The Rev. Leslie J. Hague is the celebrant today.

An Instructed Eucharist
Today’s service is an opportunity to learn more about the worship we experience every Sunday. Verbal explanations of the parts of the service will be offered throughout, in place of a sermon. The explanations in this booklet supplement what you will hear. Feel free to take it home with you for further reading and reflection.

About the Service
The Holy Eucharist (also called the Mass, the Holy Communion, the Lord’s Supper, or the Divine Liturgy) has been the central act of Christian worship since New Testament times. In it we give thanks — the Greek word *eucharistia*, means thanksgiving — as we celebrate God’s saving acts in Christ. We participate in Christ by receiving the consecrated bread and wine which are, according to his own words, his Body and Blood. Throughout the centuries, the Holy Eucharist has been regarded as both awesome and intimate, both majestic and homely. Christians have developed ceremonies and devotions to express both these aspects, emphasizing sometimes one, sometimes the other. We draw upon these rich traditions in order both to dramatize our reverence before the awesome majesty of God and to bring home to all worshipers the loving intimacy of our Savior. Our worship continues the ancient rituals of western Christianity and grows out of the practice of the reformed catholic Church of England, beginning with the First Book of Common Prayer of 1549.

About Worship Posture and Gestures
Worshiping God with our bodies as well as our minds and emotions, the congregation changes posture according to the content of the worship. “Kneel for prayer, stand for praise, sit for instruction” is one Anglican adage, but there is considerable variation among Episcopalians and among worshipers at All Saints. For instance, it has become customary to stand for the Prayers of the People, but kneeling and standing are both prominent during the eucharistic prayer or Great Thanksgiving. Many people use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross. Some notes on these gestures follow, but remember that you are welcome to use those gestures that aid your worship, and free to omit those that do not.

*Bowing* may be a low reverence from the waist to recognize God’s presence when passing an altar...
or at the mention of the Incarnation in the Nicene Creed. Bowing may at other times be a simple inclination of one’s head, as is customarily done when the Cross passes by one during a procession, when the Holy Trinity is praised at the end of a psalm or hymn, when the Gospel is announced and concluded, at the opening words of the Sanctus, and in general whenever the holy Name of Jesus is said or heard.

The **Sign of the Cross** is made with the right hand, from forehead to chest, then from left shoulder to right. This sign symbolizes God’s blessings on us through Christ’s self-giving on the cross, and it expresses our trust in God and the hope that we hope we receive from our baptism, wherein we were born again in Christ and made one with him in his resurrection. The sign of the cross is both a reminder and renewal of our baptism. It is often made at the Opening Acclamation, at the mention of baptism in the Creed, at the Absolution, at the time of receiving Communion, and at the Blessing. **Genuflection** is kneeling briefly on the right knee and returning upright. It is appropriate to genuflect in respect and honor of our Lord when approaching or passing an altar where the Blessed Sacrament is reserved. People often genuflect as they leave their pew to go to communion and as they return.

Again, remember that these gestures are entirely optional. All are welcome to use whatever gestures aid their worship and free to omit any that do not.

**About Vestments**

Before the worship begins, the choir, acolytes, chalice bearers and clergy all put on special clothing. The Eucharistic vestments have developed over the centuries from ordinary garments of the ancient Roman world. As fashions changed, the Church retained the older styles of garments and reserved them for particular functions in worship.

**The Liturgy of the Word**

The Eucharist consists of two parts, the Liturgy of the Word and the Liturgy of the Eucharist. The Liturgy of the Word comes to us almost unchanged from the early worship of the Jewish synagogues and was originally a series of lessons, or readings from Scripture alternating with responses from the Psalms and other songs in Scripture.

**To Prepare for Worship**

In the Episcopal Church, meditative quiet is our custom before the service. This is a good time for personal prayer time with God, opening yourself to God’s presence and offering to God your concerns from the past week and for the coming week. Helpful resources include Psalm 43 (BCP p. 644), Psalm 84 (BCP p. 707), and the devotional prayers found in BCP pp. 832-35. The instrumental Prelude, usually on the organ, is designed enhance meditative preparation, so resisting conversation with pew-mates helps everyone!

**VOLUNTARY**  **Preludium in C, Fugue in d-minor**  *Joseph Anton Bruckner* (1824-1896)

**Entrance Hymns**

The Eucharist has had many different openings in its history. The earliest opening was simply to begin with a prayer, the collect of the day. Soon it became desirable to have a hymn or chant to accompany the entrance of the clergy and other ministers. The rise of modern hymnody led to the common practice today which is for the entrance to be accompanied by a hymn.

**PROCESSIONAL HYMN 495**  **Hail, thou once despised Jesus!**  *In Babilone*
THE WORD OF GOD

The Opening Acclamation
The Celebrant and people begin not by exchanging “good mornings”, but by stating briefly but beautifully what we have come together to do. First, we have come to bless God, which means to give or offer honor and worship. Second, we proclaim and remember that God is one in three persons, Father, Son, and Holy Spirit. Third, we celebrate God’s reign in the universe and our commitment to become part of it and to help it grow.

Celebrant     Blessed be God: Father, Son, and Holy Spirit.
People        And blessed be God’s kingdom, now and forever. Amen.

The Collect for Purity
This prayer has begun Anglican worship for centuries. In it we acknowledge who God is and recognize that we need help and grace in order to love and worship God.

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.

A Song of Praise
Here a song of praise is sung. Most often it is the Gloria but could be any canticle or hymn of praise. In Lent it is frequently the Kyrie Eleison (Lord, have mercy).

A SONG OF PRAISE   (Please see the back page for the music for this song)
Glory to God in the highest, and peace to his people on earth.
Lord God, heavenly King, almighty God and Father,
   we worship you, we give you thanks, we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God, you take away the sin of the world:
   have mercy on us;
you are seated at the right hand of the Father: receive our prayer.
For you alone are the Holy One,
you alone are the Lord, you alone are the Most High,
Jesus Christ, with the Holy Spirit, in the glory of God the Father.
Amen.

The Collect of the Day
The original beginning of the Eucharist, the Collect of the Day is a special prayer in a particular form. Usually one sentence long, it begins with an address to God that names a divine attribute, which then form the basis of a request. On many Sundays, the Collect sets forth a theme that unifies all the worship that follows.
THE COLLECT OF THE DAY

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

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Lessons

Christians are people of The Book in the sense that we regard the Bible as a revelation from God that offers us special insight into God’s nature and God’s purposes in the human story. “Why do we call the Holy Scriptures the Word of God?” asks the Catechism, and answers, “We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible.” It is with this understanding that the reader concludes the reading with the declaration, “The Word of the Lord,” to which we respond, “Thanks be to God.”

A READING FROM JOB 1:1; 2:1-10

There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil. One day the heavenly beings came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. The Lord said to Satan, “Where have you come from?” Satan answered the Lord, “From going to and fro on the earth, and from walking up and down on it.” The Lord said to Satan, “Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason.” Then Satan answered the Lord, “Skin for skin! All that people have they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face.” The Lord said to Satan, “Very well, he is in your power; only spare his life.”

So Satan went out from the presence of the Lord, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. Job took a potsherd with which to scrape himself, and sat among the ashes. Then his wife said to him, “Do you still persist in your integrity? Curse God, and die.” But he said to her, “You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?” In all this Job did not sin with his lips.

Reader The Word of the Lord.
People Thanks be to God.
The Psalm
As prayers addressed to God, the psalms have always been fundamental in Jewish and Christian worship. As songs, they are appropriately set to music, and a rich choral tradition has grown around them.

PSALM 26

1 Give judgment for me, O LORD,
   for I have lived with integrity; *
   I have trusted in the Lord and have not faltered.

2 Test me, O LORD, and try me; *
   examine my heart and my mind.

3 For your love is before my eyes; *
   I have walked faithfully with you.

4 I have not sat with the worthless, *
   nor do I consort with the deceitful.

5 I have hated the company of evil doers; *
   I will not sit down with the wicked.

6 I will wash my hands in innocence, O LORD, *
   that I may go in procession round your altar,

7 Singing aloud a song of thanksgiving *
   and recounting all your wonderful deeds.

8 LORD, I love the house in which you dwell *
   and the place where your glory abides.

A READING FROM THE BOOK OF HEBREWS 1:1-4; 2:5-12
Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.
Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere,

“What are human beings that you are mindful of them, or mortals, that you care for them? You have made them for a little while lower than the angels; you have crowned them with glory and honor, subjecting all things under their feet.”

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying,

“I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.”

Reader The Word of the Lord.

People Thanks be to God.

SEQUENCE HYMN 458 My song is love unknown

Love unknown

The Gospel
The liturgical Gospel is a reading from one of the four scriptural gospels that proclaims some word or act of our Lord. The Gospel may be sung or said in the midst of the people as a symbol that Christ came into the world. Proclaiming the Gospel is one of the special tasks of the deacon; because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

THE GOSPEL OF OUR LORD ACCORDING TO MARK

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark 10:2-16.

People Glory to you, Lord Christ.

Some Pharisees came, and to test Jesus they asked, “Is it lawful for a man to divorce his wife?” He answered them, “What did Moses command you?” They said, “Moses allowed a man to write a certificate of dismissal and to divorce her.” But Jesus said to them, “Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, ‘God made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined
to his wife, and the two shall become one flesh.’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” Then in the house the disciples asked him again about this matter. He said to them, “Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.”

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” And he took them up in his arms, laid his hands on them, and blessed them.

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

The Sermon
The Homily or Sermon follows the Gospel with no interruption and is intended to be an exposition of the Word that has just been read. It is to help us make the Word a living and transforming reality in our lives.

THE SERMON The Rev. Leslie J. Hague
A quiet time for reflection follows the sermon.

The Creed
The people’s response to the Gospel is the faith of the Church as expressed in the Nicene Creed, which dates from the fourth century’s struggles against several heresies, or false teachings. The Creed sums up the essential beliefs held by all faithful Christians. Today we recite a creed written by the Journey to Faith class.

THE CREED

We believe in one holy God,
the I AM, the creator,
maker of infinite and unconditional love.

We believe in one Lord, Jesus Christ,
eternally born to be God as us on earth.
For us he came down from heaven to be a teacher, healer and prophet.
For our sake he was baptized and forgiven for the sins of humanity.
Through his grace and love, he is the Way, the Truth and the Life.

We believe in the Holy Spirit,
the ever-present, wise giver of life, full of grace,
sanctified and mysterious - a blessing in our lives.
We believe in one Church, 
The Church is a beacon of hope and embracing All. 
Through a faithful community, we celebrate our gifts, 
talents and everything we are. We look for Christ in everything as we work 
to be socially responsible and to face difficulties with courage transcending 
fear.

A creed written by the Journey to Faith Class, Fall 2018

The Prayers of the People
The people’s response to God’s Word continues with intercessions. Prayer is offered for the Church, 
the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory. Our Prayers of the People come from St. Paul’s Episcopal Church, 
Fayetteville, Arkansas.

THE PRAYERS OF THE PEOPLE
Celebrant    It is good for us to be here in your glorious presence, O God:  Awaken us 
to the needs of the world, that we may offer all things to your compassionate love 
and become mediators of your unifying vision, as we pray:  Proclaim the greatness of 
our God; for our God is the Holy One.

Intercessor    Remove the veil when your Church seeks you, O God, and enlighten us 
with your vision, that we may be eyewitnesses of Christ’s majesty and serve the 
world as people moved by the Holy Spirit.
Proclaim the greatness of our God; 
People   for our God is the Holy One.

Intercessor    Let the glory of your holiness be revealed to the leaders of our nation and 
be manifest to all in authority, O Mighty One, that they may hear your voice and 
serve your mission of righteousness and justice, declared by the law and the prophets 
and fulfilled in Jesus Christ.
Proclaim the greatness of our God; 
People   for our God is the Holy One.

Intercessor    You love justice and establish equity, O Righteous One:  Visit with your 
transfiguring presence every person and home in need of your light and your 
blessing throughout the world. Proclaim the greatness of our God; 
People   for our God is the Holy One.

Intercessor    Visit this mountain of holy presence, O Radiant One, and let the cloud of 
your glory overshadow our community, that with joy we may behold your 
appearance and be led by your light. Proclaim the greatness of our God; 
People   for our God is the Holy One.
Intercessor  Listen to our prayers as we speak to you and comfort us with your dawning Spirit. We remember those on our All Saints prayer list; for Jack who will receive communion at home this week; and for those we name either silently or aloud.

(Pause for quiet reflections)
Hear our gratefulness and praise for your glorious presence in our lives, especially as we give thanks for those celebrating birthdays or anniversaries this week, and for those we name either silently or aloud.

(Pause for quiet reflections)
We know our deaths will come soon, even as we recall our transfigured Christ’s victory over death. Receive into your eternal light all who have died, especially John Hofmann and those we name either silently or aloud.

(Pause for quiet reflections)
Proclaim the greatness of our God;

People for our God is the Holy One.

Celebrant  Blessed Creator God, let Christ, the morning star, rise in our hearts as we awaken to his glorious presence in our midst: Fill us with gratefulness for your dazzling light which breaks through our cloud of unknowing in every place and time, that we may tell of the things which we have seen and mediate your reconciling presence in all the world, through Jesus Christ our Savior, who with you and the Holy Spirit, lives and reigns, one God, forever and ever. Amen.

Confession and Absolution
It is important that, before we approach the Lord’s Table, we remember that God is all-righteous and holy as well as all-merciful and forgiving. We kneel in penitence to acknowledge that we are sinful and need God’s forgiveness. Repentance is an essential movement in faithfully receiving God’s grace. We seek to have the relationship between ourselves and God set right as we approach the altar for communion. Not only a prayer asking or hoping for our forgiveness, the absolution is a declaration of our forgiveness, and it is performed only by a priest or bishop. On some occasions, the confession and absolution may be omitted.

CONFESSION OF SIN
The Officiant says
Let us confess our sins against God and our neighbor.

Silence may be kept. The congregation may stand or kneel.

Minister and People
Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.
A Priest, stands and says
Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

The Peace
Greeting one another with the peace of Christ is the fruit of the peace between us and God that has been declared in the Absolution. In the Peace we affirm our reconciliation with one another prior to receiving communion.

THE PEACE
Celebrant The peace of the Lord be always with you.
People And also with you.
The Ministers and People greet one another in the name of the Lord.

Announcements
There is no good place for announcements, whether at the liturgy’s opening or end or in the middle, and it might be better to reserve them to the Coffee Hour! Yet there are always matters important for all to hear, and at All Saints we share them after the Peace. This is also a time when we commission ministers and recognize retiring ministers. An Offertory Sentence at the end of announcements begins the Liturgy of the Holy Communion.

THE COMMISSIONING AND SENDING OFF OF THE PILGRIMS

THE HOLY COMMUNION
The Holy Eucharist, Prayer A

The Offertory
The Offertory begins the second half of the Eucharist. The term “offertory” does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. The deacon prepares the holy table by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ. At the end of the Offertory, the server washes the hands of the celebrant. The Offertory Anthem sung by the Choir is a major music presentation chosen to enhance our worship, highlight themes of the day and season, and inspire us as we approach communion.

OFFERTORY ANTHEM
It Is Well With My Soul

When peace, like a river, attendeth my way, when sorrows like sea billows roll
What ever my lot, Thou hast taught me to say, it is well, it is well with my soul.
My sin O the joy of the glorious thought, my sin, not in part, but the whole,
Is nailed to the cross, and I bear it no more: Praise the Lord, O my soul!
And Lord, haste the day when my faith shall be sight,
the clouds be rolled back as a scroll:
The trumpet shall resound and the Lord shall descend,
“Even so” It is well with my soul!

OFFERTORY HYMN 480 When Jesus left his Father’s throne

Kingsfold
The Great Thanksgiving
In the Great Thanksgiving we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. The Book of Common Prayer has four eucharistic prayers, which at All Saints we use in different seasons. The first part is like an introduction, and begins with a dialogue, called by its original Latin name, Sursum Corda, which means simply “up [your] hearts!”

The Eucharistic Gifts are brought forward.

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 God thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

(Proper Preface is read here)
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:
Celebrant and People sing

John Rutter

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God’s Saving Acts
Each of the eucharistic prayers rehearses in different ways crucial outlines of God’s saving acts in history from creation through the saga of Israel. Jesus is represented as the culmination of God’s work in overcoming the power of sin and death.

The people stand or kneel.
Then the Celebrant continues
Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

The Institution
Recitation of Jesus’ words and acts has been central in all eucharistic prayers throughout Christian history. This form of the story is based chiefly on Paul’s account in 1 Corinthians 11 and Luke’s story of the Last Supper. At this point the Prayer Book directs: “At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.” These actions focus the invocation of God’s presence. It is important to remember that, although a priest or bishop alone presides, the prayer is offered on behalf of the entire congregation, whose members corporately are the celebrant.

On the night he was handed over to suffering and death, 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 Mystery of Faith
At the very heart of this celebration, we acclaim the heart of the Christian faith, the means by which God accomplishes our salvation. By our baptisms we are made one with Christ in his death and in his resurrection. Note that past, present and future are included in the acclamation: God, dwelling in eternity, is beyond our limitations of time.

Therefore we proclaim the mystery of faith:
Celebrant and People
    Christ has died.
    Christ is risen.
    Christ will come again.
The Oblation
In this portion of the prayer we offer to God the bread and wine fruits of both God’s creation and human labor. God then offers these gifts back to us as sacraments of God’s being in the body and blood of Christ.

The Celebrant continues
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

The Invocation
The prayer for the Holy Spirit here is called the Epiclesis, Greek for “the calling upon,” for it is through God’s own Spirit that the gifts we offer become for us Christ’s body and blood. It is through the Spirit that Christ’s real presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a doxology. The final AMEN is the only one in the Prayer Book printed entirely in capital letters, signifying that hearty participation by the congregation is expected!

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.
All this we ask through your Son Jesus Christ: 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. AMEN.

The Lord’s Prayer
At this solemn moment we return to the prayer we all know, the one Jesus taught. It has not always appeared at this point in the liturgy, but its placement here always brings us back to basics.

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

People and Celebrant

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.
The Breaking of the Bread
The breaking of the bread, called the Fraction, both recalls Jesus breaking bread at the Last Supper and reminds us that Jesus’ body was broken on the cross for us. The anthems sung or said at the breaking of the bread all speak of Christ as the Passover Lamb, sacrificed to take away our sins.

THE BREAKING OF THE BREAD

FRACTION ANTHEM
Celebrant and People
Alleluia. Christ our Passover is sacrificed for us. S-155
Therefore let us keep the feast. Alleluia.

The Ministration of Communion
In communion we are joined not only with one another, but also with God. It is the Body of Christ (the bread), given to the Body of Christ (the Church), in order to make us one body. This is a time to pray the prayers of your heart. Prayers of devotion before and after receiving communion are found on BCP p. 834.
A reverent and respectful way to receive Communion is as follows:
To receive the Body of Christ, kneel or stand and place your right hand over your left and hold them palm up so that the priest or deacon can easily place the bread on the palm of your hand. You may then consume it, or you may hold it for dipping in the cup.
To receive the Blood of Christ, gently grasp the base of the chalice and guide it to your mouth. For intinction, simply dip the wafer or bread in the cup and consume it. Wait to leave the rail until the person after you has received the chalice.
Those who wish not to receive Communion may come to the altar rail for a blessing. Please signify this desire by crossing your arms across your chest while kneeling at the rail.
After receiving the Body and Blood of Christ, return to your seat. It is customary in the Episcopal Church that we spend some moments in personal prayer after receiving communion. Choir anthems and congregational communion hymns are chosen to assist such devotion, and worshipers are encouraged to join in the latter.

The Celebrant says the following Invitation
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.

Prayer Partners during Communion
Prayer Partners are available near the pulpit during Communion. All wishing to have special supportive prayers for yourself or others are encouraged to approach the prayer partner during communion time.

COMMUNION ANTHEM Treasures in Heaven Joseph W. Clokey (1890-1960)
Text: Matthew 6:16-21
COMMUNION HYMN 416 For the beauty of the earth Lucerna Laudoniae
Post Communion Prayer
This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world. An appropriate sign at the front door as you leave this morning would be: “You are now entering your mission field!”

POST COMMUNION PRAYER
Celebrant Let us pray.
Celebrant and People 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.

Blessing and Dismissal
Historically, various prayers, hymns, readings and blessings have been added on to the end of the liturgy until periodically they need to be removed. Today, very little obscures the ending of the liturgy. We send forth the Lay Eucharistic Ministers who will carry communion to those who cannot worship in church with us. The priest blesses the people, using a form that changes from season to season. After an exit hymn, the deacon dismisses us, and we respond with the thanks that is the very meaning of eucharist.

SENDING FORTH OF THE LAY EUCHARISTIC MINISTERS
Priest N. (and N.) we send you out to share Communion this week with N. N. (and N.N.)
People May you carry the prayers of all of us as you take this sacrament of Christ’s presence.
Priest May those who receive it from you be strengthened and encouraged in that community we have together in our Lord Jesus Christ. Amen.

THE BLESSING

RECESSIONAL HYMN 397 Now thank we all our God Nun danket alle Gott
Deacon Go in peace to love and serve the Lord. Alleluia! Alleluia!
People Thanks be to God. Alleluia! Alleluia!
After Eucharist
Just as it is ill advised to leap into worship without preparation, so too is it ill advised to leap out of the pew and dash off to Coffee Hour without spending a few moments alone with God. One helpful prayer is found on BCP p. 834: “Grant, we beseech you, Almighty God, that the words which we have heard this day with our outward ears, may, through your grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of your Name; through Jesus Christ our Lord.” Like the Prelude, the Postlude is intended to assist in worship. You will find it edifying to yourself, as well as respectful to the musician, to remain quietly seated until the conclusion.

VOLUNTARY

Nun danket alle Gott

Sigfrid Karg-Elert (1877-1933)

Please join us for coffee and fellowship in the Neaverson Chapel.

Our thanks to

St. Peter’s Church, Cambridge, Massachusetts,
and to Grace Church, Colorado Springs, Colorado,
For the commentary of the Instructed Eucharist
adapted here for our context.
ALL SAINTS OUTREACH
We cannot THANK YOU enough for your volunteer hours, bringing donations, and generous support. These are making a difference in our community.

OUTREACH OPPORTUNITIES

♦ Jubilee Soup Kitchen food pantry  
  Food, cereal, canned goods with pop tops, microwaveable meals  
  Hygiene: individual soap, toothbrushes, toothpaste, shampoo, deodorant, disposable razors  
  Clothing: men and womens, socks and underwear  
  Shoes: sneakers

♦ St. Laurence Homeless Shelter  
  Towels, light weight blankets  
  Hygiene: individual soap, toothbrushes, toothpaste, shampoo, deodorant, disposable razors  
  Clothing: men and womens, socks and underwear  
  Shoes: sneakers

♦ Hope House  
  Towels, pillows, sheets (twin), light weight blankets  
  Bibles  
  Diapers  
  Grocery store gift cards

♦ Eyeglasses

♦ Empty Pill Bottles

♦ TRUE Fund – The 3rd Sunday of each month is the day that we collect for T.R.U.E. Fund. TRUE (Toward Relief of Urgent Emergencies) The requests are vetted and truly in need of help. Your donations are always appreciated! Please share generously.

♦ United Thank Offering (UTO)
The Altar Flowers this week are given to the Glory of God and in celebration of the birthday of my husband, Jack Hyman by Tony Catka.

The Sanctuary Candle is given to the Glory of God and in thanksgiving and loving memory of the anniversary of the marriage of William and Neola Makins on this day, October 7, 1933, by Jeanann Testyon.

CELEBRATIONS October 7–13
Birthdays Genevieve Coleman, Donna Nightingale, Tristan LeClair, Frank Miller, Orie Lebus, Heather Reiss, Bruce Rector, Patrice Tedesco, Megan Price
Anniversaries Tyce and Gail Marshall
Ken and Deb Workman
Harry and Joyce Benedict
Chuck and Nancy Eliot
Brian and Bill Gisclair-Sullivan

WHAT’S HAPPENING THIS WEEK AT ALL SAINTS
Mon.–Fri. Easier Softer Way (AA Meeting) 8:00 am Neaverson
Mon. 10/8 EFM 6:30 pm River Room
Tues. 10/9 Finance Committee Meeting 5:00 pm Office
Wed. 10/10 Noonday Service and Healing Prayers 12:05 pm St. Luke’s
Thurs. 10/11 Vespers 6:30 pm St. Luke’s
ASEC Choir Rehearsal 7:00 pm
Sat. 10/13 Memorial Service for Richard Unwin 2:00 pm

We are almost there!!
Let’s finish paying off our Diocesan Loan.
Balance as of 8/1/18: $27,910
Donations made since 8/1/18: $21,795
Monthly Principal payments made since 8/1/18: $1,500
Remaining balance: $4,615
We want to have the full payment to present to Bishop Eaton on November 4th for All Saints Day.
Book Review

Hosted by: ECW All Saints Episcopal Church
Neaverson Chapel
Monday, Nov. 12th - 10:30a.m.- 12:30 p.m.

“Origin” by Dan Brown

Dr. Gloria Kline will review and lead a discussion on Dan Brown’s brilliant work on artificial intelligence. Origin deals with the question, will God survive science? Robert Langdon’s character returns to navigate the dark corridors of hidden history and extreme religion.

Refreshments and Light Lunch
$10

Reserve your place 954 467-6496 ecw@allsaintsfl.org

KEEP IN TOUCH WITH ALL SAINTS EPISCOPAL CHURCH
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The Rev. Todd Hoover, Priest Associate
The Rev. Clark Powers, Priest Associate
The Rev. Jon Owens, Deacon jon@allsaintsfl.org

STAFF
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Administrator – Michael Lee, x1102, michael@allsaintsfl.org
Assistant to the Rector – Lou Strennen, x1104, lou@allsaintsfl.org
Sunday Sexton – Richard Fraser
VOLUNTEERS NEEDED FOR BEDS AROUND THE ALTAR

November 5—8, 2018

All Saints, in conjunction with our partners at Hope South Florida, will be hosting several families from the community, the week of November 5th. These families have found themselves at a difficult time in their lives, particularly being without a permanent or safe place to live. All Saints is part of a network of ecumenical churches in Broward County that provide week-long stays until family shelter space or other temporary housing becomes available. During the week, volunteers serve in essential roles by providing Christian hospitality while these families are guests of the All Saints community. Individuals or families prepare a meal and visit with the families. Each evening, two over-night hosts spend the night providing a safe place to sleep. With All Saints' helping hands, these families are supported during this vulnerable time in a loving community of faith. Many of our volunteers have expressed what an awesome and rewarding experience they have after spending time with these families who are in true need of our fellowship. We are coordinating volunteers to prepare and host evening meals for the families at 5:15 pm, and hosts to be on-site overnight with the families from 7 pm until 7 am in the church sanctuary. As a faith community, All Saints provides a safe place to sleep, dinner, breakfast, a bagged lunch, showers and laundry facilities.

For more info or to volunteer, contact Gregg Geenty-Prudhomme

434-249-7030, gregg@allsaintsfl.org

Hebrews 13:2

Do not neglect to show hospitality to strangers, for by doing that, some have entertained angels without knowing it.
JOURNEY TO FAITH
An Inquirer's Answers to the Episcopal Church
Each Sunday morning at 9:00 AM in the Neaverson Chapel

Please come join us as we travel through this informative series on a journey to explore the Episcopal Church. Finally get answers to all of those nagging questions about “why do we do that?” The class meets for eight Sundays, and began September 9th. They are in the Neaverson Chapel from 9:00 am to 10:15 am.

The sessions include:

(1) Introduction, Religious History Overview, Sept. 9
(2) A Mad Dash through a Good Book Sept. 16
(3) The Nicene Creed Sept. 23
(4) Theology- A Council of Churches Sept. 30
(6) History and Scripture; World Religions, Oct. 14
(7) Anglicanism: The Baptismal Covenant Oct. 21
(8) Spirituality: Pain to Power. Oct. 28

Please email Deb Greene at journeytofaith@allsaintsfl.org or call the office for further information. Open to all ages.

All are invited: members, non-members, and the curious; even if you just want a review or you need to finally solve the mysteries! This is the perfect introduction for those considering confirmation or reception into the Episcopal Church.
WEDNESDAY NOONDAY PRAYERS AND HEALING
Wednesday, October 10  12:05 p.m. St. Luke’s Chapel
(use side door by the Jensen Courtyard)
Many are asked to remember others, especially for healing, in our prayers. All are
invited to join together at this service for a healing laying-on-of-hands, and prayers
for others or our selves. These prayers become our offering as we celebrate together
in our lovely St Luke’s Chapel.

THIS WEEK IS THE COMMEMORATION OF VIDA DUTTON SCUDDER
American educator, writer, and welfare activist in the social gospel movement.

Vespers (Evening Prayers) at All Saints
Every Thursday Evening at 6:30 pm
in St. Luke’s Chapel
"Be still, then, and know
that I am God."
Psalm 46:11

VESPERS (EVENING PRAYERS—RITE I) AT ALL SAINTS
Every Thursday Evening at 6:30 pm
Vespers will be in St. Luke’s Chapel
Vespers is a wonderful and deeply spiritual liturgy of prayer which is the penulti-
mate of the ancient daily Christian “Prayer Hours.” Vespers offers us an opportunity
for thanksgiving for the good in the day, to let go of the stresses of work and life; and
to turn all things earthly, over to God near the end of the day.

THURSDAY, OCTOBER 11
THIS WEEK IS THE COMMEMORATION OF ST. PHILIP, DEACON AND EVANGELIST
In the early Christian church, one of the seven deacons appointed to
tend the Christians of Jerusalem.
Jubilee Center’s 9th Annual Fall Celebration

Join us for dinner, music, dancing, entertainment and raffles all in support of our mission to provide relief from hunger and despair and to help us recognize our Volunteers of the Year “Nancy Warner” and “Stacy Layton.”


Friday, October 19, 2018 at 7:00 p.m.
SUNRISE CIVIC CENTER
10610 W. Oakland Park Blvd. Sunrise, FL 33351

Ticket Donation - $100 (per person)
Discounted ticket rate available for full table purchase of 10
Corporate Sponsorships Available (Call Makely)

SPONSORSHIP LEVELS:
$5,000 Platinum
$2,500 Gold
$1,000 Silver
$500 Bronze

For additional information: call 954-920-0106 or email: jubleehwd@hotmail.com
Visit: www.JubileeCenterBroward.org

Jubilee Center of South Broward is a 501c3 Non-Profit Agency Contributions are Tax Deductible
Gloria
Communion Service - Series 3

John Rutter

Glor-y to God in the high-est, and peace to his
people on earth. Lord God, heav’n-ly King, al-might-y God and
Fa-ther, we wor-ship you, we give you thanks, we praise you for your
glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther,
Lord God, Lamb of God, you take a-way3 the sin of the world: have mer-cy
on us; you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer.

For you a-lone are the Ho-ly One, you a- lone are the Lord,
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.

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