

SAINT ANTHONY ON THE DESERT

A PARISH CHURCH OF THE EPISCOPAL DIOCESE OF ARIZONA



**HOLY EUCHARIST
THE FIFTH SUNDAY OF EASTER**

SUNDAY, APRIL 28 AT 9AM

THE REV. HOLLY A. HERRING, CELEBRANT AND PREACHER
DARREN S. HERRING, PROGRAM COORDINATOR, MUSIC ON THE DESERT
NANCY WALTERS, PIANO ACCOMPANIST

We're glad you're with us today!

We welcome you to Saint Anthony on the Desert Episcopal Church and are delighted that you chose to worship with us today. Saint Anthony is a vibrant faith community of over 100 families, singles, old and young. All ages are active participants in our community. We have been worshipping God and serving Jesus in this holy place since 1987 and are committed to being a safe place where you are invited for restoration and renewal.

Our faith community strives to live fully into our mission, inviting you to *Belong, Believe and Become*. You are welcome here just as you are and are encouraged to experience transformation in Christ through prayer, Christian education and formation, faith in action (outreach) initiatives throughout the valley and Fountain Hills, and connection and relationship-building with each other and all who are invited to join us here on our NE Scottsdale campus.

Saint Anthony is a vibrant and welcoming faith community. You'll see that folks here have a heart for hospitality for all who come here. We place great value upon creating an atmosphere of gratitude for the many blessings in our lives and are thankful for your presence with us. If you are looking for a spiritual home or a place to simply rest awhile on your spiritual journey, we hope that you will consider Saint Anthony to be that place.

You may reach out to our welcome center as you come and go today, and introduce yourself to our ushers, greeters, clergy, and other ministers of hospitality, as you find helpful. You are warmly invited to call our church office during the week, and can find us on Facebook, YouTube, and Instagram. Blessings on your day.

This Order of Service:

- is **ALL inclusive**; it contains all the prayers, music, and other information for this service,
- is in the style of *versicle and response*, with the words in **BOLD** being shared by all,
- is a companion to the resources found in the pew racks (in front of where you are seated, if you are worshiping with us on our campus),
- references The Holy Bible (RSV, NRSV, KJ or CEB)¹, The (red) Book of Common Prayer (BCP), The (blue) Hymnal 1982, the (white) Sing a New Song (SANS) and any additional resources,
- is an online companion document to the resources we have in the parish and may be accessed, viewed, or printed, as meets your needs,
- changes seasonally, and,
- has footnotes to help you learn more about how we worship God in the setting of The Episcopal Church.

We know that navigating the liturgy (how we are and do church in The Episcopal Church) can be challenging, even for lifelong learners. We hope this will offer you a resource to get you started. We honor and invite any questions or comments you may have or which may occur to you as you come and go from this holy place.

¹ RSV: Revised Standard Version; NRSV: New Revised Standard Version; KJ: King James Version; CEB: Common English Bible. These are the authorized versions of the bible that we read from at our principal (Saturday or Sunday) services.

POINTS OF CONNECTION

PRINCIPAL SERVICE OF THE HOLY EUCHARIST

Sundays 9am (On Campus in the Sanctuary and Livestreaming)
Includes Prayers for Healing in The Chapel of Saint Luke the Physician

MIDWEEK SERVICE OF THE HOLY EUCHARIST WITH HOLY UNCTION

Thursdays 1pm (On Campus in The Chapel of Saint Luke the Physician)
Second Saturdays 5pm (The Chapel of Saint Luke the Physician)

THE OASIS—COMFORT ROOM, NURSERY CARE AND FACILITIES

8:30 am—11:30am Sunday (Staffed)
Birth—the 4th Birthday

CHILDRENS CHRISTIAN EDUCATION

10:45 am Sunday (On Campus)
Ages 3—6th Grade

YOUTH CHRISTIAN EDUCATION

10:45 am Sunday (On Campus)
6th—12th Grade

CHILDREN, YOUTH AND FAMILIES BRUNCH BUNCH

12 pm on the 4th Sunday of the Month
Parents, Adult Caregivers, Children and Youth

ADULT CHRISTIAN FORMATION

10:45 am Sunday (On Campus)

ADULT BIBLE STUDY

Wednesdays at 3pm (Hybrid—On Campus and Online)
See Announcements for Schedule and Content

FAITH IN ACTION

Year-round Offerings of Outreach Opportunities with Partner Organizations Throughout the Valley

GRIEF PROCESSING

Walking the Mourner's Path² www.mournerspath.com cgilbert@mournerspath.com

PASTORAL CARE

*For communion to the homebound and pastoral visits, contact the parish office at 480.451.0860
or reach us at email: office@st-anthony.net*

² Walking the Mourner's Path is a "Christ-centered grief program" consisting of eight weeks of workshops facilitated by lay and clergy leaders.

PLEASE SILENCE ALL DEVICES

As a parish church in the Episcopal Diocese of Arizona,
we acknowledge and pay respect to the Hohokom and the Akamil O'odham as the original people of the land
and their role as custodians of this land given to them by our one and only Creator God.

We commit ourselves to actively work alongside Indigenous people for reconciliation
and justice as we live into our Baptismal Covenant and respect the dignity of every person.

(From the 59th Diocesan Convention of the Episcopal Diocese of Arizona)

*We use the following resources in the Eastertide: The Book of Common Prayer (BCP), The Hymnal 1982 (H1982),
the Sing a New Song (SANS) songbook, and the New Revised Standard version of the Holy Bible (NRSV).*

All resources are available in the pew (seating) racks, or in your order of service.

We welcome all to spend time prior to the Prelude by greeting one another and offering signs of peace and invitation to this holy space. An instrumental Prelude will begin about five minutes prior to the announcements being offered by a welcome ministry server and the Rector (Sr. Pastor) or clergy person of the day. While you may wish for this to be a time for complete silence, please know that we will be called to a time of prayer in preparation for worship.

THE PRELUDE³ *My Jesus, I Love Thee* Adoniram J. Gordon
..... Victor Labenske (Arr.)

THE ANNOUNCEMENTS, WELCOME, PRAYERS AND THANKSGIVINGS⁴

All are invited to identify yourselves as is your comfort level and custom. You may remain where you are or come forward for prayer.

The Book of Common Prayer provides a variety of thanksgivings, including general thanksgivings, and thanksgivings for the church, national life, the social order, the natural order, and for family and personal life (pp. 836-841).

FOR THOSE CELEBRATING SPECIAL OCCASIONS BCP Pg. 830

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes understanding abide all the days of their lives; through Jesus Christ our Lord. Amen.

Celebrant Let us humble ourselves in silent prayer before the altar of God as we prepare the way of our Lord and Savior, Jesus Christ, through word and sacrament.⁵

THE ENTRANCE RITE

Please stand as you are able. All are encouraged to sing The Opening Hymn.

THE OPENING HYMN *God Is Love, Let Heaven Adore Him* H1982 379

³ In the Episcopal Church, the term “prelude” typically refers to a piece of music that is played immediately before the beginning of a service. A musical prelude is often played by an organist or other instrumentalists. The prelude may reflect the theme, liturgical season, or occasion of the day. Many musical preludes have been based on hymn tunes.

⁴ This is a time when our clergy and lay leaders welcome all of us to worship. It is a time of instruction and invitation into the life of the parish community. This is also a time for prayer. We pray for those who may be traveling, those who have died, and for others. We bless the gifts that we offer to the greater glory of God—Christmas gifts for children, needlecraft for those who have needs, socks for our partners who serve the unsheltered, groceries for those who are hungry, and more. The prayer for birthdays, which we have adapted for anniversaries and other occasions of celebration, are from The Book of Common Prayer (p. 830).

⁵ We end our time of “announcements, welcome, prayers and thanksgivings” with a call to silent prayer as we prepare for corporate (communal) worship. We unite ourselves with others to acknowledge the holiness of God, to hear God’s Word, to offer prayer, and to celebrate the sacraments. This call to prayer is an acknowledgement that it is time for us to prepare ourselves to worship the Lord in beauty and holiness. Here are some steps to shift our mindset from “me-centered” existence to Christ-centered worship that will open our willing hearts to take in all that God offers: quiet our minds—try to step away from the noise and empty our minds of earthly cares, blocking out any distractions that will keep us from focusing on God and, be still—the scriptures tell us that it is in the still moments that we hear from the God who guides us and helps us see where we have missed the mark.

1 God is Love, let heaven a - dore him; God is Love, let
 2 God is Love; and Love en - folds us, all the world in
 3 God is Love; and though with blind-ness sin af - flicts all

earth re - jice; let cre - a - tion sing be - fore him
 one em - brace: with un - fail - ing grasp God holds us,
 hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun -
 ev - ery child of ev - ery race. And when hu - man hearts are
 guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
 break - ing un - der sor - row's i - ron rod, then we find that
 nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
 self - same ach - ing deep with - in the heart of God.
 Love for ev - er o'er the u - ni - verse must reign.

Celebrant Alleluia. Christ is Risen.
 People **The Lord is risen indeed. Alleluia.**

THE COLLECT FOR PURITY⁷

Celebrant Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Please remain standing, as you are able. All are encouraged to sing The Gloria.

THE GLORIA⁸⁹ *Glory to God in the Highest* H1982 S280

1. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly
 King, al - mighty God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
 take a - way the sin of the world: have mer - cy
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -

⁶ The opening acclamation serves as the greeting of the people. It brings the congregation into dialogue with the clergy and God.
⁷ The Collect for Purity is a prayer of God's people, taken from ancient Jewish temple literature.
⁸ The Gloria in Excelsis is a hymn of praise to the Trinity, from the 4th century morning prayer canticle. The musical setting is found in the front section of The (blue) Hymnal 1982.

ceive our prayer. 6. For you a - lone are the Ho - ly One,
 you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God the Fa - ther. A - men.

Celebrant The Lord be with you.
People And also with you.
 Celebrant Let us pray.

THE COLLECT OF THE DAY¹⁰

Celebrant Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated for the Lessons.

THE WORD OF GOD¹¹

THE LESSONS BEFORE THE GOSPEL¹² BCP Pg. 357

THE FIRST LESSON¹³ ACTS 8:26-40

¹⁰ The Collect (or prayer) is an opportunity for the people to address God and say something about God's nature while petitioning or thanking God. The Collect always concludes with a trinitarian doxology. The Proper of the Church Year includes the appointed Collects which can be found on pgs. 159-261 of The (red) Book of Common Prayer.

¹¹
¹² The Lessons are a selection of scripture that serve as readings for a church service. They are also known as lections or readings. The (red) Book of Common Prayer appoints lessons for the eucharist in the Lectionary (pp. 889-931). The gospel at the eucharist is to be read by a deacon, or by a priest or bishop if a deacon is unavailable. All other lessons may be read by lay people.

¹³ The First Lesson is normally taken from the Hebrew Covenant (Old Testament) when there are three readings. In Easter Season, however, the Acts of the Apostles is read as the first lesson. The lesson is read from the ambo (large pulpit or reading desk on the right as you are looking at the altar) preferably by a lay person who comes forward from the congregation. This and the second lesson may be sung.

An angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Lector The Word of the Lord.
People Thanks be to God.

THE PSALM¹⁴ PSALM 22:24-30

24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: *
"May your heart live for ever!"
26 All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.
27 For kingship belongs to the Lord; *
he rules over the nations.
28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.
29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the Lord's for ever.
30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

¹⁴ The rubrics (instructions) allow for an extensive variety of musical responses to the first and second lessons. However, the psalm printed in the lectionary is the normative response, and should be recited even in services without music. The psalm is traditionally recited from the ambo.

Lector A reading from the First Letter of John.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Lector The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All are encouraged to sing the Gospel Alleluia.

THE GOSPEL ALLELUIA*Alleluia, alleluia! Give Thanks to the Risen Lord*..... H1982 178
..... (V. 1 and Refrain)

¹⁵ The Second Lesson is from the New Testament and is read from the ambo in the same way as the first lesson, and may be sung. The congregation remains seated for this lesson.

Descant

Al - le - lu - ia, al - le -

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the

lu - ia, al - le - lu - ia!

ris - en Lord. Al - le - lu - ia, al - le - lu - ia! Give

1-4 *Final Ending*

Praise to his Name. Name.

Praise to his Name. Name.

1 Je - sus is Lord of all the earth.
 2 Spread the good news o'er all the earth:
 3 We have been cru - ci - fied with Christ.
 4 Come, let us praise the liv - ing God,

Repeat Refrain

He is the King of cre - a - tion.
 Je - sus has died and has ris - en.
 Now we shall live for ev - er. Al - le -
 joy - ful - ly sing to our Sa - vior.

The descant may be sung after stanzas 3 and 4.

Please remain standing, or as you are able, for the proclamation of The Gospel.

THE GOSPEL¹⁶ JOHN 15:1-8

Deacon The Holy Gospel of our Lord Jesus Christ according to John.
People **Glory to you, Lord Christ.**

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

Deacon The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Please be seated.

THE SERMON¹⁷ THE REV. CANON HOLLY A. HERRING
..... Rector

Please stand, as you are able, for the recitation of The Nicene Creed.

¹⁶ The English word "gospel" (from Anglo-Saxon godspel) or "good news" translates the Greek euangelion.

¹⁷ The Sermon is the address of the worship service. The sermon is intended to "break open" the Word of God and proclaim the gospel in the context of the readings from scripture, the liturgical occasion, the congregation gathered, and the pastoral needs of the situation. The Christian story, the congregation's story, and the preacher's story can be the one story of God's love that is proclaimed in the sermon. A short sermon is often called a "homily."

The sermon was a regular part of the eucharist in the early centuries of the church. However, preaching had become infrequent by the late middle ages. Martin Luther's Latin rite of 1523 called for a sermon to be preached at every eucharist. Sermons were preached in the churches of the Reformation on Sundays and during the week. But the integral connection of the sermon to the liturgy was obscured in many Protestant churches. The 1549 BCP required a sermon or the reading of a homily at each eucharist on a Sunday or holy day. The 1552 BCP made no exception to the requirement of a sermon on weekdays. The sermon came to be emphasized in seventeenth- and eighteenth-century Anglicanism. Many colonial Anglican churches in North America were built with prominent pulpits. The ministry of preaching has at times been given special emphasis by evangelicals. The importance of the sermon was not emphasized by the nineteenth century liturgical revival in Anglicanism. However, the twentieth-century liturgical movement has tended to reclaim the sermon as an integral part of the liturgical celebration. The 1979 BCP requires a sermon after the gospel at the eucharist.

Celebrant Please stand as you are able as we profess our faith in the words of the Nicene Creed.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

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

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

Please remain standing, seated, or kneeling, as is your custom, and as you are able, for The Prayers of the People.

¹⁸ The Nicene Creed was first issued by the Council of Nicaea in 325, but in the form used today it is frequently thought to have been perfected at the Council of Constantinople in 381. There is no doubt that it was passed on to the church through the Council of Chalcedon in 451. It states the full divinity of the Son, the second Person of the Trinity, in opposition to Arius. It also states the full divinity of the Holy Spirit, as denied by Macedonius. "We believe" acknowledges that this is something the Church communally believes. Some people bow at Jesus' name to show honor and respect for the mystery of the incarnation. The Nicene Creed is required on Sundays and major feasts. It is part of the congregation's response in faith to the Scriptures.

THE PRAYERS AND THE PEACE

THE PRAYERS OF THE PEOPLE [FORM I]¹⁹ BCP Pg. 383

Intercessor We continue with The Prayers of the People, Form I, beginning on page 383 of The “red” Book of Common Prayer. Again, Form I on page 383.

Intercessor With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy." For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples; in our Diocesan cycle of prayer we pray for Saint John’s Episcopal Church in Globe, AZ; in our Anglican cycle of prayer we pray for The Church of Bangladesh; let us pray to the Lord.

People Lord have mercy.

Intercessor For Michael, our Presiding Bishop, Jennifer, our Bishop, Justin, the Archbishop of Canterbury and for all the clergy and people, let us pray to the Lord.

People Lord have mercy.

Intercessor For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

People Lord have mercy.

Intercessor For this city, for every city and community, and for those who live in them, let us pray to the Lord.

People Lord have mercy.

Intercessor For healing, justice, and reconciliation between Native American people and the people of this diocese, let us pray to the Lord.

People Lord have mercy.

Intercessor For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

People Lord have mercy.

Intercessor For the aged and infirm, for the widowed and orphans, and for the sick and the suffering; especially for **(A)**, and all others for whom we pray, either silently or aloud, *(please feel invited to name, in prayer, the needs of the sick and the suffering)*, let us pray to the Lord.

People Lord have mercy.

Intercessor For all the blessings of this life, especially for our hospitality minister, Karen Molden and for our small group ministry leaders for Sunday hospitality, Vicki and Jerry Howell, for Beth, our seminarian, **(B)**, and all others for whom we pray, either silently or aloud, *(please feel invited to name, in prayer, the blessings and celebrations of this life)*, let us pray to the Lord.

People Lord have mercy.

Intercessor For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

People Lord have mercy.

¹⁹ The BCP uses the title “Prayers of the People” for the oratio fidelium or general intercessions in the eucharist. Such prayers have a long and venerable history. In the early church they usually included a long series of biddings that were chanted by a deacon, to each of which the people responded with “Kyrie eleison.” Intercessions are always included for the original people of the land and their role as custodians of the land given to them by our one and only Creator God. We commit ourselves to actively work alongside Indigenous people for reconciliation.

Intercessor For all who have died in the hope of the resurrection, and for all the departed; especially for **(C)**, and all others for whom we pray, either silently or aloud, *(please feel invited to name, in prayer, those who have died)*, let us pray to the Lord.
People **Lord have mercy.**

Intercessor For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.
People **Lord have mercy.**

Intercessor For those who live or serve in places marred by conflict, war, and natural disasters; for our armed forces, law enforcement, and first responders; for our medical professionals, and especially for **(D)**, for St. Croix School in Haiti, Pere Seme and Watson, and all others for whom we pray, either silently or aloud, *(please feel invited to name, in prayer, those who, vocationally, may be disenfranchised, even as they serve our needs in the United States and around the world)*, let us pray to the Lord.
People **Lord have mercy.**

Intercessor That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.
People **Lord have mercy.**

Intercessor In the communion of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.
People **To you, O Lord our God.**

THE COLLECT AT THE PRAYERS²⁰ BCP Pg. 395

Celebrant Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you." Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. **Amen.**

All stand as you are able to share a gesture of reconciliation prior to receiving communion.

THE PEACE²¹ BCP Pg. 360

Celebrant The peace of the Lord be always with you.
People **And also with you.**

THE OFFERTORY SENTENCE²² BCP Pg. 377

Celebrant Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all.

²⁰ Any suitable collect (prayer) may be used to conclude The Prayers of the People. A lesser feast may be commemorated by using its proper collect here. A prayer for mission, a seasonal collect or a collect from Various Occasions may also be used. Prayers and Thanksgivings are on pgs. 810-841 of The (red) Book of Common Prayer. This Collect at the Prayers is found on page 395.

²¹ The Peace is a liturgical exchange of greeting through word and gesture. It is a sign of reconciliation, love, and renewed relationships in the Christian community. It is initiated by the celebrant, who says, "The peace of the Lord be always with you." The people respond, "And also with you." If you are a fan of Star Wars, you may recognize the language.

²² The Celebrant initiates The Offertory with a sentence of Scripture (as printed on pages 343-344 or on page 376 or another appropriate one) or a bidding. The Deacon, an assisting priest or the Celebrant prepared the table for Holy Communion.

Please remain seated for The Offertory Anthem.

THE OFFERTORY²³

If you are a guest with us today, please feel warmly invited to introduce yourself at the Welcome Center or to a member of the clergy, usher, or a member of our governance or welcome ministry (all of whom will be available in the lobby—or narthex—after the service). We welcome you to connect with us through our social networking platforms; you can find us on Facebook YouTube, and Instagram, and on the web at st-anthony.net. We welcome any questions you may have about your experience today and hope the time has been comforting, peaceful, and thought-provoking.



You may offer a gift today to support the mission and ministries of Saint Anthony, in the form of a cash or check offering, or as an online offering. Please see the acrylic giving box as you exit the church for additional options. Our offerings provide an opportunity to express our gratitude for the many ways God blesses our lives. We also extend an invitation to prayerful consideration of planned giving for a gift toward the future mission and vision of Saint Anthony on the Desert. Please contact the parish office to schedule a conversation. Click the QR code at the left to give today. Thank you again for joining us.

Are you ready to introduce yourself or offer your time and talent in service to our community? Our Welcome Center is to the left just as you exit today! Thank you for joining us and may God bless you in the week to come.

THE CELEBRATION OF THE HOLY COMMUNION

THE OFFERTORY ANTHEM*Love Is the Key*..... Arlen Clarke

Please stand as you are able. All are encouraged to sing The Presentation Hymn.

²³ The Offering is presented prior to the eucharistic prayer, as representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant (BCP, p. 361). An offering (typically of money) may be presented at the offices of Morning and Evening Prayer (BCP, p. 142). At times, those who attend a church program or presentation may be invited to make an offering to support the program, a needy cause, or the sponsoring parish. Offerings are made as an expression of faith and generosity and ultimately identified with Christ's self-offering for our salvation.

THE

Praise God, from whom all blessings flow; praise Him, all creatures here be -

low; Al-le - lu - ia! Al-le - lu - ia! Praise Him, a-bove ye heaven-ly host; praise

Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia! Al - le -

lu - ia! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

PRESENTATION HYMN *Lasst Uns Erfreuen* (Adapted)

THE GREAT THANKSGIVING²⁴ *Eucharistic Prayer B* BCP Pg. 367

²⁴ This is the title used by the BCP for the eucharistic prayer, the central prayer of the Eucharist. It is also known as the prayer of consecration. It begins with the dialogue called Sursum Corda and continues through the Great Amen at the end of its doxology. It gives thanks for creation, redemption, and sanctification. The bread and wine are consecrated in the context of giving thanks over them in the eucharistic prayer. The institution narrative, oblation (anamnesis), invocation of the Holy Spirit (epiclesis), intercessions, and the angelic hymn Sanctus are included in the eucharistic prayers of Rite 1 and Rite 2. Eucharistia is Greek for “thanksgiving,” and the Great Thanksgiving distinguishes the thanksgiving over the bread and wine from other thanksgivings, such as that over the baptismal font or the

Please remain standing or as you are able.

THE SURSUM CORDA BCP Pg. 367

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Lift up your hearts.
People **We lift them to the Lord.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give him thanks and praise.**

THE PROPER PREFACE FOR EASTERTIDE²⁵

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

 Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All are encouraged to sing The Sanctus.

THE SANCTUS²⁶ *Holy, Holy, Holy*..... H1982 S129

chrism. The Greeks call this prayer anaphora (offering), and the traditional Latin title is Prex (Prayer). At the Last Supper he shared the bread and cup of wine at a sacred meal with his disciples.

²⁵ The Proper Preface is a variable portion of the eucharistic liturgy and the Daily Office which is appointed for a particular day according to the season or occasion. This part of the liturgy may be contrasted with the fixed portions and options of the liturgy which do not vary with the season or occasion.

²⁶ From the Latin for “holy,” a hymn of adoration and praise which begins, “Holy, holy, holy, Lord God of Hosts.”

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
 might, hea - ven and earth are full of your glo - ry. Ho -
 san - na in the high - est. Bless - ed is he who
 comes in the name of the Lord. Ho - san - na in the high - est.

Please remain standing, seated, or kneeling, as is your custom, and as you are able. It is customary for the people to remain standing during the season of Easter.

THE DIALOGUE BCP Pg. 368

Celebrant We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

Celebrant On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

THE MEMORIAL ACCLAMATION BCP Pg. 368

Celebrant Therefore, according to his command, O Father,
 All **We remember his death,**
We proclaim his resurrection,
We await his coming in glory;

Celebrant And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.

Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with blessed Anthony, Mary and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

THE GREAT AMEN²⁷ BCP Pg. 369

People **AMEN!**

THE LORD'S PRAYER²⁸ BCP Pg. 364

Celebrant And now, as our Savior Christ has taught us, we are bold to say,
All **Our Father, who art in heaven,**
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those
 who trespass against us.
 And lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom,
 and the power, and the glory,
 for ever and ever. Amen.

All are encouraged to sing The Fraction.

²⁷ The response of assent by the congregation at the conclusion of the eucharistic prayer. As the eucharistic celebration is shared by the congregation and the presider, the Great Amen emphasizes the assent of the people to the words spoken on their behalf by the presider. The Great Amen is the "people's prayer" that concludes the eucharistic prayer. The Great Amen is printed in all capital letters in the BCP to emphasize the importance of this moment in the liturgy. Historically, the "moment of consecration" at the eucharist was considered to be the institution narrative in the western church. Some eastern churches understood the epiclesis (invocation of the Holy Spirit) to be the moment of consecration.

²⁸ This prayer of Jesus was given to his disciples as an example of how they should pray. The phrase "Lord's Prayer" is not used in the New Testament. As a prayer, the Lord's Prayer is similar to Jewish prayers. It begins with an address to God the Father, continues with petitions which ask God to act in a way which would achieve his purposes, and then has petitions which ask for God's help. It is also known as the "Our Father" and the "Pater Noster."

Al - le - lu - ia, al - le - lu - ia,
 lu - ia, al - le - lu - ia. Christ our Pass - o - ver is
 sac - ri - ficed for us; There - fore let us keep the feast.
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Celebrant The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Episcopal Church welcomes all who are present to come forward during the time of distribution of communion, to receive a blessing or the Holy Sacrament. All are invited to be received; This is God’s welcome table. To receive communion, place one hand over the other to receive the bread (making a “manger.”) You may either drink from the chalice or intinct (dip the bread into the wine). You may also choose to receive “in one kind” only (either the bread or the wine). If you receive either, you have been fully communed. Gluten free wafers are available; please inform the clergy or Eucharistic minister prior to receiving. To receive a blessing, cross your arms over your chest; this will signify that you choose to receive a blessing. The ushers will invite you forward to the altar rail to receive—you may stand or kneel as is your custom and need. Children are welcome to stand on the kneelers.

A minister of healing is available in The Chapel of Luke to pray with you during the administration of communion. You are invited to seek prayer either before or after receiving communion. All prayers are kept in confidence unless you request they be provided to our clergy team.

Please follow the invitation of the ushers.

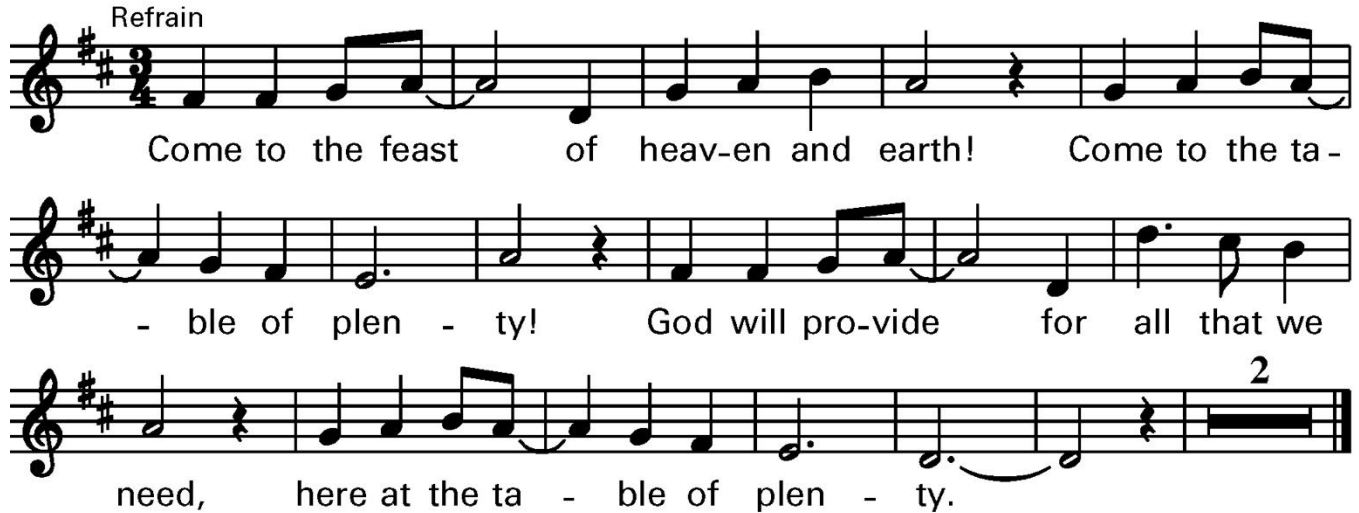
All are encouraged to sing The Communion Hymn(s).

²⁹ The Fraction is the breaking of the consecrated bread for distribution by the celebrant at the eucharist. The Fraction also recalls Christ's body as broken for us and our salvation. The breaking of the bread follows the eucharistic prayer and the Lord's Prayer and is accompanied by a period of silence.

TABLE OF PLENTY

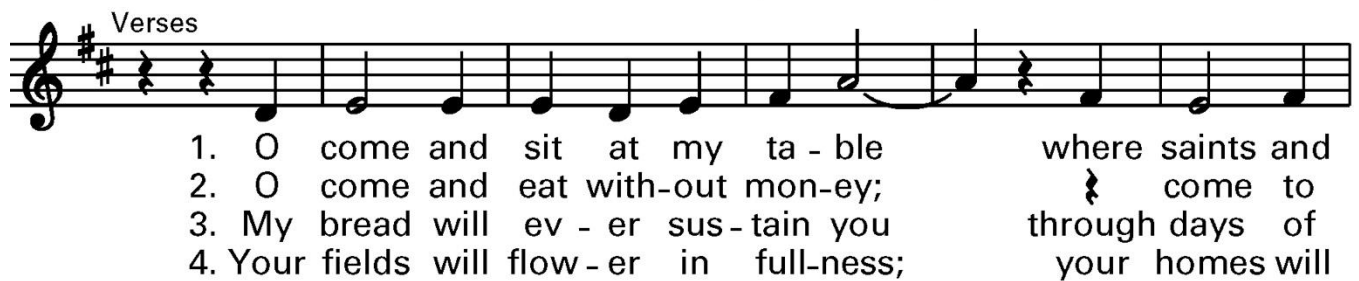
Dan Schutte

Refrain



Come to the feast of heav-en and earth! Come to the ta-
- ble of plen - ty! God will pro-vide for all that we
need, here at the ta - ble of plen - ty.

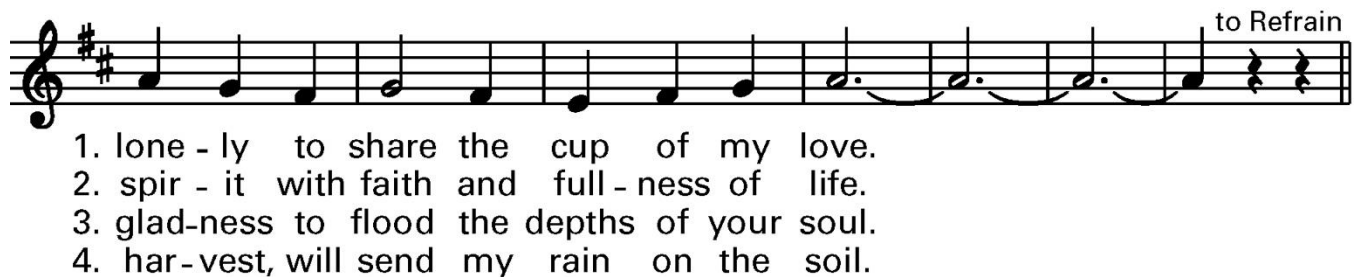
Verses



1. O come and sit at my ta - ble where saints and
2. O come and eat with-out mon-ey; & come to
3. My bread will ev - er sus - tain you through days of
4. Your fields will flow - er in full-ness; your homes will



1. sin - ners are friends. I wait to wel-come the lost and
2. drink with - out price. My feast of glad-ness will feed your
3. sor - row and woe. My wine will flow like a sea of
4. flour - ish in peace. For I, the giv - er of home and



1. lone - ly to share the cup of my love.
2. spir - it with faith and full - ness of life.
3. glad-ness to flood the depths of your soul.
4. har-vest, will send my rain on the soil.

to Refrain

© 1992, OCP. All rights reserved.

Please remain seated, kneeling, or as is your need and custom.

THE SENDING OF EUCHARISTIC VISITORS³⁰

Celebrant In the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us in the communion of Christ's body and blood.

All We who are many are one body, because we all share one bread one cup.

THE POSTCOMMUNION PRAYER³¹ BCP Pg. 365

Celebrant Let us pray.

All Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING³²

Celebrant The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People Amen.

THE CLOSING HYMN..... *We Know That Christ Is Raised and Dies No More*..... H1982 296

³⁰ Eucharistic Visitors bring communion to those who are not able to participate in the Sunday Eucharist due to age, illness, infirmity or inability to attend services for a period of time. They are an expression of our mission to live as Christ's heart and hands in the world. Please contact the parish office if you, or someone you know, is in need of receiving the eucharist in a home, skilled care, or hospital setting.

³¹ A prayer of thanksgiving after communion that also seeks God's help for Christian service. The eucharistic community is sent "into the world in peace" to love and serve God as witnesses of Christ.

³² l) A sacerdotal pronouncement of God's love and favor, addressed to one or more persons. The BCP prescribes forms of blessing to be used by a bishop or priest prior to the dismissal in eucharistic liturgies. Although no form of blessing is required in the Rite 2 eucharistic liturgies, all four Rite 2 eucharistic prayers allow a blessing at the conclusion of the service. The Book of Occasional Services (BOS) provides Seasonal Blessings, which may be used by a bishop or priest whenever a blessing is appropriate. Our blessing is from the BOS.



We know that Christ is raised and dies no more. Em-braced by
 We share by wa - ter in his sav - ing death. Re - born we
 The Fa - ther's splen - dor clothes the Son with life. The Spir - it's
 A new cre - a - tion comes to life and grows as Christ's new



death he broke its fear - ful hold; and our de - spair he turned to
 share with him an Eas - ter life as liv - ing mem - bers of a
 pow - er shakes the Church of God. Bap - tized we live with God the
 bo - dy takes on flesh and blood. The un - i - verse re - stored and



blaz - ing joy. Al - le - lu - ia!
 liv - ing Christ. Al - le - lu - ia!
 Three in One. Al - le - lu - ia!
 whole will sing: Al - le - lu - ia! Al - le - lu - ia! A - men.

THE DISMISSAL³³ BCP Pg. 366

Deacon Let us go forth into the world, rejoicing in the power of the Spirit. Alleluia. Alleluia.
 People **Thanks be to God. Alleluia. Alleluia.**

THE POSTLUDE *Love Divine, All Loves Excelling* Hyfrydol

If you are a guest with us today, please feel warmly invited to introduce yourself(ves) to a member of the clergy, usher, or a member of our vestry (our governance) or welcome ministry (all of whom will be available in the lobby—or narthex—after the service). We welcome you to connect with us through our social networking platforms; you can find us on Facebook, YouTube, Instagram, and on the web at st-anthony.net. We welcome any questions you may have about your experience today and hope the time has been comforting, peaceful, and thought-provoking.

Please consider offering a gift today in gratitude for your time with us, and in support of the mission and ministries of Saint Anthony on the Desert. You may make an offering in the form of a cash or check gift, or as an online offering. Please see the acrylic giving box as you exit the church for additional options.

³³ A deacon, or the presider if no deacon is present, ends the eucharistic liturgy by dismissing the people. The term comes from the Latin *Ite, missa est*, “Go, it is the sending.” The Episcopal Church allows the dismissal in Rite 1 and requires it in Rite 2. There are four alternate texts: 1) “Let us go forth in the name of Christ”; 2) “Go in peace to love and serve the Lord”; 3) “Let us go forth into the world, rejoicing in the power of the Spirit”; and 4) “Let us bless the Lord.” To each the people respond: “Thanks be to God.” During the fifty days of Easter, “alleluia, alleluia” is added to the dismissal and its response. The Altar Book and The Hymnal 1982 provide music for the dismissal. It is part of the deacon's angelic function of making announcements, exhorting, and aiding the active participation of the people.

Our offerings provide an opportunity to express our gratitude for the many ways God blesses our lives. We also extend an invitation to prayerful consideration of planned giving for a gift toward the future mission and vision of Saint Anthony on the Desert. Please contact the parish office to schedule a conversation. Click the QR code on page 16 to give today. Thank you again for joining us today. May God bless you in this and every season.

CLERGY AND LAY PROFESSIONALS

| | |
|--|---|
| Celebrant and Preacher..... | The Rev. Canon Holly A. Herring |
| Crucifer | Janelle Liffiton |
| Program Coordinator, Music on the Desert | Darren S. Herring |
| Piano Accompanist | Nancy Walters |
| The Choir of Saint Anthony | |
| Choral Leadership | (S) Elizabeth Simmons and (S) Landrie Simmons. (A) Earl Simmons |
| | (T)Henry Male and (B) Cody Johnston |
| Announcements | Will Strong |
| Lectors and Eucharistic Ministers..... | Paul Basha, Ellen Murphy and Cyndi Sax |
| Altar Guild | Gail Austin and Paul Basha |
| Bread Guild | Joy Grau |
| Flower Guild | Rosemary Viets |
| “Resurrection: The Way” painting (<i>on loan</i>)..... | Artist Claudia Smith (<i>frame from Cathy Anderson</i>) |
| Ushers | Jeff Hohl and Karen Twibell |
| Healing Prayer | Gail Austin |
| Stream Team | Jill Kyler, Sue Vold and Will Strong |
| Welcome Team | Jill Kyler, Ellen Murphy and Barbara Ells |

GRATITUDE

We give thanks for everyone who provided of their skills and giftedness in preparing for our campus guests. We are deeply grateful for the time, passion and faithfulness to our community of all God’s beloveds. We are especially grateful for our staff, governing body and all of our guests who join us in welcoming you.

Saint Anthony on the Desert is the Episcopal and Anglican Church in the NE Valley and Fountain Hills. Our regular Sunday services are at 9am on Sundays. Professional childcare is available at this time. We also have a soft space available at all times in the Chapel of Saint Luke the Physician and family seating in front of the choir.

We have a midweek healing service with Holy Eucharist on Thursdays at 1pm.

Our offices are open Monday—Thursday from 10am to 3pm, and we may be reached at: 480.451.0860 or at office@st-anthony.net. **Church office will be closed on Tuesday, May 30, for staff development. Please leave any urgent messages for pastoral needs on our voicemail, and you will be contacted immediately.**

Adult Formation this Sunday after Worship: Our next adult formation offering in our Faithful Living Faithful Dying series will feature Patti Sheridan from Hospice of the Valley. For more information about Patti, [go here](#).

Worship Opportunities

- **Healing Service and Holy Eucharist:** Thursdays at 1 pm in Chapel of Saint Luke the Physician. This quiet and reflective worship includes anointing for healing if desired and Holy Eucharist.
- **Join Our Choir:** You only need to have a love of music and a desire to share your talents with others to the glory of God. If you have always wanted to sing in a church choir, now is the time. Reach out to [Darren Herring](#).

- **Crucifers Needed:** We are looking for individuals of all ages to serve as crucifers once a month during our worship services. The Crucifer carries the cross and leads the procession into and out of the church each Sunday. The Crucifer also highlights the reading of the Gospel with the cross and assists the priest/deacon with the Eucharist preparation. Training is provided. Please contact [Janelle](#) at 480.215.0049.

For Children, Youth and Families:

- **Family Lunch Bunch:** Sunday, April 28th after Christian formation at Vicinos Local Italian, 10999 N. Frank Lloyd Blvd, just north of Shea. This will be our last Family Lunch Bunch for this program year. For more information contact [Suzette Woods](#) or [Will Strong](#). Otherwise we'll see you there!
- **The Oasis: The Nursery at Saint Anthony: 8:30-10:30 am on Sunday mornings**
Just off the church lobby, this room is available for parents and young children up to the 4th birthday. When not staffed by our nursery attendant Kaitlin, parents will need to stay with their children. If you have any questions, please reach out to [Suzette Woods](#).
- **EPIC Youth Group** – For grades 6-12. Meet in the Youth Room at 10:30 am after worship. Our youth group is all about fostering a sense of community, building lasting relationships and having fun while exploring important values and life's challenges. Contact [Will Strong](#) with questions.
- **Godly Play** Children ages 3 – 5th grade are invited to explore their faith through interactive and engaging Godly Play sessions in the Godly Playroom adjacent to the Parish Hall.

Making God Connections:

- **Forward Day by Day Daily Devotions** for May-July are now in the church lobby on the desk. Large-print copies are also available.

Making a Difference in our World:

- **Socks for Souls:** Did you know that socks are the #1 requested item at homeless shelters? We have been collecting Socks for Souls to benefit A New Leaf. This is our last week of collection. If you haven't yet donated, [go here to order from Amazon and have delivered directly to Saint Anthony](#).
- **Holiday Market Alert:** Now is the time for planning and prepping for our Annual Holiday Market. Everyone is welcome to become a part of this joy-filled ministry. If you sew, do needlecraft work or like crafting - or have a friend who is blessed with those skills - we have a few free project kits that can be transformed into unique handmade items for our market. If you are interested in seeing what's available, please email [Diane Maguire](#) or call at 602.697.9344.

Making Social Connections:

- **Women's Breakfast:** Join Canon Holly for her monthly breakfast gathering with women on Thursday, May 2 from 7-9 am at First Watch on Shea. It's a "Dutch" arrangement with each covering their own expenses. All are welcome so bring a guest.
- **Young Adults ages 18-35:** You are invited to be part of the dynamic Young Adults at Saint Anthony. Plans are being made for monthly Zoom calls, offering opportunities for connection, discussion and spiritual growth. Additionally, there will be engaging in-person gatherings to strengthen relationships to deepen their faith journey together. Contact [Will Strong](#) with questions.
- **Hospitality for Everyone:** Enjoy the opportunity to mingle with fellow worshippers, share in light refreshments and engage in meaningful conversations. It is a wonderful chance to build community and strengthen relationships within our church family. To ensure that everyone has a chance to participate, we ask that you sign up for a Sunday gathering slot. On the service table each Sunday, you will find a signup sheet with available dates. Two people or couples can sign up for each Sunday.
- **Dining on the Desert:** A new season of Dining on the Desert will soon begin, May 1-August 31. Joining a dining group allows you to enjoy delicious meals while socializing with others. It is a wonderful way to build friendships and have meaningful conversations over food. [Sign up here](#) by Sunday, April 28.
- **Arts on the Desert:** Gallery on the Way is pleased to announce the new exhibit showcasing the artwork of Cindy Bower, titled "Supporting Humanitarian Relief in Ukraine Through Art." Describing her paintings as a fusion of dreams, visions and life encounters, Cindy Bower believes that within her art, those seeking can always discover an image of hope. Don't miss this remarkable exhibit through May 8.

- [Music on the Desert](#): Presents [Arizona Girlchoir](#): May 4 at 2 pm at Saint Anthony. All are welcome to “I Hear Sweet Music,” with an emphasis on folk songs, with a bit of contemporary and pop too. Buy your tickets [here](#).

Vlogs, Blogs and Podcast

- [Reflections on the Way with Canon Holly](#) Check out Canon Holly’s newest vlog on our website. These reflections address the intersection of our faith community and the world.
- [On the Way Moments Podcast](#): Join hosts Will Strong and Jill Kyler as they share “on the way moments” that happen in our lives. Recently named one of Scottsdale’s 50 Best Podcasts.
- [Monthly Musings from a Deacon on the Way](#) : A new episode of this [monthly blog](#) from the Rev. Robert Perrino has just been released – commentary on “The Cloud of Unknowing.” A wonderful post about living not with knowing, but with faith.
- [On the Way with Beth at Seminary](#) We shine a spotlight on the blog of one of our own, Beth Clarke, as she embarks on a transformative chapter at the renowned Virginia Theological Seminary.

CONTACT US HERE

CLERGY

Grant Gilfeather, Parish Deacon Emeritus

Holly A. Herring, Rector
hollyherring@st-anthony.net

STAFF AND ADMINISTRATIVE SUPPORT

Catherine Gilbert, Program Director
Walking the Mourner’s Path
cgilbert@mournerspath.com – www.mournerspath.com

Darren S. Herring, Program Coordinator
Music on the Desert
darrenherring@st-anthony.net

Jill Kyler, Minister for Evangelism
jillkyler@st-anthony.net

Will Strong, Director of Children, Youth and Family Ministries
willstrong@st-anthony.net

Mike Walters, Pastoral Theologian-in-Residence
mikewalters@st-anthony.net

Nancy Walters, Piano Accompanist
nancywalters@st-anthony.net

Suzette Woods, Director of Children’s Ministries
suzettewoods@st-anthony.net

VESTRY AND VESTRY SUPPORT

Paul Basha
Marianne Clarke
Katherine Clements
Joe Dearborn
Catherine Gilbert
Kelle Hohl, Treasurer
Claudia Johnson, Junior Warden
Ann Cheri Leach

Julie Martin, Clerk
Ellen Murphy
Jeanne Paige, Senior Warden
Margot Richardson-Corlett
Cyndi Sax
Landrie Simmons
Melody Taylor

FOR FAMILIES AND CHILDREN

We celebrate children at Saint Anthony on the Desert Episcopal Church. We welcome all family members to celebrate and worship with us!

AS YOU SETTLE IN WITH YOUR YOUNG ONES, WE HOPE YOU'LL ALLOW US TO MAKE A FEW SUGGESTIONS:

- Relax! Young folks tend to be full of energy and movement, and here's the thing: that's great! God gave them that energy! It's holy stuff! Please don't feel the need to suppress it in God's house! Singing isn't the only way to make a joyful noise in God's house!
- You may feel, for whatever reason, that you should sit towards the back or off to the side somewhere. If you sit toward the front, it's easier for young folk to see and hear what we're doing. You can always slip out the side door if you feel the need.
- Feel free to quietly explain the parts of the worship and actions of the clergy, altar servers, choir, and readers. Answer the questions they may have. Children tend to learn through imitation, copying behaviors that are modeled to them. So sing the hymns! Make the responses! Say the prayers!
- If you have to leave church with your child, feel free to do so, as the service is audible through amplification in the narthex (the glassed lobby area at the entrance). When you're ready to return, please do so. Jesus didn't say, "Let the children come unto me... but only if they're not being fussy."
- There is a comfort room/nursery (*for children up to age four*) filled with stuffed animals, children's bibles, and other things that might hold your young one's attention.
- The way we welcome children in church directly affects the way they respond to the church, to God, and to one another. Let your children know that this is their church home and they are fully members of the body of Christ!
- Welcome and hospitality are central to our identity, and we take very seriously our

commitment to provide a safe place for all of our guests.

- We encourage water, a light snack, stuffies, and other quiet toys. Combining comfortable habits with new habits makes learning easier and more fun.
- We ask that our young ones are always accompanied by an adult caregiver.
- Our community leadership, and especially those who serve with our Children, Youth, and Family ministries, are fully compliant with our diocesan policies for Safeguarding God's Children.
- Our ushers have a basket with crayons and coloring materials. If you missed them on your way in, ask an usher to help you find them.
- Children's formation begins with an acknowledgement of the intensely full and active religious life already present in every child. We desire to deepen that life and bring all people into loving relationship with God through Christ.
- While little ones are warmly welcome in the comfort room/nursery (*for children up to age four*) and in Christian education during the first portion of church, remember that worshipping children become worshipping adults—praying shapes believing, and communal praying shapes belonging.
- Children of all ages are enthusiastically invited to participate in the service as ushers and greeters (all ages), as altar servers (first grade and up), as lectors and Children's Chapel helpers (fourth grade and up), and on any of our ministry teams—altar guild, the stream team, Inspire Labyrinth and Garden, communications, and more (after Confirmation).

TO OUR SAINT ANTHONY FRIENDS AND GUESTS WHO MAY ALSO BE READING THIS...

The presence of children and their adult caregivers is a gift to the church. They are a reminder that our church is growing. Welcome our children and give a smile of encouragement to them and those who accompany them. If you see them struggling to get situated, please offer them your encouragement and assistance, as they may find it helpful. A kind smile of welcome and encouragement goes a long way.