



THE COMMEMORATION OF ALL FAITHFUL DEPARTED

transferred

The Holy Eucharist, Rite I

November 5, 2025

7:00 pm

Celebrant & Preacher The Rev. Hope Tinsley Benko, Associate Rector

Music Eric Mellenbruch, Organist & Choirmaster

Mark Wischkaemper, Director of Music

The St. David's Choir

Jean Farris Fuller, guest organist

The flowers on the High Altar are given
in commemoration of our Saints of past and present.

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SUNDAY WORSHIP SERVICES

All services in Historic Church

- 8 a.m. Holy Eucharist, Rite I**
Spoken service without music
Sagrada Eucaristía, Rito I
Servicio hablado sin música
- 9 a.m. Holy Eucharist, Rite II**
Incorporating materials from
Enriching Our Worship
Sagrada Eucaristía, Rito II
Incorporando materiales de
Enriqueciendo Nuestra Adoración
- 11:15 a.m. Holy Eucharist, Rite II**
Traditional liturgy and music
Livestreamed
Sagrada Eucaristía, Rito II
Liturgia y música tradicionales
Transmitido en vivo



Childcare available during worship services.

8:30 a.m.-12:45 p.m. (2 months to 4 years), 1st Floor



Assistive listening devices Ask an usher to use in Historic Church.

MUSIC NOTES



Learn about the music we hear in worship from Organist and Choirmaster Eric Mellenbruch.

stdave.org/music

UPCOMING SERVICES

- Wednesday, Nov. 5 All Souls' Day Requiem**
7 p.m. *Historic Church*
- Wednesday, Nov. 19 The Open Table: Transgender Day**
6:30 p.m. **of Remembrance**
Bethell Hall
- 6:30 p.m. **Migration with Dignity Prayer Vigil**
Surface Lot
- Wednesday, Nov. 26 Thanksgiving Eve Service,**
7 p.m. **Holy Eucharist Rite II**
Historic Church

DAILY PRAYER

Grace Chapel

- Tuesdays, 9 a.m. Morning Prayer**
- Wednesdays, 5:15 p.m. Evening Prayer**
- (1st and 3rd) Thursdays MIDDAY PRAYER**
11:30 a.m.
- Thursdays, Noon Online Intercessory Prayer**
Contact: intercessoryprayer@stdave.org

CHURCH HOURS AND PHONE

Sunday: 8 a.m.-1 p.m.
Monday, Tuesday, Thursday, Friday: 8 a.m.-6 p.m.
Wednesday: 8 a.m.-9 p.m.
Saturday: Closed
Phone: 512.610.3500

VISITORS

Contact the Rev. Hope Tinsley Benko: hope.b@stdave.org

Welcome! We're so glad you've joined us for worship today. If you'd like information about getting connected at St. David's, please fill out the guest card in front of you, email Associate Rector the Rev. Hope Tinsley Benko, or call 512.610.3548. We look forward to hearing from you!

¡Bienvenidos! Nos alegra mucho que nos acompañen al la adoración de hoy. Si desean información sobre cómo conectarse en St. David's, por favor, llenar la tarjeta de invitado que tienen delante, o comuníquese con la Reverenda Hope Tinsley Benko, rectora asociada, por correo electrónico o llame al 512.610.3548. ¡Esperamos tener noticias suyas!



Scan for Online
Guest Card
stdave.org/visitors

NEWCOMER BREAKFAST

Sunday, Nov. 16, Sumners Hall

For more information contact the Rev. Hope Tinsley Benko.

NAME TAGS

Need a new or replacement name tag? Fill out sign-up sheet at the Front Desk. Pick up your new name tag the following Sunday. You are invited to select a pronoun sticker from the visitor's table in the lobby.

RESTROOMS

Gendered bathrooms are outside Bethell Hall and Crail Hall. Non-gendered bathrooms can be found in the 2nd-floor hallway off the lobby.

PARKING

Parking is free during church services and events. You do not need to scan anything to park in the garage. Questions? Speak with someone at the Front Desk.

WAYS TO GIVE

- Give online with the QR code
- Complete the giving card or envelope found in the worship spaces and place in the offering plate
- Visit stdave.org/give



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SUBSCRIBE TO OUR NEWSLETTER



Sign up for email news about special events, worship, and ways to connect with our community.
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COMMEMORATION OF ALL FAITHFUL DEPARTED

VOLUNTARY Kyrie from the *Messe cum júbilo* (Maurice Duruflé)

Entrance Rite

ENTRANCE OF THE MINISTERS

Introit *Requiem aeternam* (Antonio Lotti)

Choir Rest eternal grant unto them, O Lord, and light perpetual shine upon them.

A hymn befitteth thee, O God, in Zion: and unto thee shall a vow be paid in Jerusalem.

Hear my prayer: unto thee all flesh shall come. *cf. IV Esdras 2.34–35; Psalm 65.1–2a, 4*

OPENING ACCLAMATION

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be his kingdom, now and for ever. Amen.**

KYRIE (Antonio Lotti)

Choir Lord, have mercy. Christ, have mercy. Lord, have mercy.

COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of thy Son; that on the day of his appearing they may be manifested as thy children; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever.

People **Amen.**

The Word of God

THE LESSONS

Lesson Wisdom 3.1–9

Lector A Reading from the Book of Wisdom.

The Word of the Lord.

People **Thanks be to God.**

Psalm 130

Refrain

Cantor,
then All



With the Lord there is mer-cy and plen-teous re-demp-tion.

Cantor Out of the depths have I called to you, O Lord;
Lord, hear my voice; *
let your ears consider well the voice of my supplication.

All **Refrain**

Cantor If you, Lord, were to note what is done amiss, *
O Lord, who could stand?
For there is forgiveness with you; *
therefore you shall be feared.

All **Refrain**

Cantor I wait for the Lord; my soul waits for him; *
in his word is my hope.
My soul waits for the Lord,
more than watchmen for the morning, *
more than watchmen for the morning.

All **Refrain**

Cantor O Israel, wait for the Lord, *
for with the Lord there is mercy;
With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

All **Refrain**

Epistle 1 Thessalonians 4.13–18

Lector A Reading from the First Letter of Paul to the Thessalonians.

The Word of the Lord.

People **Thanks be to God.**

Hymn *All* 357 'Jesus, Son of Mary, fount of life alone'

Gospel

John 5.24–27

*Celebrant
People*

The Holy Gospel of our Lord Jesus Christ according to John.
Glory be to thee, O Lord.

*Celebrant
People*

The Gospel of the Lord.
Praise be to thee, O Christ.

HOMILY

The Rev. Hope Tinsley Benko

THE PRAYERS OF THE PEOPLE

☪ *The People respond **Amen** after each petition.*

Intercessor

In peace, let us pray to the Lord.

Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace.

Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life, and that through the grave and gate of death we may pass with them to our joyful resurrection.

Grant to us who are still in our pilgrimage, and who walk as yet by faith, that thy Holy Spirit may lead us in holiness and righteousness all our days.

Grant to thy faithful people pardon and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind.

Grant to all who mourn a sure confidence in thy fatherly care, that, casting all their grief on thee, they may know the consolation of thy love.

Give courage and faith to those who are bereaved, that they may have strength to meet the days ahead in the comfort of a reasonable and holy hope, in the joyful expectation of eternal life with those they love.

Grant us grace to entrust all the faithful departed to thy never-failing love; receive them into the arms of thy mercy, and remember them according to the favor which thou bearest toward thy people.

Grant that, increasing in knowledge and love of thee, they may go from strength to strength in the life of perfect service in thy heavenly kingdom.

Grant us, with all who have died in the hope of the resurrection, to have our consummation and bliss in thy eternal and everlasting glory, and, with the Blessed Virgin Mary, Blessed David of Wales, and all thy saints, to receive the crown of life which thou dost promise to all who share in the victory of thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever.

CONFESSION OF SIN

Celebrant Let us humbly confess our sins unto Almighty God.

☞ *Silence may be kept*

All Most merciful God,
**we confess that we have sinned against thee
 in thought, word, and deed,
 by what we have done,
 and by what we have left undone.
 We have not loved thee with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of thy Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in thy will,
 and walk in thy ways,
 to the glory of thy Name. Amen.**

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

People **Amen.**

THE PEACE

Celebrant The peace of the Lord be always with you.

People **And with thy spirit.**

☞ *The Ministers and People may greet one another in the name of the Lord.*

The Holy Communion**THE OFFERTORY**

Anthem *Domine Jesu Christe* (Claudio Casciolini)

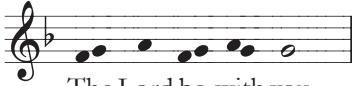
Choir Lord Jesus Christ, King of glory,
 free the souls of all the faithful departed
 from the pains of the lower regions and from the deep pit;
 deliver them from the lion's mouth;
 let not Tartarus swallow them up,
 let them not fall into darkness:
 but let Michael, the holy standard-bearer,
 bring them into the holy light,
 which thou once didst promise to Abraham and to his seed.

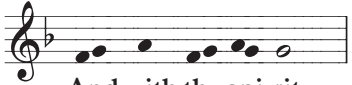
Sacrifices and prayers of praise, Lord, we offer unto thee.
 Receive them on behalf of those souls we commemorate this day.
 Grant them, O Lord, to pass from death to life,
 which thou once didst promise to Abraham and to his seed.

☞ *Representatives of the congregation bring the people's offerings of bread and wine,
 and money or other gifts, to the deacon or celebrant.
 The people stand while the offerings are presented and placed on the Altar.*

Necrology

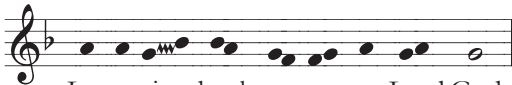
Eucharistic Prayer I

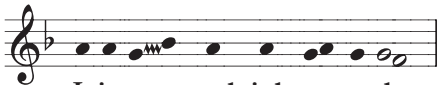
Celebrant  The Lord be with you.

People  And with thy spi-rit.

Celebrant  Lift up your hearts.

People  We lift them up un-to the Lord.

Celebrant  Let us give thanks un- to our Lord God.

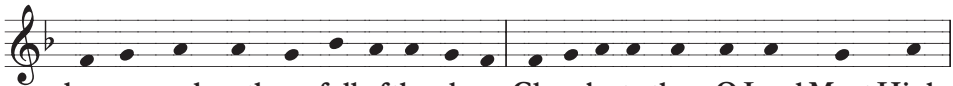
People  It is meet and right so to do.

Celebrant It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Cantor All

 Ho-ly, ho-ly, holy, Lord God of Hosts:

 heaven and earth are full of thy glory. Glory be to thee, O Lord Most High.

Benedictus qui venit (Antonio Lotti)

Choir Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

Celebrant

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.

People

AMEN.

The Lord's Prayer

Celebrant And now, as our Savior Christ hath taught us, we are bold to say,

Cantor *All*

Our Fa-ther, who art in hea-ven, hal-low-ed be thy Name,
thy king-dom come, thy will be done, on earth as it is in hea-ven.
Give us this day our dai-ly bread. And for-give us our tres-pas-ses,
As we for-give those who tres-pass a-gainst us.
And lead us not in-to temp-ta-tion, but de-liv-er us from e- vil.
For thine is the king-dom, and the pow'r, and the glo-ry,
for ev-er and ev-er. A-men.

THE BREAKING OF THE BREAD

Agnus Dei (Antonio Lotti)

Choir O Lamb of God, that takest away the sins of the world,
grant them rest.
O Lamb of God, that takest away the sins of the world,
grant them rest everlasting.

The Ministration of Communion

Anthem *Lux aeterna* (Plainsong, Mode VIII)

Choir Light eternal shine upon them, O Lord our God,
with thy blessed ones for ever, for thou art merciful.

Rest eternal grant unto them, O Lord: and light perpetual shine upon them,
with thy blessed ones for ever, for thou art merciful.

POSTCOMMUNION PRAYER

Celebrant Almighty God, we thank thee that in thy great love thou hast fed us with the spiritual food and drink of the Body and Blood of thy Son Jesus Christ, and hast given unto us a foretaste of thy heavenly banquet. Grant that this Sacrament may be unto us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all thy saints; through Jesus Christ our Savior.

People **Amen.**

The Dismissal

BLESSING

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; through Jesus Christ, to whom be glory for ever and ever.

People **Amen.**

DISMISSAL

Celebrant Let us go forth in the name of Christ.

People **Thanks be to God.**

DEPARTURE OF THE MINISTERS

Voluntary 'Ruht wohl' ['Rest well'] from the *St John Passion* (J. S. Bach)

Requiem is a form of the Latin word meaning ‘rest’. It is the first word of the Mass for the Dead in its traditional Roman form and thus has come to stand for that Mass or a musical setting of its main texts. This particular form of the Eucharist is traditionally used on the day of a death, on the day of burial, at various commemorations of a particular death, and at the Commemoration of All Faithful Departed, or All Souls’ Day. The Episcopal Church provides for the celebration of the Eucharist on similar occasions, with some of the same texts as the traditional Roman rite.

The practices of caring for, remembering, and even providing in some way for the ongoing life of, the dead are as old as human history, being perhaps one of the defining characteristics of our species. Though a fully developed doctrine about the afterlife is not part of the Hebrew scriptural witness – and the Bible overall is far from clear about this greatest of mysteries – nevertheless prayers and sacrifice for the dead and a belief in resurrection are attested in the intertestamental period and, interpreted in the light of the Christian experience, were certainly part of the Church’s understanding and practice from the beginning. The celebration of the Eucharist in conjunction with the burial of, and prayer for, the dead, is thus attested from at least the second century, and from the third and fourth, continuing through the Middle Ages, we know of a rich array of rites and ceremonies.

The hardening over time of pious belief and imaginative imagery into rather elaborate and specific ideas concerning the afterlife and what might be done to aid the deceased in their journey led to changes in outlook and practice, and the proliferation and abuse of provisions for the deceased became a major target of sixteenth-century reformers. Nevertheless a reserved and nuanced interpretation of prayer for the dead has remained a part of the Anglican witness, and today explicit prayers for the departed are found among the liturgies of the Episcopal Church: all the more important in a culture now in far greater danger of impiety than of superstition, and in which death and the dead are more remarkable for their absence than their presence in the everyday consciousness.

The Episcopal Church affirms in its Catechism that ‘we pray for [the dead] because we still hold them in our love, and because we trust that in God’s presence those who have chosen to serve him will grow in his love, until they see him as he is’: a practice grounded in the conviction – based on dominical and Pauline teaching and expressed shorthand in various articles of the Apostles’ Creed, viz., Christ’s life, death, descent to the dead, resurrection, and ascension; and

the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting – that physical death neither ends our existence nor severs the ties between us, and that Christ’s own path is sign and means of that which the Creator intends for us all.

At the same time, the foregoing doctrines concerning the continuity of life either side of the grave lead us to understand the Kingdom of Heaven, the abundant and eternal life – as well as its opposite – as a present reality as much as an ultimate one, and to see sin and even salvation as corporate as well as individual matters. These understandings can then help us to heed some parts of the Requiem that might challenge modern ears. For, as the Offertory of the Requiem (originally a prayer for the dying) as well as the daily news reminds us, flames lick at the edges of even the most affluent and stable societies, the Deep nibbles away at our shores and suddenly opens wide its maw, there is much uproar and posturing among the packs and prides, and great suffering – in which we are all in some way implicated – is already present enough for many millions of souls.

Thus in the Requiem we pray not only for the dead, but also for the dying, which includes every one of us; and particularly at All Souls’, as we enter the season of the Church’s year focused on the Second Coming of Christ, we are reminded of the need we all have to repent of our destructive ways and appetites, and instead to live lives that prepare us to meet our Maker: in those around us and in our own hearts, in the Sacraments, at the end of our lives and the end of all things.

It is the Church’s, and thus our, joyful and solemn duty to offer this Requiem Eucharist on behalf of – as a way to care for – all the faithful departed, in thanksgiving for their lives and for the promise that physical death is not the end.

We have assembled this year’s Requiem from settings by Antonio Lotti and Claudio Casciolini. Lotti (1667–1740) was a singer, organist, and finally *maestro di cappella* at St Mark’s, Venice (one of the most important centers of church music in Europe for some centuries), and a composer of both sacred music and opera. Casciolini (1697–1760) was a church singer and possibly a *maestro di cappella* in Rome. Though writing in the eighteenth century, both produced settings of the Requiem in more or less the serene style associated with the sixteenth, which grew out of the chant which sustains the Church’s life of prayer and has inspired composers up to our own day.

Eric Mellenbruch
Organist & Choirmaster



THE OPEN TABLE TRANSGENDER DAY OF REMEMBRANCE

**WEDNESDAY, NOV. 19
6:30 PM, BETHELL HALL**



The Open Table is an educational program at St. David's for the LGBTQ+ community which includes a quarterly Holy Eucharist.



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