom at 7:00pm. On Wednesdays, join Fr. Bob Ayres each week for an in-depth walk through the prayer, now through November 3, [here](#).

Club 345 and Youth Group: The two groups will meet separately at the church tonight from 4:00–6:00pm. Masks are required while indoors regardless of vaccination status. See Kim Harris with questions about Club 345 and Fr. Michael Mayo with questions about Youth Group. On October 31, Club 345 will meet from 3:30–5:00pm and will enjoy dinner together – younger siblings are invited, costumes are encouraged, and dinner will be served!

Young Adult Group: Tuesdays, 7:00–9:00pm, our young adults gather to hang out and fellowship. The location changes weekly, so contact Kim Harris if you'd like to attend at kim@servantsanglican.org.

Littlewood Trunk or Treat: This Thursday, October 28, 5:30–7:00pm, students and families will collect candy from trunks in the Littlewood parking lot. If you'd like to volunteer to decorate your trunk and hand out candy, contact Fr. Michael Mayo. The church will provide candy.

Acolyte Training: All 2nd graders–adults are invited to acolyte training next Sunday, October 31, after the service. Please let Kim Harris know if you or your child will be attending so she can order lunch, and contact her with any questions at kim@servantsanglican.org.

Synod 2021: November 5–6 at St. Peter's Anglican Cathedral. This year's theme is "Building Leadership Pipelines" based on 2 Timothy 2:1–2. Registration is now open, everyone is invited, and we encourage you to attend if you're able! Each Synod offers workshops which many of our people have found to be a great resource over the years, and of course, gathering at the diocesan level offers wonderful community and is of great encouragement! Because there is still some risk from COVID, the main sessions will also be live streamed (registration is still required). Childcare is available. [Register now!](#)

#ChooseTheLight Training: Mark your calendars for Saturday, December 11 for our sexual misconduct prevention training at Servants. You should plan to attend if you currently serve in a ministry that includes children who are either ministry recipients or co-volunteers. Those who are new to the training should plan to attend from 9:00am–12:00pm; those who are renewing should plan to attend 10:00am–12:00pm. Email Kim Harris with any questions at kim@servantsanglican.org.

Freedom to Invest Initiative: Our vestry has announced an initiative to pay off our mortgage and to invite all our attendees to pray about

investing in the future of Servants. As we pay down the principal on our mortgage, funds will be freed up for the church invest in ministry spaces and more! To give go to servantsanglican.org/give. When you designate to give to the campaign, you can track how much you've given and how close we are to our goal!

Codes for Littlewood Elementary: We can help raise money for Littlewood by submitting codes from Coca-Cola products. Coca-Cola has codes on all products it sells (underneath a bottle cap, inside the flap of a cardboard pack, or a black square underneath a shrink wrapped case). You can go to us.coca-cola.com/give/schools, make an account, and enter codes or you can collect the caps/clip the codes in the packs/cases and bring them to the church to drop in the narthex and we'll take it from there. Littlewood is our church's local outreach, and since we can't be on campus in person right now, this is a great opportunity to help the school!

Financial Update

We know that money talk can be a real turn-off. We rarely talk about it, but we always include this as a way to be transparent to our parish. Amounts are current as of October 17.

2022 Budget YTD: \$108,266

2022 Giving YTD: \$82,473

Freedom to Invest Initiative (September 12, 2021–March 15, 2023)

Goal: \$526,000

Raised: \$10,163 (2%)