

Holy Eucharist
All Saints' Sunday
November 3, 2019 | 9:30 a.m.



SAINT MARK'S EPISCOPAL CHURCH
A Parish of the Episcopal Diocese of Milwaukee

2618 North Hackett Avenue
Milwaukee, Wisconsin 53211
414-962-0500
stmarksmilwaukee.org

Transforming lives through meaningful relationships with God in Jesus Christ.

Welcome to St. Mark's!

Thank you for joining us for today's worship service. All visitors are welcome guests. We invite you to join us for coffee and conversation in the Parish Hall after the service. There are welcome cards in the pews; if you are looking to grow closer to the community of St. Mark's, please fill one out and give them to an usher or clergy.

Restrooms are located on the main floor in the northeast corner of the building. Nursery care for infants and toddlers is available from 9:15 to 11 a.m. The nursery is located on the second floor. An usher can assist you in finding it. Please make use of the Hospitality Area for Young Christians at the back of the church, where we have books and toys for when our youngest members need to stretch their legs.

TODAY IS AN INSTRUCTED EUCHARIST

Today's service is an opportunity to learn more about how we worship every Sunday. This Instructed Eucharist is designed to provide a running commentary on the Eucharistic Service.

Holy Eucharist (also called Mass, Holy Communion, Lord's Supper or 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.

All Saints' Day

All Saints' Day, celebrated November 1 or the nearest Sunday afterward, is characterized by the Book of Common Prayer (BCP) as a Principal Feast. The day is set aside to remember and commend the saints of God, especially those who are not recognized at other points in the church year. In the tenth century, it became customary to recognize on a single day "that vast body of the faithful who, though no less members of the company of the redeemed, are unknown in the wider fellowship of the Church" (*Holy Women, Holy Men*, Church Publishing, p. 664). Over time, the day began to assume the role of general commemoration of the dead: all Christians, past and present; all saints, known and unknown.

Worship Posture and Gestures

We worship God with our bodies as well as our minds and emotions by changing postures 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 worshippers at St. Mark's. Many people use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross. You are welcome to use those gestures that aid your worship and free to omit those that do not.

Bowing from the waist is a way to recognize God's presence when passing an altar or at the mention of the Incarnation in the Nicene Creed. Bowing may also be a simple inclination of one's head, as is customarily done when the cross passes by during a procession, when the Gospel is announced or concluded, at the opening words of the Sanctus, 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 the left shoulder to the right. This 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 receive from our baptism, wherein we were born again in Christ and made one with Him in His resurrection. 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.

Genuflecting 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.

Terms for Those Who Help with Worship

Celebrant: a priest or bishop who presides at the liturgy

Crucifer: someone who carries the processional cross

Acolyte: a torch-bearer

Lay Eucharistic Ministers: lay people authorized by the bishop and rector to help distribute Communion

Preacher: a person who gives a sermon or homily

Lector: a person who reads a lesson from the Bible

Intercessor: a person who leads the Prayers of the People

Ushers: help people find their seat and the bulletin, collect the offering and present it

Altar Guild: team of people who help prepare the altar area and are responsible for cleaning the vessels & linens

Vestments

The choir, acolytes, chalice bearers, and clergy all wear special clothing called vestments. Our choir members wear cassocks and surplice. A cassock is a long black garment. A surplice is a white tunic that reaches the knees and has wide sleeves. Our acolytes and chalice bearers wear a cassock and cotta. A cotta is waist-length white vestment with large sleeve and typically a yoke-shaped neck. Our clergy wear plain white robes called albs and stoles. Worn over the shoulders by bishops and priests and over the left shoulder by deacons, the stole is worn for all sacramental functions and blessings. During the Eucharist, the priest puts on an outer poncho-like vestment called a chasuble that represents the yoke of Christ.

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. The instrumental Prelude, usually on the organ, is designed enhance meditative preparation. The Holy Eucharist consists of two parts: the Liturgy of the Word and the Liturgy of the Eucharist.

Prelude

Toccata in E Major, Part I

J. S. Bach

Sonata Prima per Trombeta Sola

G. B. Viviani

The Holy City

F. E. Weatherly and Stephen Adams

THE LITURGY OF THE WORD

BCP = Book of Common Prayer; H = blue hymnal; S = service music at the front of the hymnal; WLP = Wonder, Love, and Praise hymnal; EOM = Enriching Our Music; MHSO = My Heart Sings Out; LEVAS II = Lift Every Voice and Sing, Vol. 2

All stand, as they are able, to sing the processional hymn.

Processional Hymn

For all the Saints

Sine Nomine H 287

Verses 1-4, 7, 8

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 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.

Opening Acclamation

BCP 355

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

People And blessed be God's kingdom, now and for ever. Amen.

Kyrie

MHSO 13

The musician introduces the melody. The congregation sings three times: Kyrie, Christe, Kyrie.

Ky - ri - e e - le - i - son. ____ Ky - ri - e e - le - i - son. ____ Ky - ri -
Chri - ste e - le - i - son. ____ Chri - ste e - le - i - son. ____ Chri -
e e - le - i - son. ____ Ky - ri - e e - le - i - son! ____
stc c - lc - i - son. ____ Chri - stc c - lc - i - son! ____
repeat Kyrie

The Collect of the Day is a special prayer, usually one sentence long, in a particular form. 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.

Collect for the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

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

The Liturgy of the Word comes to us almost unchanged from the early worship of the Jewish synagogues. The current pattern of the liturgy provides for an Old Testament lesson, a response from Psalms, a New Testament lesson, a hymn or sung Gospel Acclamation, and the proclamation of the Holy Gospel.

As Christians, 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."

The Lessons

The people are seated for the lessons.

The First Lesson

Daniel 7:1-3,15-18

In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another.

As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: "As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom for ever—for ever and ever."

Reader The Word of the Lord.

People Thanks be to God.

As prayers addressed to God, the psalms have always been fundamental in Jewish and Christian worship. They are appropriately set to music and a rich choral tradition has grown around them.

Psalm 149

The musical notation consists of two staves. The top staff is labeled "DESCANT" and features a treble clef, a key signature of one flat, and a common time signature. It contains a series of eighth and sixteenth note chords. The bottom staff is labeled "UNISON" and features a bass clef, a key signature of one flat, and a common time signature. It contains a series of quarter notes and eighth notes. Both staves begin with a forte dynamic.

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Church Publishing Incorporated, New
York, NY

Hallelujah! Sing to the LORD a new song;
sing his praise in the congre/gation of the faithful.
Let Israel rejoice in his Maker;
let the children of Zion be / joyful in their King.
Let them praise his Name in the dance;
let them sing praise to / him with timbrel and harp.
For the LORD takes pleasure in his people
and adorns the poor with victory.
Let the faithful rejoice in triumph;
let them be / joyful on their beds.
Let the praises of God be in their throat
and a / two-edged sword in their hand;

To wreak vengeance on the nations
and / punishment on the peoples;
To bind their kings in chains
and their / nobles with links of iron;
To inflict on them the judgment decreed;
this is glory for all his faithful / people. Hallelujah!
Glory to the Father, and to the Son, and to the
Holy Spirit,
As it was in the beginning, is now,
and will / be forever. Amen.

The Second Lesson

Ephesians 1:11-23

In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

Reader The Word of the Lord.

People Thanks to be God.

As Christians, the Gospels about Jesus hold a special place in our worship. So we stand rather than sit for the reading, and whereas lay people (those not ordained) usually read the earlier readings, it is customary that only a deacon or priest reads the Gospel reading. The Gospel is a reading from one of the four scriptural gospels that proclaims some word or act of our Lord. The Gospel is said in the midst of the people as a symbol that Christ came into the world. 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.

All stand, as they are able, for the Acclamation and the reading of the Gospel. All turn to face the cross as the procession enters the aisle.

Gospel Acclamation

GIA Edition 3719

The musician introduces the Gospel Acclamation. The cantor sings once. The congregation sings once.

(A) Ma - gni - fi - cat,
Sing out, my soul.
(B) Ma - gni - fi - cat a - ni - ma
Sing out and glo - ri - fy the

(C) me - a Do - mi - num. Ma - gni - fi - cat,
Lord who sets us free. Sing out, my soul. ma - gni - fi - cat,
Sing out, my soul.

(D) Ma - gni - fi - cat a - ni - ma
Sing out and glo - ri - fy the me - a!
Lord God!

The Gospel

Luke 6:20-31

Gospeller The Holy Gospel of our Lord Jesus Christ according to Luke.

People Glory to you, Lord Christ.

Jesus looked up at his disciples and said:

“Blessed are you who are poor, for yours is the kingdom of God.

“Blessed are you who are hungry now, for you will be filled.

“Blessed are you who weep now, for you will laugh.

“Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.”

“But woe to you who are rich, for you have received your consolation.

“Woe to you who are full now, for you will be hungry.

“Woe to you who are laughing now, for you will mourn and weep.

“Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

“But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.”

Gospeller The Gospel of the Lord.

People Praise to you, Lord Christ.

Gospel Acclamation

The music is printed on the previous page. Congregation sings it once.

The sermon follows the Gospel 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.

All are seated at the invitation of the preacher.

The Sermon

The Rev. Martha Berger

The people's response to the Gospel is the faith of the Church as expressed in the Nicene Creed. It is one of the early summaries of the Christian Faith and dates back to the Church Councils of Nicea (325) and Constantinople (381) when bishops from the whole church gathered to discuss what was most important in the Christian Faith.

All stand, as they are able.

The Nicene Creed

Said by all.

BCP 358

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

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

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

The people's response to God's Word continues with the Prayers of the People. 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. At St. Mark's we use different forms in various seasons and we have different people in the congregation read the prayers aloud.

The Prayers of the People

Bidding Form 3

From *Celebrating Eucharist* by Bosco Peters (www.liturgy.co.nz)

Celebrant We pray for the earth and for all people:

Intercessor O God, the creator and preserver of all, we pray for all people and especially those in any kind of need through famine, war, or natural disaster. Make your ways known upon earth, O God, your saving power among all peoples. Help us to lighten their burden and to seek justice and peace for all. God of love

People Grant our prayer.

Intercessor We pray for the Church throughout the world: Guide and govern us by your Holy Spirit, that all who call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in holiness of life. Strengthen Steven, our bishop, and all your church in the service of Christ that we may be witnesses to your compassion. God of love

People Grant our prayer.

- Intercessor** We pray for ourselves and our ministries: Give grace to us, our families and friends, and to all our neighbors; that we may serve Christ in one another, and love as he loves us. God of love
- People** **Grant our prayer.**
- Intercessor** We pray for those who are suffering: Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bless those who care for them. We remember those who have died in Christ, grant us with them a share in your eternal kingdom. God of love
- People** **Grant our prayer.**
- Celebrant** Rejoicing in the fellowship of St. Mark and of all your saints, we commend ourselves and all people to your unfailing love. Accept these prayers we pray in the name of our Savior Jesus Christ. **Amen.**

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. The absolution is a declaration of our forgiveness, and it is performed only by a priest or bishop.

Confession of Sin

BCP 351

Celebrant Let us confess our sins against God and our neighbor.

Silence may be kept.

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.**

Celebrant 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.**

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. If one knows of an unreconciled relationship one has with another worshiper, it would not be inappropriate to go to that person and briefly share apologies and forgiveness at this time.

The Peace

BCP 360

Celebrant The peace of the Lord be always with you.

People **And also with you.**

The people and ministers greet one another with a sign of God's peace and then are seated.

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 St. Mark's we share them after the Peace. An Offertory Sentence at the end of announcements begins the Liturgy of the Holy Eucharist.

Welcome | Announcements | Ministry Minute

Daniel O'Hear

THE LITURGY OF THE EUCHARIST

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. Bread 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 chosen to enhance our worship and highlight themes of the day and season.

Offertory Anthem

And I Saw Another Angel

C. V. Stanford

And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels; saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our god in their foreheads. And lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, before the Lamb, clothed with white robes, and palms were in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. Amen. Blessing and glory, and wisdom, and thanksgiving, and honor and power, and might be unto our God forever and ever. Amen.

All stand, as they are able.

Hymn at the Presentation

Guide my feet, Lord

WLP 819

1. Guide my feet Lord, while I run this race.
 2. Hold my hand Lord, while I run this race.
 3. Stand by me Lord, while I run this race.

Guide my feet Lord, while I run this race.
 Hold my hand Lord, while I run this race.
 Stand by me Lord, while I run this race.

Guide my feet Lord, while I run this race, 'cause I
 Hold my hand Lord, while I run this race. 'cause I
 Stand by me Lord, while I run this race. 'cause I

don't want to run this race in vain.
 don't want to run this race in vain.
 don't want to run this race in vain.

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 first part is like an introduction, and begins with a dialogue, called by its original Latin name, *Sursum Corda*, which means simply “lift up your hearts.” There are various occasions for celebrating the Eucharist. It may be for a baptism, a wedding, or a funeral. It may be a special season of the year, like the present season after Pentecost, or we may want to remember God’s saints. The Proper Preface is the portion of the prayer in which we name the occasion and thank God for it. After the Preface, we join in with the heavenly host’s song, the *Sanctus*, which is Latin for “holy.”

The Great Thanksgiving

Eucharistic Prayer 1 EOW 57

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 our thanks and praise.**

Celebrant It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus

All sing.

S 125

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

This season we are using a Eucharistic Prayer from Enriching Our Worship in place of the ones from the Book of Common Prayer. Enriching Our Worship is not intended to supplant the Book of Common Prayer, but rather to provide additional resources to assist worshiping communities wishing to expand the language, images and metaphors used in worship. One of the considerations in choosing or developing the texts included in Enriching Our Worship was the prayer experience of women, and the desire to honor that experience while remaining faithful to the constituent elements and norms of liturgical prayer as this Church has received and understood them.

All stand or kneel.

Celebrant Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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 prayerbook 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.

Celebrant On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me." As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

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 baptism, 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.

Celebrant Therefore we proclaim the mystery of faith:
All **Christ has died. Christ is risen. Christ will come again.**

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 anticipation of the consummation of all things in Christ and a doxology. The final Amen, or the Great Amen, is the only one printed entirely in capital letters, signifying a joyous affirmation by the congregation.

Celebrant Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with St. Mark all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. AMEN.

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.

The Lord's Prayer

BCP 364

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

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 anthem sung at the breaking of the bread speak of Christ as the Passover Lamb, sacrificed to take away our sins.

The Breaking of the Bread

S 161

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

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. It is the custom of this Church that all baptized persons who come in faith and penitence are welcome to receive the sacrament of Holy Communion. One need not be a member of the Episcopal Church. Children and adults who do not 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.

A reverent and respectful way to receive Communion is as follows: To receive the Body of Christ, kneel 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 intinction

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 intinction cup and consume it. 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.

All baptized Christians are invited to receive Communion. Please move forward at the direction of the ushers and stand or kneel at the altar rail. If you would like a gluten-free wafers, please alert the priest.

Communion Voluntary

La Tranquilité

G. P. Telemann

Communion Anthem

Carmina Chromatica from Prophetae Sybilarum

Orlando di Lasso

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.

The Postcommunion Prayer

All stand or kneel.

EOW 70

Celebrant Let us pray.

People Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

Sending Forth of the Eucharistic Visitors

Deacon In the name of God and of this congregation, I send you forth bearing these gifts of consecrated bread and wine, that those to whom you go may share with us in the Communion of Christ's body and blood.

People May you carry the prayers of all of us, as you take this Sacrament of Christ's presence.

Blessing

Celebrant The Wisdom of God, the Love of God, and the Grace of God strengthen you to be Christ's hands and heart in this world, in the name of the Holy Trinity. **Amen.**

Hymn at the Closing

Ye watchers and ye holy ones

Lass uns erfreuen H 618

As the celebration ends, we are charged to go forth in the name of Christ. The Eucharist is therefore not an exclusive gathering that separates us from the world but a challenge to reach out beyond our own church to the world around us.

The Dismissal

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

Postlude

Psalm 94, for Trumpet and Organ

Benedetto Marcello

Following the service, all are invited for Coffee Hour and fellowship in the Parish Hall.

ST. MARK'S NEWS AND INFORMATION

For information about upcoming events/activities, please visit our website at www.stmarksMilwaukee.org.

The altar flowers this week are given by Virginia Chappell to the glory to God and in memory of her parents, Amy and Jack, and her sister, Carol Jeanne.

The basis of today's Instructed Eucharist was from St. Peter's Church, Cambridge, Massachusetts, and Grace Church, Colorado Springs, Colorado. Information was also pulled from *Enriching Our Worship*.

Thanks to Matt Ernst, principal trumpet of the Milwaukee Symphony Orchestra, for his contribution of trumpet music on this feast of All Saints. Matt, we are glad you are here. Thanks as well to Elizabeth Smith, for her singing of *The Holy City* and to section leaders, Xai, Elizabeth Smith, Austin Bare, and Sam Muloolly for their offering of the selection from *The Prophecies of Sybil* by Lasso.

Episcopal 101 — Sundays, October 27 and November 3 & 10, at 11 a.m., in the Rector's Office

Why do Episcopalians cross themselves? Are we Catholics or Protestants? Why do we have funny words for everything? You are warmly invited to learn more about the Episcopal faith in a three-part conversation with the rector and each other. Please RSVP to ian@stmarksMilwaukee.org. As much as possible, we would like participants to commit to being at all three sessions.

RESPOND Youth Group — Sunday, November 3, at 11 a.m.

All youth in grades 7 through 12 are invited to join St. Mark's youth group, RESPOND, twice each month on 1st and 3rd Sundays in the Gathering Room (2nd Floor) from 11 a.m. to 12:30 p.m. For any questions, email Matt Phillips (matt@stmarksMilwaukee.org).

Adult Education for November: Let Justice Roll Down Like Waters

This line from the Prophet Amos formed the cornerstone of Martin Luther King's call for civil rights. But where King's use of "Justice" was crystal clear, the actual applications of abstract notions of justice are notoriously slippery, even in Scripture. Each Sunday in November, we will hear different perspectives to discover the hard truths of trying to do justice in a fallen world. Classes will be held at 11 a.m., in the Library.

- November 3 – "Questions of Crime and Punishment" – Marquette Law School Professor Michael O'Hear will discuss criminal justice reform.
- November 10 – "Why Have Lawsuits Among You At All?" – Eva M. Soeka, Executive Director of the Institute for Conflict Studies at Cardinal Stritch University, will present various alternative dispute resolution methods.
- November 17 – "Theology and Justice" – Carroll University Prof. Sean Larsen will lead an exploration of how the ways we think about God intersects with our understanding of justice.
- November 24 – "Vengeance Is Mine Says The Lord" – Rev. John Hickey will look at how three hard biblical cases make for confusing law.

Campus Ministry Dinner Church — Sunday, November 3, at 5:30 p.m., in the Parish Hall

College students and adults in their 20s and 30s are invited to come to experience a new way to worship with Dinner Church! Join us in the Parish Hall on the first Sunday of each month during the school year as we share dinner, prayers, and discussion together. Setup and conversation begin at 5:30 p.m. with worship and dinner at 6 p.m. For any questions, email Matt Phillips (matt@stmarksMilwaukee.org).

The Choristers Rehearsal, tonight at 6 p.m., in the chancel

Upcoming Committee Meetings and Events

Meetings This Week

Common Ground Core Team – Monday, November 4, at 1 p.m., in the Library
Stewardship Committee – Monday, November 4, at 6:30 p.m., in the Rector's Office
Breakfast Fellowship Group at Café Hollander – Tuesday, November 5, at 8:15 a.m.
Reclaiming Jesus – Tuesday, November 5, at 8 p.m., at Von Trier, 2235 N. Farwell Ave.
Bible Study – Wednesday, November 6, at 4 p.m., in the Library
Midweek Eucharist – Wednesday, November 6, at 6 p.m., in the Chapel
Choir – Wednesday, November 6, at 7 p.m., in the Choir Room
Campus Ministry Café – Friday, November 8, from 12 to 2 p.m., in the Parish Hall
Pillowcase Making – Saturday, November 9, from 9 to 11:30 a.m., in the Parish Hall

Daily Evening Prayer | Joan of Arc Chapel, Marquette University

All college students and faculty are invited to attend daily Evening Prayer at Marquette University's Joan of Arc Chapel. Join us every weekday evening during the school year from 4:30-5 p.m. for Evening Prayer with music. Stick around after prayer every Thursday as Marquette's Canterbury Fellowship will have a free dinner together locally. For any questions, email Matt Phillips (matt@stmarksMilwaukee.org).

Campus Ministry Café | Fridays

Each Friday during the school year, St. Mark's offers Cafe hours from 12 to 2 p.m. Enjoy a quiet space to work and study, or visit with friends, all while enjoying free baked snacks and coffee/tea in our Parish Hall.

Pillowcase Making – Saturday, November 9, from 9 to 11:30 a.m., in the Parish Hall

Do you have a sewing machine? Can you sew a straight line? Do you have half an hour to make a gift for the Milwaukee Women's Center (MWC)? If so, come to our pillowcase sewing day on Saturday, November 9. Judith Miller will have her sewing machine there, but please bring your own sewing machine and one yard of quilting cotton fabric. Please contact Judith at either jdhmlrrmad@yahoo.com or 608-274-9288 with any questions and to let her know if you'll be coming.

Turkey Chefs Needed!

The Gathering Meal Program's Thanksgiving Dinners will be held at four Milwaukee locations on Saturday, November 23. The Gathering anticipates serving 600-700 guests. Our church has committed to cooking 12 of the 90 turkeys needed. If you would like to participate, the turkeys will be available for pick up after church on Sunday, November 10. Disposable pans, cooking instructions and zip lock freezer bags will come with each turkey. We ask that you bring them back to the church – cooked, deboned and frozen – on Sunday, November 17. The Gathering also needs pies for the event. If you would like to bake a pie, please bring it back to church on November 17 as well. Thank you for making another person's Thanksgiving brighter. For further information contact Harry Moseley at 414-333-9682 or hmosley39@gmail.com.

Being Here in Gratitude

As of Wednesday, October 30, the 2020 Annual Stewardship Campaign is at 74% of our goal of \$270,000. We have \$200,364 in pledges received, with 53 families pledging. If you did not receive a pledge packet yet, please contact Sara in the office, sara@stmarksMilwaukee.org. Pledges may be mailed to the office, placed in the box in the Parish Hall, or submitted electronically by filling out an online form (<https://forms.gle/yLoJEZE6taNCH9cX7>).



SAINT MARK'S EPISCOPAL CHURCH

2618 N. Hackett Ave.
Milwaukee, WI 53211
414-962-0500
stmarksmilwaukee.org

The Rt. Rev. Steven A. Miller, Bishop of Milwaukee

The Rev. Ian C. Burch, Rector

ian@stmarksmilwaukee.org

The Rev. John Hickey, Priest Associate

The Rev. Michelle P. Mooney, Deacon

Stephen Wolff, Director of Music

steve@stmarksmilwaukee.org

Matt Phillips, Director of Campus and Youth Ministries

matt@stmarksmilwaukee.org

Daniel Koplitz, Children's Choirmaster

daniel@stmarksmilwaukee.org

Kathy Katter, Senior Warden

Bill Hunt, Junior Warden

Sara Bitner, Parish Administrator

sara@stmarksmilwaukee.org

Serving Today

Presiding: The Rev. Ian Burch

Preaching: The Rev. Martha Berger

Chalice Bearer: John Cain

Thurifer: Matt Phillips

Crucifer: Kyle Potter

Altar Guild: Meg Edwards, Marian Byers

Flower Guild: Helen Chou

Readers: Kathryn Mlsna, Travis Trott

Eucharistic Visitor: Stephanie Dudek

Ushers: Ron Zingler, Jamie Zingler, Marilyn McKnight, Krysta Benson

Tellers: Dan Buckler, Brooke Frizzell

Coffee Hour: Marilyn McKnight, Barbara Costanzo

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Sunday Eucharist 9:30 a.m.

Childcare is provided from 9:15-11 a.m.

Wednesday Eucharist 6 p.m.

Office Hours

Tuesday and Wednesday 9 a.m.-5 p.m.

Friday 9 a.m.-1 p.m.

Prayer List

Birthdays this week: Michael O'Hear

Those in need: Patty, Jack, Marie, Harry, Mark, Eleanor, Larry, Barb, Sue, John, Bob

Hunger in Milwaukee—Each Sunday St. Mark's collects non-perishable food items for the Riverwest Food Pantry. Please bring nutritional items of food and deposit them in a basket at the rear of the church. This month the pantry is hoping to stock their shelves with **toilet paper, low sodium hearty soups and stews, toothpaste and mouthwash, dried fruit (with no added sugar) or canned fruit packed in its own juice or water**. Thanks to all of you who have made contributions.