



Ray Of Hope

Church Of Our Lord Jesus Christ

“My House shall be a house of prayer for All People.”

(Isaiah 56:7)

Founded: 10/31/1983. Now in our Thirty-eighth year of Ministry.

MISSION: Love God, Love your neighbor,
make disciples of every person everywhere.

(Matthew 22:37-39; Matthew 28:19)

“This is the time we need to shine.”

“We are standing in Faith and Expecting Victory.”

Veronica Floyd, Moderator

Rev. Br. Shawn F. Benedict, O.S.B, Appointed Pastor

A very special welcome to our visitors.

You are as welcome here as Jesus Christ Himself.

Scripture exhorts us: “Welcome one another, then, as Christ welcomed you, for the glory of God” Romans 15:7 (NABRE – 2011)

Guests are invited to participate in all parts of the worship service as you feel comfortable. We are building a wonderful Christ-centered Community here, and we invite you to share in our joy! After the Worship Service, please join us for a time of refreshments and sharing.

December 13, 2020 Advent Week III – Joy Year B

Gaudete Sunday, Pride Sunday in the Winter

ESCHATOLOGY WEEK 5 of 6

The Study of the Final Things, the Consummation of the Church Age.

Ray Of Hope Church teaches the same Christian faith of ancient ecumenical consensus. St. Vincent of Lerins, a fifth century monk and theologian, described it as

“what has been believed always, everywhere, and by all.”

Scripture Readings for this worship event:

First Reading: Is. 61:1-11 NRSV 1st Test. pg. 691

Psalm 33:1-5 and Philipians 4:4

Second Reading: I Thess. 5:16-24 NRSV 2nd Test. Pg. 204

Gospel: John 1:6-8,19-28 NRSV 2ND Testament pg. 91

***We use the term 1st for the “Old” Testament and 2nd for the “New” Testament. The NRSV Bible 1st Testament numbers are found in the front portion of the Bible and the 2nd Testament numbers are found in the later portion. If this confuses you just ask someone around you to assist you. Thank you.**



CALL TO WORSHIP

Bells 1st ring. Please find your seat and spend the next few minutes in silent prayer. Please refrain from conversations as these disturb those trying to pray.

The St. Francis and St. Clare of Assisi bell at Ray Of Hope Church, 380 W. 1st St. in Elmira, NY was a gift from Michael Quinnell of Syracuse, NY in September 2005. The bell rings out 39 joyful rings, in contrast to tolling the bell in single rings. The 39 joyful rings are in honor of the 39 lashes Jesus endured that we now celebrate in victory and gratitude for our salvation. "The chastisement for our peace was upon Him, And by His stripes we are healed." (Isaiah 53:5) We always ring the bell before worship and Bible Enrichment sessions. Listen carefully and see if you can hear all 39 rings.

** We will welcome the Facebook Live guests before the second bells.**
Bells 2nd ring to announce the start of the worship event.



WE GATHER TO PRAISE THE LORD AND TO GIVE THANKS

+ Pastoral Welcome

Leader – 1: We welcome you to Ray Of Hope Church Of Our Lord Jesus Christ, the faith community founded in Central New York, and now all across the world through the Internet, where everyone is welcome. You are as welcome here as Christ Jesus himself. In Romans Chapter 15:7 the church is commanded:

ALL: "Welcome one another, then, as Christ welcomed you, for the glory of God." (NABRE)

Leader -1: Please take a moment now to welcome one another, and introduce yourself to those around you for the glory of God. **During COVID we may simply wave into the camera across the Internet.

Pastor: We begin in the name of God, Christ Our Saviour, and the Holy Spirit.

ALL: Amen

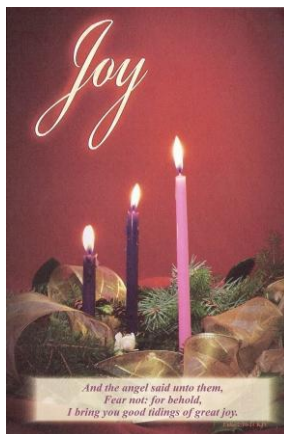
Pastor: Grace, peace, and fellowship be with you from God, our Lord and Saviour Jesus Christ, and the Holy Spirit. (1 Corinthians 1:3, 2 Corinthians 13:14, 2 Peter 1:2-4)

ALL: And also with you.

Pastor: Today we celebrate the Third Sunday of Advent, Rejoice Sunday, Gaudete Sunday, Pride Sunday in the Winter. We have a special short service within the service that we will do each of the four weeks of Advent. The third candle is the candle of Joy. In all four weeks of Advent, we sing the Song; Prepare Ye, The Way Of The Lord. While we are singing it, you may bring to your table your Advent wreath or Advent Yule log with four candles so you may light yours at home too. Please rise as you are able as we sing together.

FIRST SONG Prepare Ye, The Way Of The Lord.

+ The Advent Wreath Week III – the candle of Joy.



Leader -2: Please be seated. Today we celebrate Gaudete Sunday. Gaude is Latin for Rejoice! Gaude, Gaude. The Alleluia Joy of God has set us free. Even the dark of winter night is transformed in the joyful Light of Christ.

ALL: Rejoice! Everybody Rejoice! God has called every person of every ethnicity, gender, orientation, and state in life into the eternal family of God. Behold what love the God of all creation has bestowed upon us by creating us to be God's family.

Leader -3: O God of deep and profound Joy eternal, we open before you our hearts weighed down by the burdens of life. We open ourselves to receive the healing and acceptance that you give to all who ask. Your healing is so refreshing and lovely.

Leader -1: With the lighting of this rose candle we begin the third week of our four-week Advent journey into renewal, fresh beginnings, new possibilities, and a new embrace of our potential.

ALL: Amen.

Leader -4: As you light your three Advent candles we invite you to show your Advent wreath or Advent log in your camera so we may all enjoy it. (*wait to see candles in the camera*) Thank you. You may return your camera to the normal position.

Leader -1: Together we say the following prayer out loud.

ALL: Lord Jesus, you promised to give us your joy. You said that in you our joy would be complete. Help us carry your joy into every area of our lives. Empower us to practice a radical Alleluia love that embraces all people at all times. With you, we can lift the burdens of those around us by sharing your eternal presence, compassion, peace, and profound joy. Help us in our mission of healing. We ask this in the name of (*+*) God, the Son, and the Holy Spirit. Amen.

Leader -2: Please rise as you are able and sing O Come, O Come Emmanuel.

O come, O Key of David, come, and open wide our heavenly home; Make safe the way that leads on high, and close the path to misery.

**Gaude! Gaude! Emmanuel shall come to you, O Israel.
Gaude! Gaude! Emmanuel shall come to you, O Israel.**

O come, O Day-spring from on high and cheer us by your drawing nigh; Disperse the gloomy clouds on night, and death's dark shadow put to flight.

**Gaude! Gaude! Emmanuel shall come to you, O Israel.
Gaude! Gaude! Emmanuel shall come to you, O Israel.**

Amen, Alleluia.

Leader -3: Together, we continue forward in joy, holy joy.
ALL: Thanks be to God.



(Visit our moving
prayers page [Right
Click Here.](#))



WE PREPARE OUR HEARTS

+ Confession and Forgiveness of our sins.

Leader -2: Please be seated. (wait) At this time we prepare our hearts to be renewed as we receive God in Word and Sacrament by confessing our sins to Christ in silent prayer.
(silent prayer)

Leader -2: We pray together:

ALL: I confess to Almighty God, and to you, my brothers and sisters, that I have sinned through my own fault in my thoughts and in my words, in what I have done, and in what I have failed to do. I declare in the midst of this assembly of believers that I am truly sorry for having offended God in any way. I ask you, my brothers and sisters, all the angels and the saints to pray for me to the Lord our God.

Pastor: Lord, have mercy.

ALL: Lord, have mercy.

Pastor: Christ, have mercy.

ALL: Christ, have mercy.

Pastor: Lord, have mercy.

ALL: Lord, have mercy.

Pastor: May Almighty God have mercy on all of us, forgive all our sins, and keep us in everlasting life.

ALL: Amen.

Pastor: Please rise as you are able as we give thanks and praise to God for the forgiveness of our sins by praying the Gloria.

Song:

Glory be to the one God, and to the Christ, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen. Amen. (Traditional Gloria Patri hymn with inclusive language.)

+ Opening Prayer



THE SERVICE OF THE WORD OF GOD

+ First Reading

Reader: Our first reading is found in the Book of Isaiah, chapter 61, verses 1-2a, 10-11. You will find this on page 691 in the front of the NRSV Bible.

The spirit of the Lord God is upon me,
because the Lord has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
2 to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn;
3 to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the Lord, to display his glory.
4 They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.
5 Strangers shall stand and feed your flocks,
foreigners shall till your land and dress your vines;
6 but you shall be called priests of the Lord,
you shall be named ministers of our God;
you shall enjoy the wealth of the nations,
and in their riches you shall glory.
7 Because their[a] shame was double,
and dishonor was proclaimed as their lot,
therefore they shall possess a double portion;
everlasting joy shall be theirs.
8 For I the Lord love justice,
I hate robbery and wrongdoing;^[b]
I will faithfully give them their recompense,

and I will make an everlasting covenant with them.
9 Their descendants shall be known among the nations,
and their offspring among the peoples;
all who see them shall acknowledge
that they are a people whom the Lord has blessed.
10 I will greatly rejoice in the Lord,
my whole being shall exult in my God;
for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.
11 For as the earth brings forth its shoots,
and as a garden causes what is sown in it to spring up,
so the Lord God will cause righteousness and praise
to spring up before all the nations.

Reader: This is the Word of the Lord!

ALL: Thanks be to God!

+ Psalm

The Psalm today is 33, verses 1 – 5 with the sung refrain Philippians 4:4.

**Refrain: Rejoice in the Lord always, again I say rejoice.
Rejoice in the Lord always, again I say rejoice.
Rejoice! Rejoice! Again, I say rejoice.
Rejoice! Rejoice! Again, I say rejoice.**

Ring out your joy to the Lord, O you just;
for praise is fitting for loyal hearts.
Give thanks to the Lord upon the harp,
with a ten-stringed lute play your songs.

**Refrain: Rejoice in the Lord always, again I say rejoice.
Rejoice in the Lord always, again I say rejoice.
Rejoice! Rejoice! Again, I say rejoice.
Rejoice! Rejoice! Again, I say rejoice.**

Sing to the Lord a song that is new,
play loudly, with all your skill.
For the word of the Lord is faithful
and all God's work is done in truth.

**Refrain: Rejoice in the Lord always, again I say rejoice.
Rejoice in the Lord always, again I say rejoice.
Rejoice! Rejoice! Again, I say rejoice.
Rejoice! Rejoice! Again, I say rejoice.**

The Lord loves justice and right
and fills the earth with love.
Praise God the Christ and Holy Spirit
both now and forever AMEN.

**Refrain: Rejoice in the Lord always, again I say rejoice.
Rejoice in the Lord always, again I say rejoice.
Rejoice! Rejoice! Again, I say rejoice.
Rejoice! Rejoice! Again, I say rejoice.**

+ Second Reading

Reader: Our second reading is found in the Book of First Thessalonians, chapter 5, verses 16-24. You will find this on page 204 in the back, the second testament of the NRSV Bible.

Brothers and sisters:
Rejoice always. Pray without ceasing.
In all circumstances give thanks,
for this is the will of God for you in Christ Jesus.
Do not quench the Spirit.
Do not despise prophetic utterances.
Test everything; retain what is good.
Refrain from every kind of evil.

May the God of peace make you perfectly holy

and may you entirely, spirit, soul, and body,
be preserved blameless for the coming of our Lord Jesus Christ.
The one who calls you is faithful,
and he will also accomplish it.

Reader: This is the Word of the Lord!

ALL: Thanks be to God!

+ The Holy Gospel of our Lord and Saviour Jesus Christ

Reader: The Gospel reading is found on page 91 in the back of the NRSV Bible. The reading is in the Book of John, chapter 1, verses 6-8 and 19-28. We sing an acclamation before and one after the reading of the Gospel. Please rise for the Gospel Acclamation.

Gospel Acclamation

We Love Your Word!

To my friends in Christ
at Ray Of Hope Church

"Music for Worship"

Music by: Gaude! Liturgical Arts
October 31, 1993
Revised 8/2013

We love Your Word, O Lord for it set us free. We know the
truth, O Lord; We are Yours e - ter - nal - ly. So we stand to hear Your
Word. We praise You for Your Word. Al-le - lu - a! for Your Word. It heals our
hearts, souls and minds. For Your Word, Al - le - lu - ia! Thank You Je - sus!

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Reader: Truly present among us, the Lord is with you.

ALL: And also with you.

Reader: A reading of the Holy Gospel according to John.

ALL: Glory to you, O Lord. May the Word of God be

**in our (+) minds that we will understand it,
on our (+) lips that we will speak it, and
in our (+) hearts that we will love it.**

Reader: A man named John was sent from God.
He came for testimony, to testify to the light,
so that all might believe through him.
He was not the light,
but came to testify to the light.

And this is the testimony of John.
When the Jews from Jerusalem sent priests
and Levites to him
to ask him, "Who are you?"
He admitted and did not deny it,
but admitted, "I am not the Christ."
So they asked him,
"What are you then? Are you Elijah?"
And he said, "I am not."
"Are you the Prophet?"
He answered, "No."
So they said to him,
"Who are you, so we can give an answer to those who sent us?
What do you have to say for yourself?"
He said:
"I am the voice of one crying out in the desert,
'make straight the way of the Lord,'"
as Isaiah the prophet said."
Some Pharisees were also sent.
They asked him,
"Why then do you baptize
if you are not the Christ or Elijah or the Prophet?"
John answered them,
"I baptize with water;
but there is one among you whom you do not recognize,
the one who is coming after me,
whose sandal strap I am not worthy to untie."

This happened in Bethany across the Jordan,
where John was baptizing.

Reader: This is the Gospel of the Lord!

ALL: Praise to you, Lord Jesus Christ!

Gospel Acclamation

Forever, We Are Yours!

To my friends in Christ
at Ray Of Hope Church
for the 1996 New Year,
The Year of The Holy Spirit!

"Music For Worship"

Music by: Gaude! Liturgical Arts
December 31, 1995

Glo-ry to the One God! Glo-ry to our Sa - vior Je - sus the
Christ! And, to the Ho - ly Spi - rit, for - ev - er You're Our God!
You brought us out of dark - ness, in - to Your mar - ve - lous Light! Your Word is our
joy! For this we give You glo - ry, both now and ev - er more!
For - ev - er we are Yours! For - ev - er we are Yours!

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+ Sermon

NOTES

Matthew 24:6-8

⁶ And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places: all this is but the beginning of the birth pangs.

Jesus said: "And you will know the truth, and the truth will make you free." John 8.32 -----

“My House shall be a house of prayer for All People.”

(Isaiah 56:7)

Isaiah 25:7 The Lord will destroy on this mountain
the shroud that is cast over all peoples,
the sheet that is spread over all nations;

8 he will swallow up death forever.

with

Hebrews 2:14 and 15 ¹⁴ Inasmuch then as the children have
partaken of flesh and blood, He Himself likewise shared in the
same, that through death He might destroy him who had the
power of death, that is, the devil, ¹⁵ and release those
who through fear of death were all their lifetime subject to
bondage.

with

1 Corinthians 15:26 The last enemy that shall be destroyed is
death.



ESCHATOLOGY WEEK 5 of 6

**The Study of the Final Things, the Consummation of the Church Age.
No dogmatic position at Ray Of Hope Church**



Today:

Advent Week I **Hope**— Gospel: IT WILL HAPPEN but the time is not revealed.

December 1, World Aids Day. Ray Of Hope Church always remembers and keeps those who have
passed and their families in our prayers every week at worship.

Advent Week II **Peace**— Now may the God of hope fill you with all Joy and peace in believing, so that
you will abound in hope by the power of the Holy Spirit. (Romans 15:13)

Advent Week III **JOY**

Philippians 4:4-8 (NRSV)

⁴ Rejoice in the Lord always; again I will say, Rejoice.

Latin: gaudete in Domino semper iterum dico gaudete Philippians 4:4

⁴ Rejoice in the Lord always; again I will say, Rejoice. ⁵ Let your gentleness be known to everyone.
The Lord is near. ⁶ Do not worry about anything, but in everything by prayer and supplication with
thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all

understanding, will guard your hearts and your minds in Christ Jesus.

1 Thessalonians 5: 16-18

¹⁶ Rejoice always, ¹⁷ pray without ceasing, ¹⁸ give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

Latin: Semper Gaudete, sine intermissione orate, in omnibus gratias agite; haec enim voluntas

Always rejoice, without unceasing pray, in all thanks situation (dealings); this for will

Dei est in Christo Iesu erga vos.

God is in Christ Jesus you for.

Psalm 5:12 All those you protect shall be glad and ring out their joy. You shelter them; in you they rejoice, those who love your name.

Psalm 16:2 You are my God. You alone are my Joy. 16:11 You show me the path for my life. In your presence is fullness of joy. To be at your right hand forever for me would be happiness always.

Psalm 30:6 God's anger lasts a moment; God's favor all through life. At night there are tears, but joy comes with dawn.

Psalm 32:11 Be glad in the Lord, and rejoice, you righteous, and let the upright of heart shout for joy.

Invitatory Psalm 95 Come, let us sing to the Lord and shout with joy to the Rock who saves us. Let us approach God with praise and thanksgiving and sing joyful songs to the Lord.

Psalm 149: Let the saints be joyful in glory: shout for joy and take their rest. Let the praise of God be on their lips and the two-edged sword in their hand.

Eschatology completely orders everything that is preached and taught in a consistent theology. The dogmatic position one takes on the last things provides a lens through which the entire teaching message will be filtered.

Preaching using the lectionary is completely filtered through the lens of how one views Eschatology.

Seminaries absolutely teach according to the eschatological dogmatic position they decide upon.

Denominations are committed, very strictly, to the chosen eschatological dogmatic position.

Reminder: Ray Of Hope Church does not have a declared dogmatic position on eschatology.

We go to specialists for their expert advice because none of us can be experts at everything. During this pandemic, there has been a serious disagreement on where direction should come from. The average person is not an expert on infectious disease, biology, and virology. So we have

turned to the experts, but they seem to be from various schools of thought and technique.

We take our car to the experts when something does not seem as usual. Even car technology has various schools of thought and technique. So too, we come to our clergy and our denominations for an understanding of the Word of God, things in the past, things present, and things to come. What we are faced with is our Theological specialists also come from different schools of thought, and technique, and application.

During this study on Eschatology I aim to introduce you to the major lenses through which the last things, the eschaton are viewed.

** ** Remember, Dogmas are required beliefs that may change very slowly, even over hundreds of years. Dogmas are decided by the religious authority and are not dependent on being stated in the sacred writing, in our case, the Bible. ** **

There are four dogmatic interpretations or schools of thought on the understanding of the Book of Revelation and Eschatology in general.

- 1) Preterist - Places all events in the first century. Also holds John wrote the book before the destruction of the temple in 70 A. D... The Book of Revelation was written around 95 A.D... This would require Nero or Domitian to fulfill all the requirements of the Antichrist, for example.
- 2) Historicist - View of the history of the Church from the first century to the second coming of Christ. This method requires forcing historical events to fit into prophecy.
- 3) Symbolic - Represents the conflict of good and evil throughout history. Everything in the book is to be taken metaphorically. This is the lens used by most Amillennialists and Postmillennialists.
- 4) Futuristic – Most of the book is a prophecy yet to be fulfilled. Chapter 1 - deals with the past (things which you have seen 1:12-20). Chapters 2-3 - Things present at the time of John's writing and following (things which are 2:1-3:22). Chapters 4 - 22 - Things following the Church age, the

second coming of Christ to the physical Earth, the Judgement of the wicked dead, the renovation of the Earth, the New Heavens and the New Earth where God will make the habitation of God on Earth and will be all in all.

** For further reading see pages 19 and following in Revelation Unveiled © 1999 Tim LaHaye.

There are three dogmatic understandings of the one thousand year, or millennial, or the Kingdom of Christ that denominations hold.

1) Amillennial

The a- in amillennialism negates the term; hence, amillennialism means there will not be a literal, future millennium. Amillennialists do not deny the literal return of Christ, but they reject a literal thousand-year reign of Christ on the earth. According to amillennialism, the kingdom of God is present in the church age, and at the consummation of the present age, the eternal state is inaugurated without any intervening millennium.⁸² For this reason some amillennialists suggest a term such as realized millennialism to indicate that they do not deny a millennium but believe it is fulfilled entirely in the present age.⁸³

Enns, Paul P. . The Moody Handbook of Theology (p. 409).
Moody Publishers. Kindle Edition.

amillennialists teach that the purpose of Christ's return is for "introducing the future age, the eternal state of things."⁸⁷ This will be accomplished by the resurrection of the dead and the final judgment.

Enns, Paul P. . The Moody Handbook of Theology (p. 410).

Moody Publishers. Kindle Edition.

2) Post millennial

Postmillennialism may be defined as “that view of the last things which holds that the Kingdom of God is now being extended in the world through the preaching of the Gospel and the saving work of the Holy Spirit in the hearts of individuals, that the world eventually is to be Christianized, and that the return of Christ is to occur at the close of a long period of righteousness and peace commonly called the ‘Millennium.’”⁹⁹

Enns, Paul P. . The Moody Handbook of Theology (p. 413).
Moody Publishers. Kindle Edition.

The millennium.¹⁰⁰ Postmillennialism adopts an optimistic view with respect to this present age, envisioning a golden age of progress in the church age that affects every dimension of life: economic, social, cultural, and political. Postmillennialism envisions a church triumphant, spreading the gospel to the ends of the earth with the result that “evil in all its many forms eventually will be reduced to negligible proportions, that Christian principles will be the rule, not the exception, and that Christ will return to a truly Christianized world.”¹⁰¹

Enns, Paul P. . The Moody Handbook of Theology (p. 413).
Moody Publishers. Kindle Edition.

Extremist view: Dominion Theology, Christian Reconstructionism

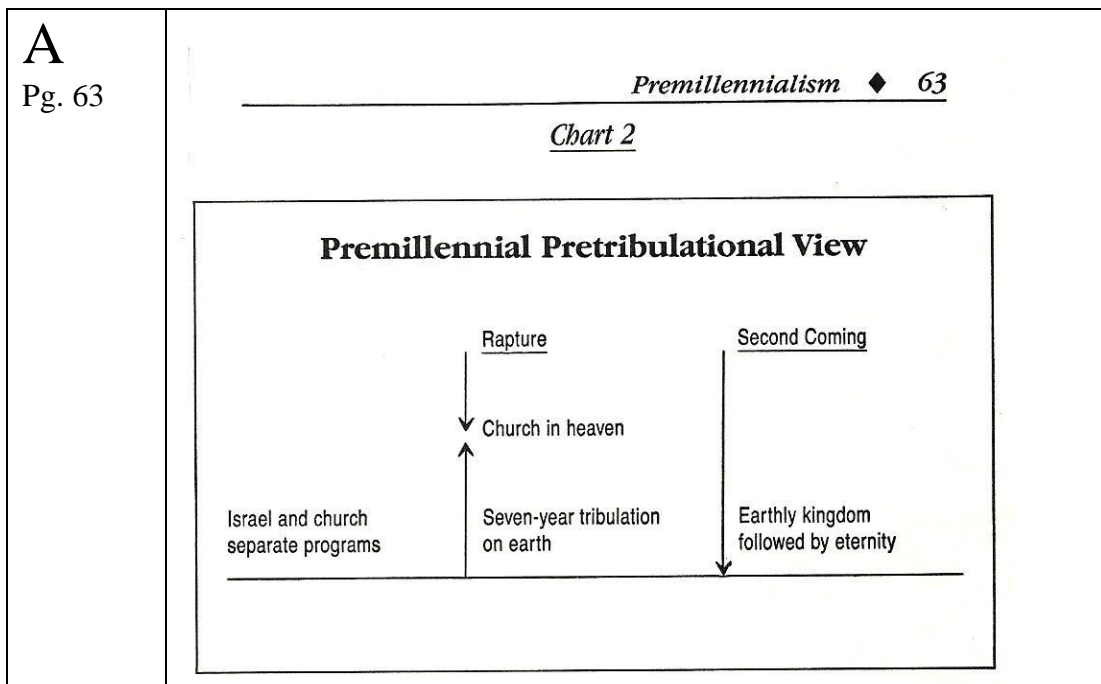
Book: Dominion Theology, Blessing or Curse? ©1988 by J.
Wayne House and Thomas D. Ice. Published by Multnomah

Press Portland, Oregon 97229 (https://www.amazon.com/Dominion-Theology-Blessing-Christian-Reconstructionism/dp/0880702613/ref=sr_1_6?dchild=1&keywords=Dominion+Theology&qid=1606050333&sr=8-6) Pg. 73

“One of the most controversial elements of theonomy is the advocacy of re-establishing the Mosaic penal system. What should this mean? Most prominently, **the death penalty for at least the following crimes**: murder, gross negligence resulting in the death of another, rape, adultery, apostasy, homosexuality, bestiality, gross incorrigibility in children, idolatry, and perhaps sabbath-breaking.Another controversy is the issue of stoning..... First, stones are plentiful at almost no cost. Second, no single blow can be traced to any person, reducing feelings of guilt. Third, it displays collective responsibility for crime prevention. Fourth, executions should be public and personal. Fifth, it is symbolic of God’s crushing the head of Satan, as prophesied in Genesis 3:5.”

3) Premillennial

4) Spiritual

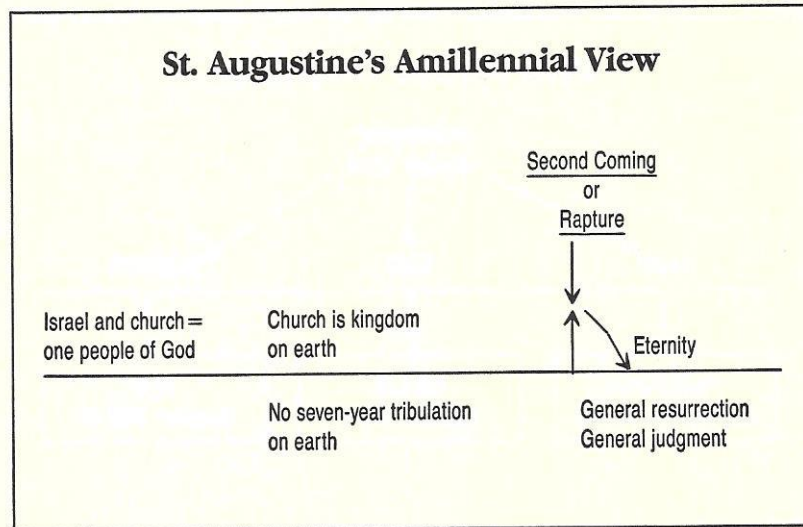


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Chart 9

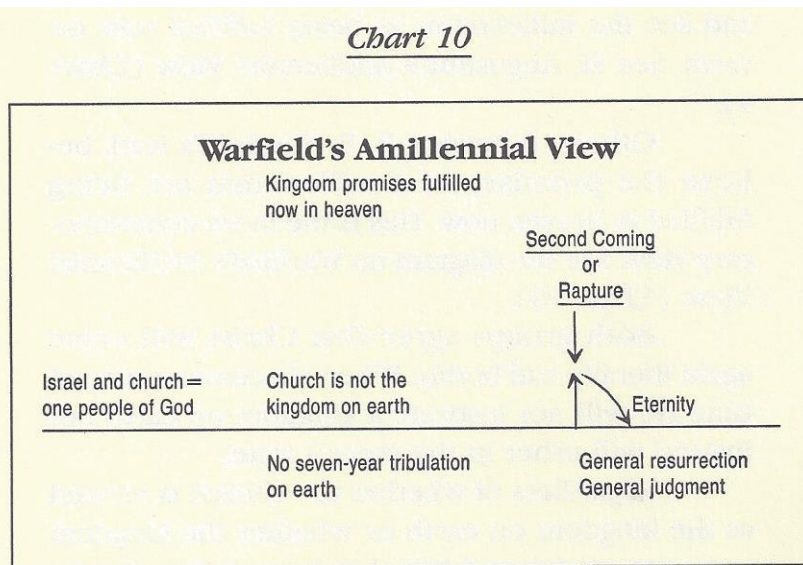
St. Augustine's Amillennial View



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Chart 10

Warfield's Amillennial View



VIEWS CONCERNING LAST THINGS				
Categories	Amillennialism	Postmillennialism	Historic Premillennialism	Dispensational Premillennialism
Second coming of Christ	Single event; no distinction between rapture and second coming; introduces eternal state.	Single event; no distinction between rapture and second coming; Christ returns after millennium.	Rapture and second coming simultaneous; Christ returns to reign on earth.	Second coming in two phases: rapture for church; second coming to earth 7 years later.
Resurrection	General resurrection of believers and unbelievers at second coming of Christ.	General resurrection of believers and unbelievers at second coming of Christ.	Resurrection of believers at beginning of millennium. Resurrection of unbelievers at end of millennium.	Distinction in resurrections: 1. Church at rapture. 2. Old Testament/tribulation saints at second coming. 3. Unbelievers at end of millennium.
Judgments	General judgment of all people.	General judgment of all people.	Judgment at second coming. Judgment at end of tribulation.	Distinction in judgment: 1. Believers works at rapture. 2. Jews/Gentiles at end of tribulation. 3. Unbelievers at end of millennium.
Tribulation	Tribulation is experienced in this present age.	Tribulation is experienced in this present age.	Posttrib view; church goes through the future tribulation.	Pretrib view; church is raptured prior to tribulation.
Millennium	No literal millennium on earth after second coming. Kingdom present in church age.	Present age blends into millennium because of progress of gospel.	Millennium is both present and future. Christ is reigning in heaven. Millennium not necessarily 1,000 years.	At second coming Christ inaugurates literal 1,000-year millennium on earth.
Israel and the church	Church is the new Israel. No distinction between Israel and church.	Church is the new Israel. No distinction between Israel and church.	Some distinction between Israel and church. Future for Israel but church is spiritual Israel.	Complete distinction between Israel and church. Distinct program for each.
Adherents	L. Berkhof O. T. Allis G. C. Berkhouwer	Charles Hodge B. B. Warfield W. G. T. Shedd A. H. Strong	G. E. Ladd A. Reese M. J. Erickson	L. S. Chafer J. D. Pentecost C. C. Ryrie J. F. Walvoord

Enns, Paul P. . The Moody Handbook of Theology (p. 410). Moody Publishers. Kindle Edition.© 1989, 2008

Br. Benedict note here: The Theologian referred to below, Oswald Thompson Allis (September 9, 1880 – January 12, 1973). He was a professor at the Princeton Theological Seminary, and later one of the founders of the Westminster Theological Seminary.

II. THE DOCTRINE OF THE SECOND ADVENT IN THE EARLY CHURCH

It is generally agreed that the view of the church for the centuries immediately following the Apostolic era was the premillennial view of the return of Christ. Allis, an amillenarian, says:

[Premillennialism] was extensively held in the Early Church, how extensively is not definitely known. But the stress which many of its advocates placed on earthly rewards and carnal delights aroused widespread opposition to it; and it was largely replaced by the “spiritual” view of Augustine. It reappeared in extravagant forms at the time of the Reformation, notably among the

Anabaptists. Bengel and Mede were among the first modern scholars of distinction to advocate it. **But it was not until early in the last century that it became at all widely influential in modern times.** Since then it has become increasingly popular; and the claim is frequently made that most of the leaders in the Church today, who are evangelical, are Premillennialists.⁶

Whitby, generally held to be the founder of postmillennialism, writes:

(Daniel Whitby 1638 – 1726)

The doctrine of the Millennium, or the reign of saints on earth for a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants; and yet it passed among the best Christians, for two hundred and fifty years, for a tradition apostolical; and, as such, is delivered by many Fathers of the second and third century, who speak of it as the tradition of our Lord and His apostles, and of all the ancients who lived before them; who tell us the very words in which it was delivered, the Scriptures which were then so interpreted; and say that it was held by all Christians that were exactly orthodox. It was received not only in the Eastern parts of the Church, by Papias (in Phrygia), Justin (in Palestine), but by Irenaeus (in Gaul), Nepos (in Egypt), Apollinaris, Methodius (in the West and South), Cyprian, Victorinus (in Germany), by Tertullian (in Africa), Lactantius (in Italy), and Severus, and by the Council of Nice (about A.D. 323).⁷

That such concessions should be made by anti-premillenarians is only because history records the fact that such a premillennial belief was the universal belief of the church for two hundred and fifty years after the death of Christ.⁸ Schaff writes:

The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished

teachers.9

Harnack says:

This doctrine of Christ's second advent, and the kingdom, appears so early that it might be questioned whether it ought not to be regarded as an essential part of the Christian religion.¹⁰

Pentecost, J. Dwight; Pentecost, J. Dwight. Things to Come: A Study in Biblical Eschatology . Zondervan. Kindle Edition. Location 6749 of 10836

Dispensationalism distinguishes between Israel and the church, thereby recognizing "two people of God." Covenant theology recognizes "one people of God," whereby the church replaces Israel and fulfills the promises made to Israel in the present church age. This is also referred to as "realized eschatology." Covenant theology—and thereby Reformed theology—does not see a distinct future for Israel. The church replaces Israel and is recognized as "the New Israel." Reformed theology also teaches that the millennial prophecies are fulfilled in the present church age. In that sense they see the present age as the kingdom age. The coming of Christ has inaugurated the kingdom. However, there are differences within Reformed theology. Some hold to an "already not yet" aspect of the kingdom that although the kingdom has been inaugurated in this present age, the kingdom will also be inaugurated in the future age. One aspect of evangelicalism has also taken on a new image. Neo-evangelicalism and post-evangelicalism have moved evangelicalism in a different direction, having been impacted by culture and particularly late twentieth-century postmodernism. Simply stated, post-evangelicalism is broader theologically than evangelicalism. Post-evangelicals accept higher critical views of Scripture, and no longer hold to the historic view of inspiration and inerrancy. They do not hold to the historicity of the early chapters of Genesis, suggesting they contain "mythological notions." The result is that they question Jesus' teachings, inferring He accommodated Himself to the culture. These are serious issues. If the historicity of the Bible is questioned, what can be trusted? If the historicity of the Bible is not reliable, what doctrines can be affirmed? Post-evangelicalism will be explored in depth in chapter 50. Postmodern theology and the emerging (or emergent) church

overlap in their beliefs. The similarity between the two as well as their distinctives will be detailed in chapter 49. The term postmodern should be understood as identifying the post-Christian. Those who are post-Christian do not believe in absolute truth; they see truth claims as relative. They reject absolute truth; **truth is subjective** and relative, hence, they deny the inspiration and inerrancy of Scripture. **They also see the mission of the church as engaging the culture, thereby, for example, denying that homosexuality is immoral.** Ultimately, postmoderns embrace religious pluralism.

Enns, Paul P. . The Moody Handbook of Theology (pp. 13-14). Moody Publishers. Kindle Edition.

Good website resource for definitions: <https://www.blueletterbible.org/faq/mill.cfm>

Here is a good article on Amillennialism by John F. Walvoord
<https://walvoord.com/article/45>

*** Millennial Series by Dr. John F. Walvoord

<https://walvoord.com/series/328>



WE RESPOND TO GOD'S WORD

+ (optional) Profession Of Faith

Creed #1: The Apostles' Creed

I believe in the One Eternal, Loving, Life Giving,
Forgiving, Good, and Gracious God,
Creator of heaven and earth.

I believe in Jesus the Christ, the only Begotten Son of God,
our Lord and Saviour.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day God raised Jesus from the dead.
He ascended into heaven,
and is seated at the right hand of God.
Christ will come again in glory to judge the living and the
dead.

I believe in the Holy Spirit, Who is equal with God and the Son.
I believe in the one, holy, Christian Church, the Body of Jesus
Christ
that is universal/catholic, and apostolic.
I believe in the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen

(Revised 10-31-20 Br. Benedict)

+ The Prayers Of The People: Shared Prayer

Leader – 4: Having heard the Word Of God we bring our prayers to God in Christ, through the powerful ministry of the Holy Spirit. Everyone is welcome to pray out loud for themselves, for others, prayers of praise and thanksgiving, or whatever is on your heart. Please keep the prayers brief so as many people as possible may participate in the given time. We invite you to speak your prayers loud enough so everyone may hear your prayer and join you in spirit and in truth. So, we begin with _____

(The person leading will invite prayers from the various rooms in the service.)

Leader – 4: (when all prayers have been heard) Lord Jesus, we lift our spoken and unspoken prayers and we ask you in intercede for us as our High Priest at the right hand of God.

ALL: Amen

**+ Offertory And Preparation of our at-home Holy Communion
Altar/tables.**

Leader - 5: At this time we show our gratitude to God and our dedication to the Church of Jesus Christ, which is His Body present in the world, by offering our financial gifts and support for this ministry. During our COVID Infection Prevention procedures, we have many ways you can continue to support this ministry. To be directed to our website where you may make a secure Paypal donation using any debit or credit card, and you do not have to have a Paypal account to use this, [Right Click Here](#). Those in the chapel may use the offering plate, or you may send your donation to Lisa Frost directly or to Ray Of Hope Church, 380 W. 1st St. Elmira, NY 14901. We always say give what you can, but never give your last.

We will at the same time prepare our Holy Communion Altars and Tables at home and in the chapel. Bring to your table at home some wine, or grape juice, a small piece of bread, a little bit of water in a side cup, and a side napkin. You are allowed to celebrate Holy Communion with us during this broadcast.

(* The offering is received. The Altar and Tables are set. A song may be sung or silent prayer is maintained. *)

Leader -1: (*Pray a prayer over the offering giving thanks and praise.*) Please rise as you are able to conclude the Service Of The Word Of God with a doxology.

ALL: Praise God from whom all blessings flow. Praise God all creatures here below. Praise God above ye heavenly hosts. Praise God the Son and Holy Ghost. Amen



WE CELEBRATE THE SACRED MEAL OF CHRIST

Pastor: Lord God, we ask you to receive our worship this day. We pray that you will be pleased with our sacrifice of praise and thanksgiving we offer you with humble and contrite hearts.

ALL: May the Lord accept our lives as a sacrifice for the praise and glory of God's name, for our good and the good of all God's people. Amen

Pastor: Please lift your bread at this time as I pray this prayer.

Pastor: Blessed are you, Lord, God of all creation. It is through your goodness that we have this bread, which the Earth has given us and human hands have lovingly made. Now, through the powerful ministry of the Holy Spirit, this bread will become for us the Bread From Heaven (Exodus 16:2, Psalm 78:24, John 6:32, 41,50,58), the Bread of the Angels (Psalm 78:25), the Bread of God (John 6:33), the Living Bread (John 6:51), the Bread Of Life (John 6:35, 48, 58), the Bread of the New Covenant (John 6:32, 49, 50,51, 58), the Sacrament of the Eucharist, the very Body Of Christ (John 6:52-56, 1Corinthians 10:16).

ALL: Blessed be God forever.

Pastor: Please set down your bread.

Now pour your wine or grape juice into your cup, if you have not done so already. Then add a small amount of water to the cup. With this water, we remember Jesus is human, and with this fruit of the vine we remember He is divine forever.

Now, please lift your cup with me at this time as I pray this prayer.

Pastor: Blessed are you, Lord, God of all creation. It is through your goodness that we have this fruit of the vine, which the Earth has given us and human hands have lovingly made. Now, through the powerful ministry of the Holy Spirit, this fruit of the vine will become for us the Cup of Our Salvation (Psalm 116:13), the Cup of Everlasting Life (John 6:54-

57), the Cup of the New Covenant (Matthew 26:28, Luke 22:20, 1 Corinthians 11:25), the very Blood Of Christ (John 6:54-56; 1Corinthians 10:16).

ALL: Blessed be God forever.

Pastor: Please set down your cup.

Pastor: We offer ourselves, with our whole heart, our whole soul, and our whole mind unto you Almighty God. Accomplish your desires for us in our lives. Mold us to be more like you every day. Receive us along with these gifts of bread and fruit of the vine to be made holy, and through them make us into a perfect offering to you, One and Only Holy God. We ask this in the name of Jesus, Our Lord.

ALL: Amen.

Pastor: The Lord is with you!

ALL: And also with you!

Pastor: Together we lift up our hearts!

ALL: We lift them up to the Lord!

Pastor: Together we give thanks to the Lord, our God!

ALL: It is right to give God thanks and praise.

******* the people may be invited to offer prayers of thanks and praise.**

******* the Pastor continues with a Eucharistic Prayer.**

Holy, Holy, Lord!

To my friends in Christ
at Ray Of Hope Church

"Music for Worship"

Music by: Gaude! Liturgical Arts
October 31, 1993
Revised 8/2013

The musical score is written in treble clef with a key signature of three sharps (F#, C#, G#) and a 4/4 time signature. It consists of six staves of music with lyrics underneath. The lyrics are: "Ho - ly Ho - ly Ho - ly Lord, God of pow'r and might. Hea-ven and earth are full of your glo-ry. Ho - san - na in the high-est. Ho - san - na in the high-est. Ho - san - na in the high-est. Bless - ed is the One who comes in the name of the Lord. Ho - san - na in the high-est. Ho - san - na in the high-est. Ho - san - na in the high-est." The score includes various musical notations such as rests, beams, and a triplet of eighth notes on the fifth staff.

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+ We Invoke the Blessing Of The Holy Spirit

Pastor: Here at Ray Of Hope Church, everyone prays together to ask the Holy Spirit to give to us the exact same gifts that Jesus gave when He instituted Holy Communion for His Church. At this time I invite you to extend your hands forward over the bread and fruit of the vine, or extend your arms out with palms turned up in prayer and say the following Invocation of the Holy Spirit with me.

ALL: O God, in the Name of Jesus, we, your faithful people, ask your Only One and Holy Spirit to bless and separate this bread and fruit of the vine for Christ's purpose. Through the powerful

ministry of the Holy Spirit, give to us the Body and Blood of Jesus Christ in precisely the exact same manner that He gave them, and commissioned us to do often in His Holy Name. You alone, O Loving, True God, authenticate for us that this is the Messiah, Christ, New Covenant Meal that Jesus instituted for our Spiritual and physical well-being. We ask this in the Name of Jesus. Amen

+ The Words Of The Institution Of The Holy Eucharist

Pastor: Please lower your hands now. Please lift at this time the Eucharistic Body Of Christ, the Bread of Salvation and together we will say aloud our Lord and Saviour's words of institution when he gave us the Blessed Sacrament.

**ALL: Before He was given up to death, a death He freely accepted, He took the bread and gave you thanks. He broke the bread, gave it to his disciples, and said:
Take this, all of you, and eat it: This is my body which will be given up for you. Do this in memory of me.**

(pause for adoration**) (**you may bow or genuflect if you choose to**)**

Pastor: Please set down the Bread of Life. Please lift now, the cup of salvation. Now, for the cup we say aloud:

**ALL: When the supper was ended, He took the cup. Again He gave you thanks and praise, gave the cup to His disciples, and said:
Take this, all of you, and drink from it: This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.**

(pause for adoration**) (**you may bow or genuflect if you choose to**)**

Pastor: Please set down the Cup of Salvation.

+ Optional Christological Canticale:

#1 Philippians 2:6-11

Though He was in the form of God, Jesus did not deem equality with God something to be grasped at.

Rather, He emptied Himself and took the form of a slave, being born in the likeness of men.

He was known to be of human estate, and it was thus that He humbled Himself, obediently accepting even death, death on a cross!

Because of this, God highly exalted Him and bestowed on Him the name above every other name, So that at the name of Jesus every knee must bend

(optional**genuflect or bow**)

in the heavens, on the earth, and under the earth, and every tongue proclaim

to the glory of God:
JESUS CHRIST IS LORD!

#2 Colossians 1:15-20

Christ is the image of the invisible God, the first-born of all creation. In Christ everything in heaven and on earth was created, things visible and invisible.

All were created through Him;
all were created for Him. Jesus is before all else that is. In Him everything continues in being.

It is Jesus who is head of the body, the Church! He who is the beginning, the first-born of the dead, so that primacy may be His in everything.

It pleased God to make absolute fullness reside in Christ and, by means of Him, to reconcile everything in His person, both on earth and in the heavens, making peace through the blood of His cross.

+ The Mystery Of Faith

a) Christ has died, Christ is risen, Christ will come again.

**b) Dying you destroyed our death, rising you restored our life.
Lord Jesus, come in glory.**

**c) When we eat this bread and drink this cup, we proclaim your
death, Lord Jesus, until you come in glory.**

**d) Lord, by your cross and resurrection you have set us free.
You are the savior of the world.**

+ Prayers of Dedication and/or Intercession for other Ministries.

Pastor (or other person designated): While we are gathered here together we ask your blessing on all religious leaders of every religion known to humanity. We pray that religious leaders everywhere would recognize and act upon their obligation to guide all people to you, Almighty God. We also pray that religious leaders will guide people to work for liberty and justice for everyone. We ask your blessing, Almighty God upon every community of seekers, and those with no faith or formal Religion.

We also pray for all people who have been driven from faith because of the sins of those who have misused religion to hurt others. We pray for those who have been cast aside, excommunicated, and wrongly not included. May all people everywhere come to the knowledge that they too are the living light of God. We eagerly await your promised renewal of all creation when you shall be all in all. (1 Corinthians 15:28)

+ Final Doxology

Pastor: Please elevate the Holy Eucharist as a gesture of praise, thanksgiving, honor, gratitude and the offering of the entire Church, the Body Of Christ, to God.

Pastor: Together we pray:

ALL: It is through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, that all honor and glory is yours, Almighty God, forever and ever.

Doxology/Amen!

To my friends in Christ
at Ray Of Hope Church

"Music For Worship"

Music by: Gaude! Liturgical Arts
October 31, 1993

All hon - or and glo - ry be un - to You. Al - migh - ty
5 God world with - out end. A men! Al - le - lu - ia
11 A men! Al - le - lu - ia! All hon - or and glo - ry to you! A - men!

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The Reception of Holy Communion

+ The Lord's Prayer

Pastor: Having heard the Word of God and having remembered the sacrifice of the cross, we invite everyone to pray together the prayer of Jesus.

**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,
forever and ever. Amen**

+ Sign Of Peace

Pastor: The peace of the Lord Jesus Christ is with you.

ALL: And also with you.

+ The Lamb Of God

Pastor: Please break the bread as we pray together:

**ALL: Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
grant us peace.**

Pastor: You may set the bread down and pray silently as I pray this prayer.

+ Priestly Prayer For All People

Pastor: Lord Jesus Christ, trusting in your love and your mercy we now partake of your body and blood as you commanded. We pray that our participation does not bring us condemnation as St. Paul warned, but sanctification and healing in mind, body, soul, and spirit. We pray that all God's people will one day be reassembled without the loss of anyone in your kingdom of love and glory. We ask this through Christ our Lord.

ALL: AMEN

+ Invitation to the Lord's Table

Pastor: At this time I ask you to lift with me the Blessed Sacrament.

Pastor: Behold the Lamb of God who takes away the sins of the world. Behold Jesus truly present in the Bread of Life, and in the Cup of Salvation. Behold Him who said whoever eats of this Bread and drinks of this Cup though they die they shall live forever. (John 6:50, 51, 54) Blessed are those who come to His Table. All are welcome.

ALL: Lord, you make me worthy to receive you, and by your Word I am healed. (This prayer is credited to Fr. James Callan, Spiritus Christi of Rochester, NY.)

Pastor: Please set down the Bread and Cup at this time.

Pastor: I assure you, by His promises, that anyone who receives this Holy Communion today will surely live forever and be raised by Christ to new life.

Leader-1: Communion is now served. Everyone is invited to receive Holy Communion at Ray Of Hope Church. It is not required that you be a member of this church or any other church to receive Holy Communion. This is the Table of Jesus Christ, He invites you to come and receive Him in this Eucharistic banquet.

When you come forward, the person serving you will say; “The Body and the Blood of Jesus Christ for you.” Respond with “Amen” or “Alleluia” or some other acclamation of appreciation or faith. Then take a piece of the bread and dip it into the cup and serve yourself. If you are here with family or friends you may come to Holy Communion together and serve each other. Please wait after you receive Holy Communion because the person serving you will pray with you before you return to your seat.

Serving Holy Communion today will be: _____

We sing during Holy Communion and maintain our worship. We begin. The Table of Christ is served.

PRIVATE PRAYER FOR A SPIRITUAL COMMUNION

Some people are watching from a location where they do not have actual Holy Communion Bread and Wine with them. We offer the

following prayer for them based upon a prayer from the Episcopal National Cathedral Prayer book for a Spiritual reception of Holy Communion. This prayer assures all the benefits and blessings of a physical reception.

Oh My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and I welcome you in my soul. Since I cannot now receive you in the Sacrament of your Body and Blood, come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Spiritual Communion Prayer from the Episcopal National Cathedral Prayer Book.
A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

(Communion music is played.**)**

(After, the Table is cleared.**)**

(Announcements are made if there are any.**)**



We Are Sent Forth To Serve

Pastor: The Lord is with you!

ALL: And also with you!

Pastor: (a prayer is said) In the Name of God, the Christ, and the Holy Spirit.

ALL: Amen

ALL: Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. Amen

(Romans 15:13)

Pastor: We go forth in peace and love to serve the Lord!

ALL: Thanks be to God.

ACKNOWLEDGEMENT OF GIFTS AND DONATIONS

General Offering for the week; Worship November 29, 2020 Offering: \$1643.00. Attendance - 8. Special Gifts: We give God thanks and praise for all the gifts given.

UPCOMING EVENTS

Special Donations Sought In January 2020, the Members of the Congregation voted to budget \$1,000.00 payment toward the pastor's estimated tax for 2020. Please consider making a special donation by January 10, 2021 to help cover this budgeted expense.

December 13 Gaudete Sunday REJOICE Sunday Pride Sunday in the Winter. Sunday Sundown Hanukkah Day 4 5:45 p.m. on Facebook

December 14 Monday Sundown Hanukkah Day 5 5:45 p.m. on Facebook

December 15 Tuesday Sundown Hanukkah Day 6 5:45 p.m. on Facebook 6:30 p.m. Bible Enrichment Session

December 16 Wednesday Sundown Hanukkah Day 7 5:45 p.m. on Facebook

December 17 Thursday Sundown Hanukkah Day 8 5:45 p.m. on Facebook

December 18 Friday Council 2:00 p.m. Friday Sundown Hanukkah ends

December 20 the Fourth Sunday - Love. On this, the 4th Sunday we will celebrate Holy Mother Mary and all Holy Women of Faith Day in the Winter.

Dec. 27 CELEBRATION OF THE NATIVITY OF THE LORD Kwanzaa principle 1 Umoja (Unity) and 2 Kujichagulia (Self determination) 8:45 p.m.

Dec. 28 Monday Kwanzaa day 3 Ujima (Collective work & responsibility) 8:45 p.m.

December 29 Tuesday 6:30 p.m. Bible Enrichment Session Kwanzaa day 4 Ujamaa (Cooperative economics) 8:45 p.m.

Dec. 30 Wednesday Kwanzaa day 5 Nia (Purpose) and 6 Kuumba (Creativity) 8:45 p.m.

Dec. 31 No Kwanzaa

January 1 Friday Kwanzaa day 7 Imani (Faith) 8:45 p.m.

January 3 The Holy Name Of Jesus

January 10 The Epiphany

January 17 The Baptism of The Lord

January 22, 2021 council

January 24, 2021 Annual Meeting

Ray Of Hope Church Weekly Schedule

Elmira Worship- Sunday 10:30 AM – 380 W. First St. Parsonage/Monastery .
Join us live on SKYPE: rayofhope26 is our contact name. Sign on by 10:15 AM.
Syracuse Worship- looking for a host in Syracuse. For more information
[Click Here](#).

Bible Enrichment- Tuesday 6:30-8 PM-380 W. First St. Parsonage /Monastery.
Or Join us live on SKYPE: rayofhope26 is our contact name. Sign on by 6:15
PM. [Click Here](#).

**** to call the Pastor: Rev. Shawn Benedict: 607-280-0374***

Policy Concerning Minors at Events

Ray Of Hope Church Of Our Lord Jesus Christ welcomes all youth and children to worship with us and participate in our activities. We endeavor to provide a safe and non-threatening environment for all children. To this end, we have a Policy Concerning Minors at Events, which is available from the Clerk upon request and is on our web site;

http://www.rayofhopechurch.com/Minors_At_Events.htm. Please enjoy your visit with us, and



Ray Of Hope Church Statement Of Purpose

In the Spirit of God, and in the footsteps of Christ Jesus, we the Faith Community at Ray Of Hope Church commit to:

- **guide** and welcome all people to the Free Gift of Salvation in Christ Jesus, with a God-ordained celebration of all sexual orientations, and gender expressions, with an open ministry to persons affected by or infected with HIV/AIDS, their families and friends,
- **declare** and openly assert the truth that same-sex relationships, founded and fostered in God-centered love, are holy and blessed, and in fact originate by the work of the Holy Spirit; and, that God equally uses blessed same-sex and heterosexual Holy Unions and Marriages to bring God's own love and good news of "Salvation to all who believe" into the world,
- **uphold**, proclaim, and teach the historic Biblical Christian Doctrine. build community through worship and prayer. break the