

Holy Communion Newsletter

Teachings & Reflections



*The Holy Scriptures:
Hear, read, mark, learn,
and inwardly digest them,
that we may embrace and ever hold fast
the blessed hope of everlasting life.*

(Common Prayer)

Fall 2022: *A publication of Holy Communion Anglican Church
Reviewed by The Reverend Nathan Stomberg, Rector*

*The Mission
of
Holy Communion Anglican Church
is to proclaim
the Gospel of Jesus Christ
and
worship Him
in
Word and Sacrament.*

*Holy Communion Anglican Church
is an autonomous
Christian Congregation
grounded in the
Liturgical,
Theological,
and
Ministerial Traditions
of the
Anglican Heritage.*

Make a Note of these Dates!

All Saints' Sunday

October 30, 2022

“Let us now praise famous men and our fathers in their generations..” (Ecclesiasticus 44:1)

Stewardship Sunday

November 13, 2022

*“All things come of thee, O LORD,
and of thine own have we given thee.”* (1 Chronicles 29:14)

The Last Sunday after Pentecost:

Christ the King

November 20, 2022

“The LORD is King; he has put on splendid apparel.”
(Psalm 93:1)

Thanksgiving Eve Service

November 23, 2022 at 6:30 p.m.

*“You crown the year with your goodness,
and your paths overflow with plenty.”* (Psalm 65:12)

Christmas Eve Service

December 24, 2022 at 5:00 p.m.

*“Glory to God in the highest,
and on earth peace among those with whom he is pleased!”*
(Luke 2:14)

There is no Service on Christmas Day.

The AI Question

The Rev. Nathan Stomberg

It goes without saying that the current generation of Christians faces cultural and sociological challenges unlike those of any generation previous. The current mass societal confusion in the West over basic questions of biology and morality was virtually unthinkable only ten years ago, and yet the Church now finds herself in the unenviable position of evangelizing a culture that refuses to answer honestly the question, “What is a woman?”

Unfortunately, many churches in the West are woefully unprepared to confront the present tidal wave of cultural change. Caught without the full armor of God, these churches either join the culture in surfing the wave or end up crushed beneath the tidal flood. The latter category includes churches stuck in outdated models of ministry from an age when Christianity was still culturally dominant. As a result, they are unprepared to minister to a new generation struggling with the most basic questions of human sexuality and ontology.

Without a proper frame of reference, we (the Church) will be blind to the most relevant issues facing ministry today; we will apply outdated solutions to the problems we perceive; and when we finally speak to the world around us, we will find ourselves speaking a totally different language from the people we are trying to reach.

A church stuck in the “old way of doing things” is like a farmer trying to harvest wheat with a fishing net: ignorance of the task at hand leaves him without the right tools for the job, and no amount of good intentions will bring the crop in.

It is therefore important for the Church to continually look forward in prayer to understand as best we can the cultural trends coming our way, that we may faithfully prepare the next generation, and each other, to do the work of ministry.

One such trend for thinking Christians to consider is not specifically cultural but instead technological, though the two are closely

intertwined. This is the trend of artificial intelligence (AI), a field progressing far more rapidly than many realize.

Artificial intelligence, broadly speaking, is the theory and development of computer systems that simulate human intelligence. These systems typically use algorithms to “train” on a vast set of information in order to “learn” how to perform a specific task. In many cases, such systems are called “neural networks,” because, as the name implies, they are designed to make associations similar to how the human brain works.

Lately, groundbreaking developments in AI have come fast and furious. AI technology has been trained to produce original works of poetry, in the style of famous authors like William Shakespeare or Robert Frost. The University of Oxford Union recently held a “debate” which featured an original speech written by an AI Winston Churchill. In each example, the AI program produced a written work in the style of the respective author which had *never before existed*.

AI technology has also been used in image generators, which create original pictures from a string of text. The most popular such program, called “DALL-E” (its name a mix between the famous artist, Dalí, and the Pixar robot, Wall-E), produces a series of original images (of varying quality) given any descriptive word or phrase by the user. A different AI text-to-image generator (called “Midjourney”) recently made headlines for winning an art competition at the Colorado State Fair - against human artists. Granted, AI-generated work needs to be curated by humans, but it does not change the fact that this nascent technology is going to have worldview implications far beyond anything we could have possibly imagined even in recent years.

It was one thing when IBM’s Deep Blue beat chess grandmaster Garry Kasparov at his own game. But what are we to make of computers encroaching into the realm of art? The artists cry out, “Creativity was supposed to be a human characteristic. It was supposed to belong to us!” Like it or not, technology will continue to improve at completing certain tasks with blinding efficiency, and artificial intelligence will continue to improve at mimicking human

behaviors. How are we to respond to a world in which the line between man and machine gets blurrier by the day?

Faced with this question, Christians should neither give in nor panic. The chorus of people claiming AI sentience will continue to grow louder. In July, for example, Google fired one of its engineers who was evaluating an AI chat bot after he became convinced the program was in fact sentient. He was convinced the machine had gained consciousness. But did it, *really*?

As with all issues, Christians must instead have the discipline to think critically about the AI question. This discipline requires us to examine every argument in light of Holy Scripture and Church Authority. In this way, the thoughtful Christian approach to the worldview issues of artificial intelligence, foreign and intimidating though the subject may be, is no different than how the Undivided Church has faced the confusion of every new generation: by affirming only that which is consistent with Biblical morality, upheld by Church Tradition throughout the centuries, and rooted in the principles of God's created order.

On that same token, the modern issues we face are often merely new flavors of ancient questions. The AI question facing the next generation of Christians traces a direct line to the question at the heart of the perennial abortion argument: What is a human life?

Those who will argue for the sentience and personhood of AI technologies will do so on the basis of raw intelligence and self awareness - the same argument used to deny the humanity of the pre-born, the disabled, and the elderly. It is a utilitarian argument which tenuously posits that humanity is defined by the ability to perceive and learn, to think and to question one's existence, and to proclaim one's own autonomy and value to the world. By that definition, a machine that learns to do all those things as well as a human being must itself be "sentient."

But what of the child in the womb, or the boy with a crippling terminal disability, or the woman in a coma, or one's grandmother with dementia? How are they to advocate for their own humanity? How are they to compete with the AI system which is trained to offer the entire wealth of human knowledge in defense of its own

sentience? Prepare for machines to be humanized at the same time that marginalized people are increasingly de-humanized.

Only the Church can offer a steadfast defense of “the dignity and freedom of every human life, from conception to natural death,” as put forward in our [2021 Common Prayer Book](#). This defense stands on the foundation of Sacred Scripture; as the LORD says to the prophet Jeremiah, “*Before I formed you in the womb I knew you, and before you were born I consecrated you*” (Jeremiah 1:5). Here is where Christians can confidently draw their line in the sand. Human life is defined not by earthly potential, nor by personal autonomy, nor even by mere consciousness. Human life is ultimately defined by our intrinsic value as the most precious work of God’s creation, designed by Him, for relationship with Him.

To borrow from our brothers in the Catholic Church: “*Human life is sacred because from its beginning it involves the creative action of God and it remains for ever in a special relationship with the Creator, who is its sole end*” (*Catechism of the Catholic Church, 2nd Ed., 2258*).

Artificial intelligence can never be truly sentient, nor truly human, because it will never possess the divine spark, the mark of God’s image sealed in our hearts - that is, the soul of man. AI will certainly progress to the point where machines can imitate human behavior with near perfection and surpass us in tasks once thought to belong exclusively to the human domain. Indeed, this has already happened countless times over the last century.

The advance of AI technology is not inherently bad. In fact, it will surely bring about untold improvements to human life, just as with previous technological revolutions. The warning for the Church is to be sober and watchful, so as to not be deceived by the chances and changes of life. Those specific chances and changes, brought about in no small part by technological advancement (and the misuse of technology), are more than could ever be discussed in one sitting, but our witness to a culture in chaos must always rest in God’s eternal and unchanging Truth. Churches which uphold the truth, beauty, and value of the *imago Dei* - the image of God - will always cut through the noise of the world around them.

We Are His People and the Sheep of His Pasture

The Rev. Mark R. Galloway, BA, ThM, MA, STM

In the tenth chapter of John's Gospel (10:22-30), Jesus, the "*Good Shepherd*," speaks of himself as the One who gives "*eternal life*" (10:28) to his sheep. This image of the shepherd is deeply rooted in Old Testament imagery and is cherished in the Christian tradition. The Prophets had ascribed to King David the moniker: "Shepherd of Israel", which, of course, is a clear foreshadowing in the New Testament of Jesus as the Good Shepherd.

Indeed, Jesus is the true Shepherd of Israel, since he is the Son of Man who desired to share the condition of human beings, to give them new life and lead them to salvation. Therefore, it is of immeasurable significance that the Evangelist (writing in his native Koine Greek) adds to the term "shepherd" the adjective *kalós* ("good"), which John only uses in his Gospel with reference to Jesus and his divinely appointed mission. Thus, we have read these words of Jesus in John's Gospel: "*I give them [that is, to my sheep] eternal life and they will never perish, and no one will snatch them out of my hand*" (John 10:28). These are the words of the same Jesus, who had said in verse eleven of chapter ten these words, "*I am the good shepherd. The good shepherd lays down his life for his sheep.*" Thus, it is clear, that John's intention is to affirm that the Redeemer has absolute free will to do with his life as he chooses and thereby give it up or take it back freely.

Christ is the true Good Shepherd who gave his life for his sheep, for us, sacrificing himself on the Cross. So, we read in verses fourteen and fifteen of chapter ten in John's Gospel: "*I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep.*"

This is not for Jesus a matter of mere intellectual knowledge of his sheep but of a profound, personal relationship: a knowledge of the heart, of one who loves and one who is loved; of one who is faithful and one who knows how to be trustworthy. It is a knowledge of love, by virtue of which the Shepherd invites his sheep to follow him and which is fully manifest in the gift of eternal life that he offers to them: "*My sheep hear my voice, and I know them, and they follow me*" (John 10:27).

We baptized Christians are God's "*chosen race*" and "*royal priesthood*," his "*holy nation*," (1 Peter 2:9). May the certainty that Christ does not abandon us, and that no obstacle can thwart the accomplishment of his providential plan of salvation, be a cause of constant consolation, steadfast hope, and joy for each one of us – even as we travel through the midst of life's inevitable difficulties. The Lord's goodness is always with us, even "*to the end of the age*" (Matthew 28:20) and is infinitely more powerful than the wiles of this world, the flesh, and the Devil: thus, nothing can "*snatch*" you out of his hand (John 10:28).

By virtue of the Sacrament of Holy Baptism we have all been made sharers in Christ's very mission of salvation – the "Great Commission" (see Matthew 18:16-20). We are therefore, having weekly nourished ourselves in a state of grace at the Communion Table of his Body and Blood, called to scatter the seed of his Word, the seed that carries within itself the Kingdom of God; to dispense divine mercy in our daily charity. Indeed, to be his worthy ministers (attentive sheep of the Good Shepherd) we must ceaselessly, with grateful anticipation, come to the house of the Lord and nourish ourselves Sunday by Sunday in the grace and sweet refreshment of his Word and Sacrament.

The Eucharistic Celebration is the greatest and highest act of prayer. In fact, this "knowing" and "being known" in Christ and, through him, in the Holy Trinity, is none other than the most true and deep reality of prayer. The disciple who prays much, and who prays well, is progressively drawn out of him or herself and is evermore united to Jesus the Good Shepherd, he who is the selfless servant of the brethren.

In appropriately approaching the Holy Table of communion with Jesus, we increasingly discover the richness and tenderness of the love of the divine Teacher, who is specifically drawing us into a closer friendship of genuine affection with him. If we listen distinctly to him – to his voice – if we follow him faithfully, we will learn to express in our lives, and in the Church Universal's collective "*work of ministry*" (Ephesians 4:12), his love and his passion for the salvation of souls. With our Lord's supernatural help each one of us has the capability of becoming an icon of the Good Shepherd, ready, if necessary, to lay down our lives for Christ, and for our friends and strangers alike.

As one reads through the text of the Acts of the Apostles, one finds that at the beginning of the Church's life, the Good News, the Gospel, was constantly being delivered to the world amid calamities and countless perils. In knowledge of this fact, I am always encouraged "*with joy that is inexpressible*" (1 Peter 1:8), that in the Acts of the Apostles we read (13:52) that in the heat of such turmoil, "*the disciples were filled with joy and with the Holy Spirit.*"

Thus, every disciple of the Good Shepherd experiences in turn the Cross, and only through this can we become truly useful in the building up of the Body of Christ – the One Holy Catholic and Apostolic Church. God loves to build his Church with people who, following Jesus, place their entire trust in Him; for as the author of Psalm 118 says (118:8-9): "*It is better to rely on the LORD than to put any trust in [human] flesh. It is better to rely on the LORD than to put any trust in [earthly] rulers.*"

Despite the inescapable hardships we face as disciples of the Lord in this world, we regenerate Believers do not lose joy in our vocation; indeed, we are witnesses of that joy which flows from being an adopted child of God through the waters of Baptism; a joy that issues from our love for the Master and for all those whom we desire to see come to a saving knowledge of this Good Shepherd – Jesus Christ.

Let us pray that all of us who are chosen by divine providence to such a lofty mission may be accompanied by the prayerful communion of all the faithful saints – both here on earth and those in heaven. Let us also pray that in every church, congregation and parish of the Universal Church scattered throughout the world (even in our sinfully divided state), that each member of the royal priesthood of believers would, therefore, have a heart for the salvation of souls. Let us further pray that we may be faithful to the Great Commission to which the Lord is calling us every day and be ready to renew a "yes" to God every morning without reserve.

Dear sisters and brothers, lodged safely in the bosom of the Good Shepherd, may we allow ourselves by God's grace to be transformed in our hearts and renewed in our minds by heavenly things. Only in this way is it possible to be faithful images of the Good Shepherd; only in this way can we with joy carry out the vocation of sharing the Good News of God in Christ with a world which Jesus acquired at the price of his own blood.

Fellowship

Deacon Doug Stomberg

*Making your way in the world today
Takes everything you've got
Taking a break from all your worries
Sure would help a lot
Wouldn't you like to get away?*

*Sometimes you want to go
Where everybody knows your name
And they're always glad you came
You wanna be where you can see
Our troubles are all the same
You wanna be where everybody knows your name*

Ok, so I'm going to date myself. I have been watching a streaming venue which offers a popular show of the past. ***Cheers***, a television series of my young adult life was a favorite of mine. The characters all seemed to be likeable despite all their faults. There was Sam Malone, a vain sports figure, owner of a Boston sports pub and a recovering alcoholic. Diane Chambers, an uppity wannabe sophisticate. Coach, a slow and simple bartender. Cliff, a BS artist and mailman. Norm, a low-esteem accountant. Carla, a wisecracking, down on her luck barmaid. And later, Frasier Crane, a pompous, too-educated-for-his-own-good psychiatrist. And the list goes on as the series progresses.

I am drawn to the lyrics of the show's theme song, which accurately portray the scene and cast of characters. I know this is an odd fellow analogy, but the point can be made that the sins and shortcomings which draw the cast of characters at *Cheers* together are the same which draw us together as a congregation each Sunday.

This is fellowship, which in Greek is "koinonia." Saint Paul believed fellowship was very important for a strong church.

Paul says, as he often did with his benedictions, "*Therefore encourage one another and build up one another up, just as you are doing*" (1 Thessalonians 5:11).

In *Cheers*, the characters are bonded by sympathy, empathy, or simply "misery loves company." However, their "troubles" are never really

solved because the treatment is “bar room therapy.” To state it simply, the similarities of the cast of *Cheers* and the church congregation stop at “Everyone knows your name” and “Our troubles are all the same.” The treatment for our troubles, on the other hand, is completely different. Our treatment for sin is not found in therapy, whether from a bartender or a psychiatrist named Frasier Crane.

Once we acknowledge we are sinners and we cannot save ourselves, we must know we are saved by the Blood of Christ. We can then bring all our troubles, all our worries and problems to the Cross of Christ. And this is done with the support of our brothers and sisters in Christ.

“And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.” (Hebrews 10:24-25)

Our renewal comes from repentance, confession (sometimes confession to wise council is needed!), and prayer. Consider what James says:

“Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.” (James 5:16)

Consider Saint Paul’s benediction to the Colossians, which sums up my point best of all.

“And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (Colossians 3:15-17)

The Catechism in our 2021 Common Prayer Book does not touch explicitly on fellowship. However, it does give us a common denominator in Question 114. We are “...the assembly of the faithful of which Jesus Christ is the head (Ephesians 1:22) and of which all the baptized persons are members, the Household of God (Ephesians 2:19), and the Bride of Christ (Ephesians 5:25).”

We have our faith in common, as well as our troubles and knowing each other’s name.

May the Peace of the Lord be with you always.

Fidei Defensor -

Remembering Queen Elizabeth II

Defender of the Faith

On Thursday, September 8th, Her Majesty Queen Elizabeth II took her final journey to be with the Lord in that heavenly country, at age 96. As such, our calendar of saints will now recognize her as a most notable Christian deemed worthy of inclusion upon her heavenly birthday. She was indeed a most notable, faithful, and utterly dignified woman, her life a powerful Gospel witness, the likes of whom we shall never again see in our lifetimes. Elizabeth II, Queen of the United Kingdom of Great Britain, was a faithful wife and mother, and Supreme Governor of the Church of England, *Fidei Defensor* - “Defender of the Faith.”

Queen Elizabeth became Queen in February 1952, when her father, King George VI, died. She was only 25 years old. Yet the dignity and devotion which would mark her reign were already apparent. It was in 1947, on her 21st birthday, when she made this pledge: “I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our great imperial family to which we all belong.”

We cannot even begin to fully comprehend the scope of history and the vast societal change over which the Queen presided. She worked with 15 U.K. Prime Ministers, beginning with none other than Winston Churchill, and concluding with her holding audience two days before her death with Liz Truss, who took office only the previous week.

When Elizabeth ascended the throne, the U.S.S.R. was led by the brutal Joseph Stalin, and China helmed by the no less brutal Mao Zedong. Harry Truman was President of the United States when Elizabeth began her reign in 1952. Fourteen U.S. Presidents served during her time as Queen, and she met all except for Lyndon B. Johnson.

With the passing of Queen Elizabeth, we lose one of the final links in the chain of history which binds us to the storied history and tradition, and indeed the greatness of Western Civilization, blessed

by God and founded on Judeo-Christian principles, to which we owe nearly every comfort and luxury which we enjoy today.

Her parents and grandparents no doubt would have told her stories of her great-great grandmother, Queen Victoria, under whom the British Empire enjoyed the eponymous Victorian Age. It was this wisdom and faith of the ages which would inform Elizabeth's own principled and steady tenure over one of the most tumultuous times in British history.

The Queen had this to say in her very first Christmas message in 1957, the first to be broadcast over television:

That it is possible for some of you to see me today is just another example of the speed at which things are changing all around us. Because of these changes I am not surprised that many people feel lost and unable to decide what to hold on to and what to discard. How to take advantage of the new life without losing the best of the old.

But it is not the new inventions which are the difficulty. The trouble is caused by unthinking people who carelessly throw away ageless ideals as if they were old and outworn machinery.

They would have religion thrown aside, morality in personal and public life made meaningless, honesty counted as foolishness and self-interest set up in place of self-restraint.

At this critical moment in our history we will certainly lose the trust and respect of the world if we just abandon those fundamental principles which guided the men and women who built the greatness of this country and Commonwealth.

Today we need a special kind of courage, not the kind needed in battle but a kind which makes us stand up for everything that we know is right, everything that is true and honest. We need the kind of courage that can withstand the subtle corruption of the cynics so that we can show the world that we are not afraid of the future.

It has always been easy to hate and destroy. To build and to cherish is much more difficult.

Does it not sound as if she is speaking of the world today, some 65 years later? These words of hers encapsulate everything which made Queen Elizabeth so exceptional - the quiet courage of her faith holding firm as an anchor against the tides of history. May we be inspired in our own Christian journeys by this fellow saint's example of steadfast faith and courage. For we too must order our lives around our Savior Jesus Christ and be prepared to give a reason for the hope that is within us.

Fidei Defensor — Defender of the Faith

The above article is taken from the sermon of The Reverend Nathan Stomberg, September 11, 2022.

A Collect of a Saint

Almighty God, you have surrounded us with a great cloud of witnesses: Grant that we, encouraged by the good example of your servant Queen Elizabeth II, may persevere in running the race that is set before us, until at last we may with her attain to your eternal joy; through Jesus Christ, the pioneer and perfecter of our Faith, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

(An Anglican Common Prayer Book, p. 152)

A Collect for the King

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy wisdom: we humbly beseech thee so to dispose and govern the heart of Charles III thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness: grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

(Common Worship: Services and Prayers for the Church of England, p. 107)

Concerning the Saints

The (reformed catholic) Anglican tradition teaches that the remembrance of the saints is to be commended for the purpose that the Priesthood of Believers may follow the “blessed saints in all virtuous and godly living,” in order that we too may one day “come to those ineffable joys” that Almighty God “has prepared for those who truly love him” (Collect for All Saints’ Day).

...The Anglican tradition has always understood that there is great benefit in remembering the saints whom God has given to his Church Catholic. Since the sixteenth-century Reformation period, Anglican Divines have given three general reasons for such honor. First, we thank God for giving faithful servants to his Church. Second, through such remembrance our Faith is strengthened as we see the grace and mercy that God extended to his saints of old. Third, these saints are examples which we may imitate in their Faith and their holy living according to our own callings in life.

The Calendar of Saints in our *Common Prayer Book* lists a number of men and women from the first twenty centuries of the Universal Church’s life; their defense of the fundamental beliefs of the Christian Faith and/or their virtuous living have caused these individuals to stand out over time as persons worthy of recognition.

(Excerpts from 2021 An Anglican Common Prayer Book, p. 16)

Following are some calendar dates assigned to individuals listed on the Calendar of Saints in our *Common Prayer Book*; a brief description of the individual; and a Collect for each. For the most part, the saints are celebrated on their “heavenly birthday,” the day of their death.

September 5: Mother Teresa, Skopje, Kosovo, Albania, Roman Catholic Church, Nun, Member, Sisters of Loreto, Founder, Missionaries of Charity, Calcutta, India, Servant to the Poor and Dying, Defender of Human Rights, Reformer of Society, Prophetic Witness, 1997

Collect for Mother Teresa

O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant Mother Teresa, may serve you with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who

lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

October 4: Saint Francis of Assisi, Italy, Latin Catholic Church, Deacon, Friar, Preacher, Founder, Friars Minor (Franciscans), Re-newer of the Church, Patron of Italy, 1226

Collect for Saint Francis

Most high, omnipotent, good Lord, grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of you delight in your whole creation with perfectness of joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

November 3: Richard Hooker, Exeter, Devon, England, Church of England, Priest, Preacher, Theologian, Philosopher, Preeminent Apologist of Elizabethan Settlement of Religion, Author, *Laws of Ecclesiastical Polity*, Master (Rector), Temple Church, London, Teacher of the Faith, 1600

Collect for Richard Hooker

Almighty God, you gave to your servant Richard Hooker special gifts of grace to understand and teach the Truth as it is in Christ Jesus: Grant that by this teaching we may know you, the one true God, and Jesus Christ whom you have sent; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

December 6: Saint Nicholas, Patara, Asia Minor (Gelemis, Turkey), Bishop of Myra, Lycia (Demre, Turkey), opponent of Arianism, attended Council of Nicaea, signed Nicene Creed, Patron of Children, Confessor, under persecution of Emperor Diocletian, c. 342 (1662 BCP; Homilies)

Collect for Saint Nicholas

Almighty God, in your love you gave your servant Nicholas of Myra a perpetual name for deeds of kindness both on land and sea: Grant, we pray, that your Church may never cease to work for the happiness of children, the safety of sailors, the relief to the poor, and the help of those tossed by tempests of doubt or grief; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Announcements

Memorials for All Saints' Sunday

If you would like to have loved ones remembered on All Saints' Sunday (October 30), please list the names on one of the All Saints forms available at a Sunday service or email your names to Barbara Bickerstaff at babickerstaff@yahoo.com.

The deadline for submitting names is Wednesday, October 26th.

The Collect for All Saints' Day

Almighty God, you have knit together your elect in one communion and fellowship in the Mystical Body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.

Operation Christmas Child



There are millions of children in need around the world, many who have never received a gift. Samaritan's Purse wants them to know God's gift of salvation through trusting and believing in Jesus Christ alone as their Savior and Lord.

Each year they partner with churches and ministries in more than 100 countries to tell boys and girls about Jesus through Operation Christmas Child.

Once again this year Holy Communion Anglican Church will have shoeboxes and materials and information available for those who would like to participate by filling a box for a child. The collection week for filled boxes is November 14-21, 2022. Further information will be available in the coming weeks or you may visit their website:

samaritanspurse.org/what-we-do/operation-christmas-child/

The Psalms of David

Psalm 116:1-9, 13. *Dilexi, quoniam*

I AM well pleased : that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

(The Book of Common Prayer, 1662)

HOLY COMMUNION ANGLICAN CHURCH

meeting at the

Rocky Hill Grange
1340 S. County Trail
East Greenwich, RI

The Reverend Nathan Stomberg, Rector

website: holychommunionri.org
facebook: Holy Communion Anglican Church
email: anglicanfellowshipri@gmail.com

Sunday Worship

Holy Communion	5:00 p.m.
Adult Education	6:30 p.m.

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*“Unless you eat the flesh of the Son of Man
and drink his blood, you have no life in you.”*

(John 6:53)