



Worship in Spirit & in Truth via Liturgy (Part 1)

Published September 24, 2020 by Reverend Matthew Mahan



Most of you know that I was not raised within the Anglican church, or any tradition that used formal liturgy in worship. I was raised in broadly evangelical churches, where any prayers came straight from the pastor’s heart to his lips, just as God intended (I speak as those within such traditions)! I had the firm conviction from attending a few Roman Catholic services with friends that such cookie-cutter worship resulted in deadly ritualism and idolatry. I would have laughed at you fifteen years ago if you told me that not only would I join a liturgical tradition, but would be a pastor in one. Yet here I am, and my views on the use of liturgy in worship have undergone a seismic shift due to an extensive exposure to liturgy and a helpful education on benefits.

Regarding worship through liturgy, let me begin with a positive: the best liturgical traditions bring prayers into the life of the church which are immersed in the words of Scripture. In my experience, this is part of what people within these traditions refer to as the beauty of the liturgy, since at some level they recognize that the words are ones which have been given to the church by the Spirit through the Bible. This featuring of biblical language can be seen by looking through the prayer books in the Anglican tradition.

From the beginnings of the Protestant Church of England in the mid-1500s until the present day, Books of Common Prayer have been ever-present in the life of Anglican worship. Most prayers and elements of the liturgy are either pulled directly from Scripture (and some that are not are so steeped in biblical language that they sound as though they were!) or from the prayers of early Christian worshipping communities. The beauty in the liturgy, at its best, is that it places the words of the Bible onto the lips of believers both gathered and scattered, over time imprinting them upon their hearts and minds. Just consider the following suffrage (a series of intercessory prayers or petitions), taken from the Evening Prayer service of the 2019 ACNA Book of Common Prayer:

<i>Officiant</i>	O Lord, show your mercy upon us;
<i>People</i>	And grant us your salvation.
<i>Officiant</i>	O Lord, guide those who govern us;
<i>People</i>	And lead us in the way of justice and truth.
<i>Officiant</i>	Clothe your ministers with righteousness;
<i>People</i>	And let your people sing with joy.
<i>Officiant</i>	O Lord, save your people;
<i>People</i>	And bless your inheritance.
<i>Officiant</i>	Give peace in our time, O Lord;
<i>People</i>	And defend us by your mighty power.
<i>Officiant</i>	Let not the needy, O Lord, be forgotten;
<i>People</i>	Nor the hope of the poor be taken away.
<i>Officiant</i>	Create in us clean hearts, O God;
<i>People</i>	And take not your Holy Spirit from us.

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ALL SAINTS ACORN

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OCTOBER—NOVEMBER

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*All Saints Church
901-A New Warrington Road
P.O. Box 4538 Pensacola, Florida 32507
Church (850) 453-1422*

Clergy

The Reverend Matthew J. Mahan, Rector

Vestry

<i>Wayne Maddox</i>	<i>Senior Warden</i>
<i>Alexander Ihnyckyj</i>	<i>Junior Warden</i>
<i>Jean Curtis</i>	<i>Secretary</i>
<i>Anita Boseman</i>	<i>Treasurer—non voting</i>
<i>Robert Wineberenner</i>	<i>Tom Sutterfield</i>
<i>Jim Lewis</i>	<i>Mary Lane</i>
<i>Jay Fitch</i>	

<i>Lay Readers:</i>	<i>Jay Fitch, Daniel Maddox</i>
<i>Organist:</i>	<i>Pat Senkow</i>
<i>Church Secretary / Treasurer:</i>	<i>Anita Boseman</i>
<i>Web Site:</i>	<i>Vincent Way</i>

<i>Altar Guild:</i>	<i>Jean Jongewaard</i>
<i>St. Margaret's Auxiliary:</i>	<i>Jean Curtis</i>
<i>Rutabagas:</i>	<i>Wayne Maddox</i>
<i>Needle Arts Ministry:</i>	<i>Denise Sutterfield</i>
<i>Prayer Warriors:</i>	<i>Sherry Webber</i>
<i>Youth / Children's Program:</i>	<i>Sherry Webber, Liz Mahan, Nancy Moore, Nancy White Courtney Walker</i>



Schedule of Services

SUNDAY SERVICES

10:00 A.M.

Holy Communion
(Here/Zoom 742106850)
No Children and Nursery Time Provided

WEEKDAY SERVICES

Tuesdays 9:00 A.M.

Morning Prayer (Zoom)
742106850

Wednesdays 9:00 A.M.

Morning Prayer (Zoom)
742106850

Thursdays 10:00 A.M.

Service (Here/Zoom 742106850)
Bible Study (Here/Zoom)

Contact Information

Rev. Mahan revmahan@allsaintsfl.net

**DEFY THE
DEVIL**



**BRING A
FRIEND
TO
CHURCH**

**If you would like to
be on the
Vestry,
contact
Wayne Maddox
Or
Rev. Mahan by 11/1.**

**Saturday
December 5**

**All Saints Retreat
10:00 am – 1:00 pm**



Worship in Spirit & in Truth via Liturgy (Part 1 cont.)



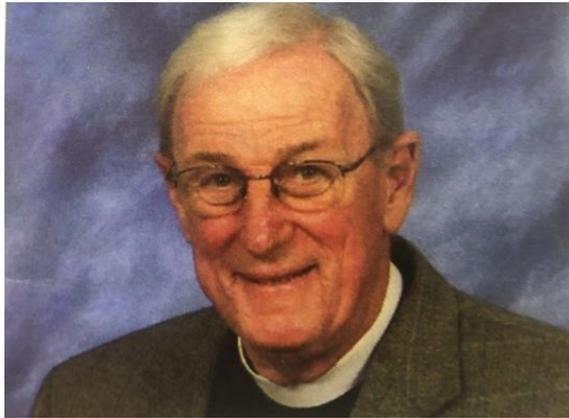
For those who regularly read the Psalms, these intercessions should sound quite familiar. Many are direct quotes from Israel's songbook, and all are sourced from ideas found therein. For comparison, read through the Psalms below (all taken from the ESV). Then read the suffrage on page one again. It is undeniable how the Word of God flows through the worship liturgies when viewing examples like these:

Show us your steadfast love, O Lord, and grant us your salvation. (Psalm 85:7)
Let the nations be glad and sing for joy, for you judge the peoples with equity
and guide the nations upon earth. (Psalm 67:4)
Teach me your way, O Lord, that I may walk in your truth;
unite my heart to fear your name. (Psalm 86:11)
Let your priests be clothed with righteousness, and let your saints shout for joy. (Psalm 132:9)
Oh, save your people and bless your heritage!
Be their shepherd and carry them forever. (Psalm 28:9)
May the Lord give strength to his people!
May the Lord bless his people with peace! (Psalm 29:11)
Yet he saved them for his name's sake,
that he might make known his mighty power. (Psalm 106:8)
For the needy shall not always be forgotten,
and the hope of the poor shall not perish forever. (Psalm 9:18)
Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from
your presence, and take not your Holy Spirit from me. (Psalm 51:10-11)

Such liturgical prayers, based in the Scriptures, facilitate corporate prayer in the church at least as well as any extemporaneous prayer from the heart of the pastor. One is (hopefully) guided by the Holy Spirit in the moment, the other sourced by the Spirit ages ago. Both are capable of leading God's people in prayer.

While it is easy to see how the liturgy is grounded in Scripture, and thus in the truth of God's Word, this is not the only biblical requirement of worship. When Jesus was discussing with the woman at the well the proper location for God's people to gather in worship, He brought forth a dual-requirement for worship. In John 4:23-24, He declared that "the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth." Jesus taught that the worship of God, empowered by the Spirit of God, is characterized by both truth and spirit. The engagement of the heart in worship is one of the necessary cautions for those within liturgical traditions.

See part two for how we can worship God through liturgy "in spirit."



HUGH BARNETT HALL, JR.

PENSACOLA, FLORIDA

DEC 10, 1928 – APR 23, 2020 (AGE 91)

Hugh Barnett Hall, Jr., age 91, died at The Beacon in Gulf Breeze, Florida, on April 23, 2020. He was the son of Hugh Barnett and Sarah Hall and was born in Opelika, Alabama, on December 10, 1928.

After graduation from Clift High School, where he played on the football team, he graduated from Northwestern University in Evanston, Illinois. He continued his education at Union Theological Seminary in New York City, where he later served as an instructor on the faculty. He was ordained as a Methodist minister and served a parish in Cannondale, CT, and in 1960 was ordained as an Episcopal minister in the Diocese of Washington, D.C. He served at All Saints, Oakley, Maryland, and was rector of Christ Church, Chaptico, Maryland, for fourteen years.

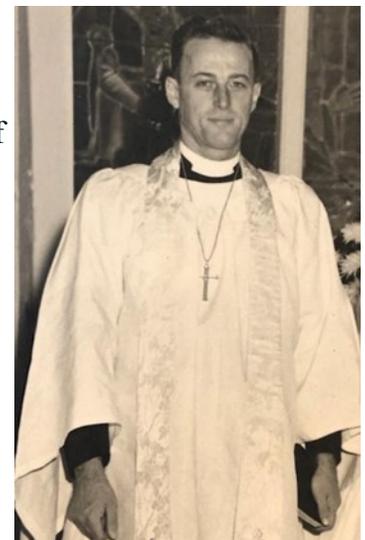
In 1989 he left the Episcopal Church USA to establish St. John's, a traditional Episcopal parish in Mechanicsville, Maryland, before coming to All Saints Anglican Episcopal Church in Pensacola, Florida, in 1992. He retired from All Saints in January of 2010 but continued as Rector Emeritus until his death.

Reverend Hall was preceded in death by his parents and brother Harry Hall. He is survived by his wife of 45 years, Suzanne Henderson Hall, and his children Hugh III (Sheryl), Elizabeth (Sam) Graves, Sally (Frank) Halstead, and Jennifer (Bryan) Turney. He is also survived by a sister, Sarah Scheufler; a brother, Roy (Annette), nine grandchildren (Sarah (James) Smith, Amy Arnold, Casey Vandor, Chloe Hall, Hugh IV, Hannah Hall, Amelia Grace Turney, Emmeline Turney, and Andrew Turney), and three great-grandchildren (Trey and Makayla Smith, and Autumn Arnold). A marriage to Elizabeth Moore in 1950 ended in divorce in 1973.

Funeral services were conducted for family and friends via Zoom on Thursday, April 30 at 10:00 am (Central). Interment was in the Glendale Memorial Nature Preserve in DeFuniak Springs, Florida.

If you have ever attended a funeral conducted by Reverend Hall, you know that to him the time after the funeral service for family and friends to share stories of their loved one was almost as important as the funeral service itself. Because the family was not to speak to friends and family at the funeral, we missed the comfort of hearing all of the ways Reverend Hall impacted those in his life.

We are asking everyone to please share your favorite memories and stories of Reverend Hall by giving them to Anita Boseman to compile first or emailing Jennifer Turney (jennturney@hotmail.com). Jennifer will compile all of the your memories and stories in a book for the family to have and cherish for years to come.





ELLEN "KAY" FOSTER ADDISON AUG 22, 1934- AUGUST 1, 2020



A memorial service was held on August 22, 2020, 2:00 pm, at All Saints Church, Pensacola FL. Due to current restrictions for safety, there was limited seating inside the church, so the church provided live-streaming for the service for all to share from their home or from inside the church fellowship hall. Immediately following the service, a celebration of life was held in the church fellowship hall.

Kay was a multi-faceted and talented woman. She was quick minded, articulate, organized and deeply passionate about the things she loved. Kay was beloved mother, wife, sister, friend, and mentor- she touched the lives of many. Her children adored her and are grateful for the lessons she imparted. Her husband, Jack Saye Addison, was the perfect partner as they shared a deep and abiding love for one another.

No job was too big or unimportant to Kay, and every job was to be done well, "White Glove" well! Her very dear friends of the "Mean Girls Club" were the lights of her life until her last days. Kay was very active in local, State, and Federal politics. A dedicated Republican, she worked for the betterment of local, state, and federal policies. She served as President of Escambia Federated Republican Women's Club, (and the club received a 5-star rating from the Florida State Republican Women, and was awarded the Outstanding Leadership Award), founded the Santa Rosa Federated Republican Women's Club and was also President, President of Santa Rosa Republican Executive Committee and served in many capacities for the Republican HQ. She started the Strawberry Fest, which is an annual lunchtime treat in downtown Pensacola, as well as served tirelessly at festivals and fairs to help garner Republican party understanding and support.

Kay also earned the respect of those "across the aisle" for her fair-minded and broad policy beliefs. She set the standard for those who would follow her, and with her dear friend, Dana Fulford, served as mentors to many of these young women. She generated interest and growth in these clubs by providing on-point guest speakers, and always keeping Republican goals and principles at the forefront, and of course, she kept speakers on task.

She was a tireless and respected volunteer, and she spent hours working for the Florida Governor and Attorney General state races. She helped her candidates – which she considered her friends- to win. As co-campaign manager for Escambia County Sheriff Morgan, another successful win, she successfully reached many, without the use of a computer or social media! With her vast array of contacts, keen understanding of issues and policies, she offered support to those seeking office, and guided many in this knowledge.

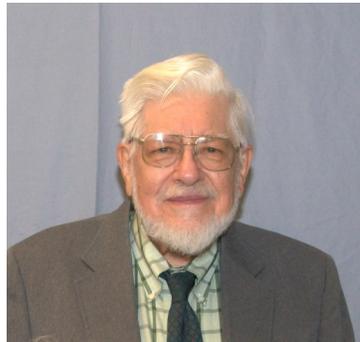
Kay was predeceased by her beloved Jack Saye Addison, and her daughter Karen Anaston Jones, and is survived by her sister Anne Foster Garner, son Kevin Anaston, his wife Joy, daughters Kim and Krystal Anaston, and granddaughters Emily Rae Jones and Savannah Anaston, and nephews Gene and Randy Garner.

Kay served on the Vestry of All Saints Church.



John Llewellyn Medbery

September 24 1922 - December 23 2019



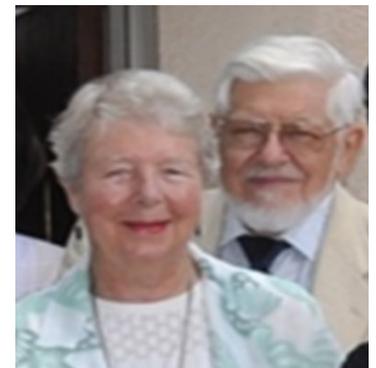
Funeral Services for John Llewellyn Medbery of Foley, Alabama were held on Saturday, January 18, 2020, at All Saints Anglican Church, 901 A. North New Warrington Road at Martha Avenue, P.O. Box 4538, Pensacola, FL 32507 at 11:00 am. Reverend Matthew Mahan officiated. Internment site service will be held in Browns Valley, MN at a later date.

Surviving John Medbery are the following family members: Anne B. Medbery, wife, Foley, Alabama; Linda A. Johnson, daughter, Cedar Park, Texas; Barbara E. Bendele, daughter, Loveland, Colorado and Mary J. Medbery, daughter, Foley, Alabama.

John had six grandchildren: Sharon Johnson, Jessica Taylor, Mark Johnson, Christopher Bendele, Adam Bendele and Matthew Bret Schneider. He had four great grandchildren.

John was a member of All Saints Church for over 20 years. John and Anne hosted many musical events at All Saints Church and at their home in Foley Alabama during that time.

John shared his love of history with the members of All Saints Church. When he started on a historical event, everyone would stop and listen. John was a wonderful teacher to the members of All Saints Church.





Worship in Spirit & in Truth via Liturgy (Part 2)



Published October 8, 2020 by Reverend Matthew Mahan

Jesus declared in John 4:23-24 that “the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.” Much debate has occurred over what exactly Jesus meant by “in spirit and truth.” At a bare minimum, his charge implies that worship cannot simply be mental assent to things which are true, with no involvement of the heart. This type of heartless religious observance often characterized Israel’s worship of God; He had instructed them at Sinai as to the ins and outs of the sacrificial system, while calling them to love Him with their whole hearts. As time progressed, the sacrifices kept being offered physically, even long after the hearts of the Israelites had strayed to other gods. This empty worship earned them the rebuke of the prophets. Isaiah, for instance, critiqued the Israelites as a people who honored God with their lips, but their hearts were far from Him (Isaiah 29:13).

The contention that liturgical worship leads to **the** same place as Israelite worship is where many opponents of liturgical worship take their stand, as I myself once did. Such worship, they contend, results in a dead faith. It is not without reason that the nickname “the frozen chosen” has been put upon those within the Episcopal tradition! Reliance upon written prayers and pre-formed service orders can result in the mindless reading of prayers and creeds. This can be as true for the clergy as for the people, with nary a heart engaged in the proceedings. While this critique can be valid, it need not be so. To see a prescription for this malady, let us look at one point of revival in Israel’s history, found during the ministry of Ezra.

In Nehemiah 8, the people of God had returned to the land after being in exile, and were gathered together in Jerusalem. There Ezra read to them from the Torah. Nehemiah 8:8-9 recounts that after the reading, the Levites “helped the people to understand the Law, while the people remained in their places. They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading.” This text is often used as a reference to the role and importance of preaching, and rightly so! But consider also that a portion of the Law, Genesis-Deuteronomy, contains the liturgies for Israel’s worship of God. They heard the stories of Creation and Fall, God’s preserving Noah through the Flood, His choosing of Abraham, Isaac, and Jacob, His mighty deliverance of Israel from slavery in Egypt, and His preservation of His people through the wilderness. They heard also of all the moral laws given with the covenant at Sinai. And they heard about all of the different sacrifices and rituals they were commanded to offer up and partake in for their right worship of God. The explanation of the Levites would have needed to cover all these things. So, it was not just the explanation of doctrines and recounting of narrative, but a meaningful explanation of worship practices and liturgies as well.

Personally, I have found such explanations to be vital for worshipping God in a liturgical setting. As I have better understood the flow of the liturgy, the underlying purpose of each prayer and how each part flows together into the whole, it has greatly strengthened my heart’s personal engagement with liturgical worship. Understanding how the opening prayers and responses of a Holy Communion service, for example, repeatedly emphasize the need for the human heart to be shaped to desire God, His Word, and His ways, has helped me to pray with a heart that is engaged. The more I have learned the origins and purpose of each part of the liturgy, the more I am able to be engaged in worship in both spirit and in truth.



Worship in Spirit & in Truth via Liturgy

(Part 2 cont.)

For the final, and more important corrective to dead ritual, let us return to John 4. Jesus' words do not merely speak of engaging our hearts and minds in worship, but that above all our worship must be empowered by God's Spirit.

In regards to this text, Craig Keener notes that "only religion born from the Spirit, utterly dependent on God's empowerment, can please God." Our hearts can only engage in true worship when they are enlivened by the Holy Spirit.

After all, in John 15:5 Jesus said that apart from Him we can do nothing, which must include offering pleasing worship to God! Without the Spirit's Indwelling our prayers and praises, they are empty, regardless of their beauty and source. Education on the purposes, meaning, and flow of the liturgy is important, but it is useless without a lively faith and the Spirit's movement.

I have begun the process of putting together an interactive liturgy section on the All Saints website. It can be found by going to <https://www.allsaintsfl.net/interactive-liturgy-hc-word>.

The intention of this project is to help each person who gathers at our church to worship God to have a resource to understand why we pray what we pray or why I say what I do throughout our corporate worship. I plan to add to this week by week until the full Holy Communion Service is available and will follow up with Morning Prayer in the same manner. My prayer is that this will be a valuable resource to you, as thinking through these things has been so for me.

Help us, O Lord, to worship the Father in spirit and in truth.

The Conversion of St. Paul

By John Betjeman

What is conversion? Not at all
For me the experience of St Paul,
No blinding light, a fitful glow
Is all the light of faith I know
Which sometimes goes completely out
And leaves me plunging into doubt
Until I will myself to go
And worship in God's house below -
My parish church -and even there
I find distractions everywhere.

What is Conversion? Turning round
To gaze upon a love profound.

For some of us see Jesus plain
And never once look back again,
And some of us have seen and known
And turned and gone away alone,
But most of us turn slow to see
The figure hanging on a tree
And stumble on and blindly grope
Upheld by intermittent hope.

God grant before we die we all
May see the light as did St Paul.



Hymn Story

All People That on Earth Do Dwell

In the Reformation, there was a difference of opinion between Luther and Calvin concerning music for congregational singing. Luther advocated the use of hymns and carols, and even wrote a number of those. Calvin was concerned that hymns not clearly based on scripture might introduce false doctrine into the church, and so he advocated the singing of Psalms. He said that there were "no better songs nor more appropriate to the purpose (of congregational singing) than the Psalms of David which the Holy Spirit made and spoke through him." Calvin, of course, was based in Geneva, Switzerland.

In 1551, a Psalter was published in Geneva that included a song based on Psalm 134 and set to a tune by Louis Bourgeois. In 1561, the Anglo-Genevan Psalter (an English-language Psalter) was published in Geneva that included "All People That on Earth Do Dwell" set to that earlier tune by Bourgeois. The words to "All People That on Earth Do Dwell" were written by William Kethe, a Scottish clergyman who had fled the persecutions of Queen Mary. His exile took him first to Frankfurt, Germany and thence to Geneva. Kethe helped with the translation of the Geneva Bible in 1560 and contributed 25 psalms to the Anglo-Genevan Psalter. Kethe left Geneva for England in 1561, and took a copy of the Anglo-Genevan Psalter with him — thereby introducing this music to the English. A number of his psalms found their way into the English Psalter of 1562, which was published by Thomas Sternhold and John Hopkins. All of his psalms were included in the Scottish Psalter two years later.

"All People That on Earth Do Dwell" is based on Psalm 100. That Psalm is five verses in length, and the song is four verses. The first verse of the song is based on verses 1 and 2 of the psalm, and each of the subsequent verses of the song is based on one verse of the psalm. It is probably the oldest hymn in common use today.

The tune by Bourgeois is known today as "Old Hundredth," and is one of the best-known tunes in modern hymnals — in large measure because it is also sung to the Doxology, "Praise God from Whom All Blessings Flow."

Compiled by Jean Curtis



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ALTAR GUILD

Altar Guilds are often referred to as the “Silent” Ministry as their ministrations are completed behind the scenes. You won’t observe them taking any part in the services, but their “work” is on display.

The present All Saints Altar Guild consists of six dedicated ladies, who are responsible for preparing the Altar for each service. Upon entering the church prior to preparation, a short prayer is said:

Almighty God, grant we beseech thee, that we may handle holy things with reverence and perform our work with such faithfulness and devotion that it may rise with acceptance before thee and obtain thy blessing through Christ our Lord. Amen

The Guild reverently set about their duties. They generally try to work in “pairs” when setting up the altar. Some mid-week services only require one person. After each service the vessels are washed and put away in the Sacristy unless there is a second Communion service following in which case the Altar is reset with clean vessels and linens.

The Altar Guild member goes through extensive “on the job training” to make sure she is comfortable with her “duties.” Some of the things she is required to know: what colors to use on the Altar, Pulpit and Epistle Stand (seasonal as well as special services); what candles will be lit and the placement of items on the Credence table (serving table next to the Altar) as well as the Communion set-up placed on the Altar. Since we also care for the linens, we are required to know how they are to be folded after washing and ironing. One of our members also makes some of our smaller linens such as purificators and Baptismal towels. During special seasons (such as Christmas and Easter) there are additional duties required of the Altar Guild along with extra service preparations.

The Altar Guild would like to consist of ten dedicated members including a young high school girl on their team.

If you are interested in joining the ALTAR GUILD, contact Jean Jongewaard.

ST. MARGARET’S AUXILIARY

St. Margaret’s auxiliary was organized February 20, 1980. From the beginning, St. Margaret’s has been an integral part of All Saints Parish, helping when help is needed.



The monthly St. Margaret’s meeting is held on the third Tuesday of each month at 10:00 am in the Parish Hall apart from June, July and August, the summer break. Activities are still planned, i.e., afternoon tea, games, field trips, luncheons, sales, etc.

St. Margaret’s is a busy group throughout the year. The Auxiliary manages different church concerns: food baskets for those in need, the Food Box in the church, the Fifth Sunday Brunch set-up, helping with the Sunday fellowship, events and activities throughout the year.

The beautiful shawls and lap blankets in the pews made by the loving hands of the Needlework Arts ladies. They have brought much comfort when it gets a little chilly during the service.

It’s always sad when we have to say goodbye to one of our parishioners. The ladies of St. Margaret’s like to give comfort to the bereaved when possible by catering a buffet after the service or take food to their home. We have a Compassion Committee who plans for those occasions.

The Auxiliary helps with the church’s landscaping. The plants along the parish hall wall have bloomed and bloomed.

Membership is open to all the ladies
of the congregation.
Please join us.



NEEDLEWORK ARTS MINISTRY

The Needlework Arts Ministry is a group of ladies organized under the umbrella of St. Margaret's Auxiliary, who combine the love of Needlework and Caring for Others into a Prayerful Ministry that reaches out to those in need of love, comfort, hope, joy and peace.

The ministry changed its name from the Prayer Shawl Ministry to the Needlework Arts Ministry to cover all kinds of needlework and not just knitting and crocheting shawls. We have now included machine-sewn hats, bibs, scarves, blankets, neck pillows, etc. Some ladies have hand-stitched items with cross-stitch and Bargello, which is a needlepoint embroidery. The articles are blessed when finished.

We work on our own and gather the second Monday in the Parish Hall at 10:00 a.m. Our gatherings are a time to pray together and share – share our work in progress – share our stories of God's blessings received by the workers and recipients through the shawls and items. Our time together is filled with a peace and joy.

At present, the distribution of finished projects is divided amongst McDonald's House, the Veterans Administration, and, of course, our own parishioners.

The needle arts ladies delivered Christmas offerings to the Veterans at Biloxi VA and those in the hospital to include knitted items, crochet items, needle-point items and small pillows

Over 80 veterans were visited in their rooms. Each veteran was welcomed and engaged in discussion.

Recently, the ladies of the Needle Arts Ministry delivered their handmade gifts to the families staying at the Ronald McDonald House in Pensacola. The staff and house guests were most appreciative of the Needle Arts Ministry and of All Saints. **COME AND JOIN US....**



RUTABAGA MEN'S GROUP

An old picture but a good picture

The Rutabaga's men's club is dedicated to the Glory of God through service to All Saints parish and parishioners and by studying the Holy Scripture and teachings of the church.

We meet in our parish hall on the fourth Tuesday each month from 6:00 to 7:30 pm for prayer, a devotional, project planning and evaluation, discussion of world events as Related to Christianity, dinner and fellowship.

We invite every man from our parish to join us and become a part of our brotherhood.





PRAYER WARRIORS

2020

Prayer Warriors saw a lot of changes last year and this year. The steadfastness of the Lord stayed the same. He is faithful and true, always loving, gracious beyond measure, and hears the prayers of all His children. We have found that He will answer with either yes, no, or wait ... whether it's in a group, in church, or individually. Isn't it wonderful we can go to the God who created the universe and chat with Him like we do with each other? Think about that the next time you say your prayers,

Jesus made the way so we can have a personal relationship with our Heavenly Father. That is just some of the things we discuss at our meetings and online together. We love sharing testimonies of God's work in our daily lives. Prayers DO get answered.

Four women started Prayer Warriors around Betty Jo Savelle's kitchen table a number of years ago and we met there once a month until the end of 2018, when we moved into the Parish Hall. We are meeting through Group Messaging at the present time because of Covid.

Ellie Roberts, our faithful leader and guide, for so many years, turned over the leadership post to Sherry Webber due to personal health reasons. Thank you, Ellie, for your wonderful leadership. A very special cook, Barbara Rorrer, in our group always makes a chocolate cake with chocolate icing and has been dubbed "The Prayer Warrior's Cake"!! Can not wait to have a small taste.

Hopefully we will start meeting the first Tuesday of each month in the Parish Hall soon. We will keep you informed. I encourage you to come, join us and pray with us on line. Contact Sherry Webber or Reverend Matthew Mahan for more information.

ALL SAINTS YOUTH

FOR PRESCHOOL TO GRADE 3

CONTINUING THURSDAY, OCTOBER 22, at 4:15 pm, ALLSAINTS CHURCH will offer the children a chance to share information and talk with each other. Bible stories, games, songs will be a part of the presentation.

Parents and Older siblings may be needed to sign the young ones online to ZOOM.

To join via video (on computer or a smartphone)

1. Go to YOUR ZOOM APP. The Meeting ID is **693085308**. Your line will be muted when you first join, so that there will be no background noise.

To join via telephone only

1. Call 301-715-8592
2. Enter the Meeting ID when prompted. Be sure to press # at the end of the ID. The Meeting ID is **693085308.#**.

FOR THE OLDER YOUTH

We met in person for our lessons Sunday, October 18, 2020 in the Parish Hall. The meeting was a trial run. We had 13 youth and 5 adults join us. Everyone wanted to meet the next Sunday, October 25. The Meeting will start at 4:00 pm and end by 6:00 pm.

We will continue to have a temperature check, wear mask (provided) and sit at individual tables. Social distancing will be exercised. Zoom will also be provided. Parents are invited to attend.

Verses to review for the next meeting: Matthew 22:37-39 (ESV) And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And the second is like it: You shall love your neighbor as yourself.

John 14:6 (ESV) Jesus said to him, "I am the way, and the truth, and the life No one comes to the Father except through me.



VESTRY

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength God supplies, so that God may be glorified in all things through Jesus Christ. To Him belongs the glory and the power forever and ever.” (1 Peter 4:10-11)

BOARD OF DIRECTORS AND VESTRY

The Board of Directors of the Corporation shall be the Vestry of All Saints Church Parish, Inc. The Vestry shall consist of a minimum of 6 members (preferred number over the years has been 9). Members of the vestry are representatives of the congregation and the legal agents for the congregation. The work of the vestry has two faces: leadership and management. As a vestry member, you will be expected to manage and lead. Management includes such tasks as: budgeting, establishing and enforcing policies and procedures, establishing action plans, maintaining property.

Leadership includes such tasks as: articulating and communicating the vision for the future of the parish, generating enthusiasm and “buy-in” from the congregation, setting the tone for leadership by acting responsibly for the good of the congregation so that other leaders in the congregation are encouraged to grow and flourish. The Vestry shall meet monthly at a time and place convenient to its members. Whenever possible the following order of business will normally be observed during the Vestry meetings:

- (1) Review and acceptance of minutes of all previous meetings not yet accepted;
- (2) Treasurer’s report;
- (3) Rector’s report;
- (4) Junior Warden’s report;
- (5) Old Business;
- (6) Special Reports;
- (7) New Business.

Two Emergency vestry meetings may be called by the Senior Warden or majority of the Vestry members with timely notification to all members of the Vestry. A quorum (50%) must be in attendance.

Annual meetings shall be held in two parts. The first part shall be held on the Sunday nearest the 1st Sunday in Advent. One of the items on the agenda will be the election of Vestry members to fill expired terms. The officers of the new Vestry will then be elected at the first Vestry meeting following Part 1 of the Annual Meeting. New Vestry members and officers will immediately take office. The 2nd part of the Annual Meeting will be held during January of the New Year and shall consist of a presentation of the budget for the ensuing year, statement by the Rector, Senior and Junior Wardens as to state of the Parish. Other committee reports will also be presented.

IF YOU WOULD LIKE TO BE A MEMBER OF THE VESTRY, CONTACT WAYNE MADDOX OR REVEREND MATTHEW MAHAN BY NOVEMBER 1, 2020.



THE GIFT OF LAMENT

By Liz Mahan

When I was younger, my friend Laura and I would ride our horses and forget everything else. After proper preparations, (Laura rode western and I rode English), we would cross the rural route in front of her parent's farm and trot down the wide dirt road, surrounded by crop fields. After a half mile, we would take the right-hand fork and canter to the woods, past its edge, into its dark green sanctuary.

We rode without talking, alert for the land's furtive speech - the quick flutter of wings, crunching leaves, scurrying squirrels feet, a transfixed deer. Carefully stepping around falling logs and down and out of vegetation-covered ditches, we sometimes trotted, often walked, leisurely- children of Adam with eager eyes lit and fed by the Creator's unparalleled hidden craftsmanship.

Only once we had our habitual serenity disturbed: a doe bounded suddenly on the side of us and my Duchess spooked, rearing back and throwing me to the ground. One moment I was seated like a ruler surveying the land and the next I was laying flat out in pain. I don't remember the details after our encounter with the deer. Laura must have snatched Duchess' reins. I must have gotten back into the saddle. The doe must have been glad to put distance between herself and intruders.

Christian teacher and songwriter Michael Card notes one saint's response to surprising pain in his book, [A Sacred Sorrow](#). When God names Job as a "blameless and upright man, who fears God and turns away from evil," Satan posits that the reason for Job's uprightness is because God has blessed Job's work, possessions and land. In response, God permits Satan to destroy these blessings. Amazingly, in keeping with what the text says about his great faith, Job's first response is to worship, "The Lord gave, and the LORD has taken away; blessed be the name of the LORD." Even after Satan takes away Job's health with sores, Job refuses to curse God. However, he does not worship as he did at first. He begins to "curse the day he was born."

I didn't curse God after a recent miscarriage, but I didn't worship either. The blow was like falling off a horse. Memories of other times when I have felt out of control began flooding my mind, only this time seemed much worse somehow, because my body hurt for days, leading up to, during, and after the loss of the baby.

In [The Problem of Pain](#), Philosopher-theologian C. S. Lewis wrote, "We can ignore even pleasure. But pain insists upon being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains..." In the miscarriage God asked me clearly, "Is your heart mine? Do you know how much I love you?" Amidst this unavoidable consuming fragility, I had to face my creatureness, my designated dependence on God for all that is good, all that is life. Hidden pain of past years, feelings that I have not done enough for God, that I have wasted God's opportunities, and anger for past circumstances that were beyond my control came out in cries. They were mingled lamentations for both the sin that binds creation resulting in dying babies and my personal sins of attempted control and mistaken identity.

In the past few months, I have come to see the prayer of lament as a heavenly gift. My Father wants to hear my angry confusion, questions and mourning, freely offered as worship. It is only then that He is able to fully comfort me with forgiveness and truth by the Spirit. It is only then that he can guide me to remember the new life he has given me to enjoy with him and the love He has pledged - Christ's faithful and extravagant love which binds me to him: Christ's death to forgive my sin; Christ leaving the Spirit to guide me; Christ ascending to heaven to intercede for me and prepare our heavenly home; Christ being forever the gracious Head of his body, my eternal family. I am just one of billions of people in history, and somehow, more than I deserve or could ask, the triune Living God loves me.

A word that I didn't mention on riding with Laura. Laura was a few years older, it was her parents' land, familiar territory, and she was the guide. Looking back, the memories are marked with a sense of safety. I could enjoy roaming freely, off-trail, in unknown territories because I trusted that no matter what happened, Laura would get me back to the farm with some good stories to tell. (Continued on next page)



SAINT ANDREW'S DAY NOVEMBER 30



Saint Andrew is the Patron Saint of Scotland and St. Andrew's Day is celebrated by Scots around the world on the 30th of November. St. Andrew, also known as Andrew the Apostle, was a Christian Apostle and the older brother to St. Peter. According to the New Testament, Andrew was born in the village of Bethsaida on the Sea of Galilee during the early first century. Much like his younger brother, Simon Peter, Andrew was also a fisherman. Andrew's very name means strong and he was known for having good social skills.

Little else is said about Andrew in the Gospels, but it is believed Andrew was one of the closer disciples to Jesus. It was he who told Jesus about the boy with the loaves and fishes, according to John 6:8. When Philip wanted to speak to Jesus about Greeks seeking him, he spoke to Andrew first. Andrew was also present at the last supper. It is said that Andrew was responsible for spreading "the Good News" around the Black Sea and through out Asia Minor and Greece. Tradition suggests that he was put to death by the Romans by being pinned to a diagonal cross. The flag of Scotland is the Cross of St. Andrew, and this is widely displayed as a symbol of national identity. Also, on the Union Jack flag of the United Kingdom there is a cross representing Saint Andrew. How did the relics of one of Christ's first four apostles end up in Britain? After Saint Andrew died his body was secretly buried in a monastery in Greece and later moved to Constantinople. Then, it is said, in AD370, a monk named Rule was urged by an angel in a dream to take some of the relics to an unknown destination in the northwest. He took

an arm bone and some finger bones and sailed west until he and his companions were shipwrecked on the cliffs of a Scottish coast where the tower of St. Rule now stands. There he built a church to house the relics and the town of St. Andrews grew up around it.

In St. Andrews, thanks to the prestigious relics, Rule's church was richly endowed by early Scottish kings and became a center for pilgrimage. Rule himself became a saint and the first of the influential bishops of St. Andrews. By 1160 it was clear that St Rule's Church was too small to accommodate the ambitions of the Bishops, and work began on what was to become the largest cathedral ever to be built in Scotland. The work took nearly 150 years to complete. It was eventually consecrated on 5 July 1318 in the presence of Robert the Bruce. The great cathedral, was the largest building in Scotland at the time and for years it was the center of the country's religious life. Robert the Bruce came to the cathedral to give thanks for his victory at Bannockburn and John Knox preached his first sermon there in 1547. Little is left of the great religious center. Standing on the headland are the ruins of the cathedral, the Celtic church of St. Mary on the Rock and, beside it, St. Rule's Tower, all that remains of the first church. Where are St. Andrew's relics now? No one seems to know. Perhaps they were destroyed along with the cathedral, perhaps they are secretly interred in the ruins of the town's most ancient monuments.

Or perhaps long ago, another monk had a dream

THE GIFT OF LAMENT

Through the healing of lament, I'm starting to experience life as an adventure in a new way, with God as my trusted guide. From lament to the Lord's Prayer, crying and requesting of the Father has become not just customary nor optional, but a seeking of Life, with a confidence and an eagerness to receive. This adventure is not one of lush sensory-pleasing thrills like riding Duchess in a Pennsylvania fall wood. It is the highest spiritual adventure possible, better than any Narnia, Lord of the Rings, Harry Potter, or George MacDonald story. It is a creature depending on her Maker to transform her every thought and interaction with His creation to be for His pleasure and honor. It is a free serving of the King and his growing kingdom, secure in His love, until Jesus and his new creation are completely revealed.

On this adventure, I am free to be healed, free to be lost in God's love, and free to love. I am nurtured on the path by God - Father, Son, and Holy Spirit. God, who has birthed me as a new creature in Christ, will never forsake me. Rather, He has promised to guide me as I learn to obey him through suffering (as Jesus the Son learned), in fellowship with the holy saints. Then, after the various sharp pains of earthly living - in which my trust in Him is proven sweetly merited - I will be found to be perfect and complete in Jesus, lacking nothing; He will lead me home, to the new creation.

**He who promises is faithful.
His will cannot miscarry.**



HARVEST FESTIVAL

In the early English Church bread from the first ripe corn was consecrated to be used at the mass on Lammass Day, August 1st. Lammass was always associated with bread – its name deriving from the words “loaf” and “mass”. But though some early corn had ripened, August 1st was too early to celebrate the full harvest, so the Church changed to Harvest Home which it renamed Harvest Festival.



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Lammass is the festival of the wheat harvest. The first harvest festival of the year. On this day it was customary to bring to church a loaf made from the new crop, which began to be harvested at Lammastide. (In England fields of wheat are referred to as cornfields.) Tradition has it that the formal church service was started by the Reverend Robert Stephen Hawker of Morwenstow, Cornwall, England. His parishioners were mainly farmers and laborers, many in deepest poverty. In 1843 Hawker issued a summons to the parishioners to meet him in the chancel of the church for a service of Harvest Thanksgiving. The idea was soon taken up by others and so the modern Harvest Festival began.

As Harvest Festivals proliferated so the hymn-writers produced verses to suit the occasion. Many combined the idea of our earthly harvest with that of God’s eternal harvest at the end of time. One such hymn is “To Thee, O Lord, our hearts we raise in hymns of adoration” by W. Chatterton Dix, which tells of the bountiful harvest where “The valleys stand so thick with corn that even they are last accepted, Christ’s golden sheaves, forevermore to garner bright elected”. It is sung to the appropriately named tune “Golden Sheaves” by Sir Arthur Sullivan.

Unfortunately it is not in our hymnal. “For the beauty of the earth” by F.S. Pierpoint is another favorite 19th -century hymn, whilst the 20th -century contribution by F. Pratt Green, “For the fruit of all creation, thanks be to God”, reminds us that, “In our worldwide task of caring, for the hungry and despairing, in the harvests we are sharing, God’s will is done”. But without doubt the two favorite hymns of this time are “Come, ye thankful people, come” and, of course, “We plough the fields and scatter the good seed on the land”. Henry Alford published his book of Psalms and Hymns in 1844, only a year after Robert Hawker’s original Harvest Festival, and it was here that “Come ye thankful people, come” received its first airing. Alford, a prolific hymn-writer, went on to become Dean of Canterbury. At first Harvest Festivals were confined to rural communities. The year revolved around the village, the festivals round the year, the church round the festivals, the squire round the church, and the village round the squire. But soon urban churches celebrated harvest just as enthusiastically. To enter the church on harvest morning was like crawling head first into a horn of plenty, a bursting granary, a vegetable stall, a grotto of bright flowers. The normally bare walls sprouted leaves and fruits, the altar great stocks of wheat, and ornamental loaves as big as cartwheels stood parked by the communion rails. Today in many fishing villages, the traditional fruit, flowers and vegetables are augmented by fishing nets, creels and lobster pots as parishioners give thanks for the harvest of the sea.

(continued on next page)



HARVEST FESTIVAL (CONTINUED)

Coincidentally, that Harvest Festival was also “Come back to Church Sunday” an initiative where worshippers were encouraged to invite a neighbor or friend who had stopped attending to join them in Harvest Festival, a service that has always been attractive to occasional worshippers, as John Betjeman’s “Dairy of a Church Mouse” makes clear. The mouse comments: “But all the same it’s strange to me, How very full the church can be, With people I don’t see at all, Except at harvest festival.” There can be no more appropriate time to welcome people back into the family of the Church. Urging His followers to become “Fishers of Men”, Christ told them, “The Harvest is truly plenteous, but the Laborers are few”. “Come back Sunday” fits nicely with the fourth verse of Henry Alford’s “Come, ye thankful people, come” which speaks of that harvest of the souls where all is safely gathered in “free from sorrow, free from sin”. Compiled by Jean Curtis



POEM FOR HARVEST FESTIVAL

God’s harvest comes not just in the bounty of the produce we pull out of the garden – it comes in the wonder of his love, in the nourishment of his generosity and in the outpouring of his forgiveness. I think that this prayer reflects that. It can be used as a responsive prayer as shown or as an individual prayer. God we thank you for your harvest which feeds us so many times each day. Christine Stine

We are nourished with your forgiveness and hope
 We are sustained with your strength and patience
 We are filled with your grace and compassion
 God we thank you for feeding us with a harvest of plenty
 We are restored through your generosity and healing
 We are replenished with your abundance and joy
 We are reminded of your selfless abandon
 God we thank you for feeding us with the bread of heaven
 Your gift of Christ sustains our lives
 His presence restores the promise of your love
 His life fills our hearts with your everlasting light
 God we thank you too for filling us with the water of life
 May we drink deeply that our thirst may be quenched
 May your river continue to flow
 Over us, in us, through us
 And out into the world you love.



ALL SAINTS PRAYER LIST OCTOBER - NOVEMBER 2020

Parishioners: Billie Blount, Ann Medbery, Pat and Walt Senkow, Heidi Denison, Jim and Bonnie Lewis, Carolyn Ewing, Vince and Dorothy Way, Dr. Norma Whittemore, Nancy White, Sherry Webber, Katherine Griffan, Thomas Chapel, Joyce Walker, Wayne and Brenda Maddox, Hannelore Ilnyckyj, Rita Matthews, Sheriff David and Susan Morgan, Vann and Anita Boseman, Jean Jongewaard, Suzanne Hall, Ann White, Taylor Snow, Mary Lane, Barbara Rorrer, John Smith, and for all who are preparing for Baptism or Confirmation.

Friends and Relatives: Barbara Walker, Donnie Kimball, Bettie Hager, Gordon and Wanda Jean Moore, Kathleen Snow, Hugh Hall III and Sharyl Hall, Connie Mayo, Tacson Bompert, Norman Brunner, Lefferts Mabie, Doris Boseman, Eileen Leber, Jim Owings, Elizabeth Slater, Annette McKenzie, Michael Schoffner, David Harding, Sarah Rogers, Rio Barlow, Patricia K. Manfra, Miki Coxon, and Nick Carter, Biff Erwin, Sara Spivi, Edie McCluskey, James Barry, Jeanette Bassy, David Maddox, Linda Johnson, Eugene McKenzie, Kathryn Scott, Fleda Gillard, John R. Collins and family, Druanne Smith, Michael Cure, Carl Dodson, Chaplain Frank Brett, Daniel Eric Spears, Judy Hicks, Jamerison, Avery Johnson, and the Webber family.

**“O merciful Father, giver of life and health, bless we pray Thee,
Thy servants and those who minister to them of Thy healing gifts;
that they may be restored to health of body and mind,
through Jesus Christ our Lord. Amen.”**

Please remember those serving in the Armed Forces:

Capt. Michael Denison, Middle East
Captain Ryan Gray, HI
Faisal E-Jamal Shriver, AFB CO
PFC Joseph Kisson, Camp Lejeune, NC
Philip Powers, Jr. Afghanistan
Patrick Powers, McDill AFB FL
And all our Veterans

**“Lord, guard and guide the men who fly, And those who on the ocean ply.
Be with our troops upon the land, And all those who for their country stand.
Be with those guardians day and night, And may their trust be in Thy might.
Amen.”**

Diocesan Prayer Circle

Bishop Julian Dobbs
Bishop David Bena
Archdeacon Jorge Finlay
Church Administrators and Staff

O Gracious Father, we humbly beseech thee for thy holy catholic Church, that thou wouldst be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it, where it is in error, direct it, where in any thing it is amiss, reform it. Where it is right, establish it, where it is in want, provide for it, where it is divided, reunite it, for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.

OCTOBER—NOVEMBER

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4 HOLY COMMUNION 10 AM (HERE/ZOOM)	5 MARY LANE	6	7	8 Morning Prayer 10:00 am	9 JOYCE WALKER	10
18 HOLY COMMUNION 10 AM (HERE/ZOOM) Study 11:00 am	12	13	14	15 DIANA CARTER Morning Prayer 10:00 am	16	17
18 HOLY COMMUNION 10 AM (HERE/ZOOM) Study 11:00 am	19	20 St. Margaret's Auxiliary 10:30 am Parish Hall	21	22 Morning Prayer 10:00 am 10:45 am Bible Study	23 SHERRY WEBBER	24
25 HOLY COMMUNION 10 AM (HERE/ZOOM)	26	27 VEDA HOOD Rutabagas 6:00 pm	28	29 Morning Prayer 10:00 am Bible Study 10:45 am	30	31
1 NOV. HOLY COMMUNION 10 am (HERE/ZOOM) Study 11:00 am	2	3	4	5 Morning Prayer 10:00 am	6	7
8 Holy Communion 10:00 am	9 JESSICA CARROLL Needle Arts 10:00 am	10	11	12 ANN WHITE	13	14
15 Holy Communion 10:00 am	16	17 St. Margaret's Auxiliary 10:30 am Parish Hall	18	19	20	21
22 Morning Prayer 10:00 am	23 BRENDA MADDOX	24 Rutabagas 6:00 pm	25 JAY FITCH	26	27 LAURIN WHELOCK	28 THERESE BROACH
29 Holy Communion 10:00 am Parish Meeting 11:00 am	30	1	2	3	4	5



ALL SAINTS ACORN

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SERVICES

<u>20th Sunday after Trinity</u>		October 25, 2020
10:00 A.M.	Holy Communion	(Here/Zoom)
<u>21st Sunday after Trinity</u>		NOVEMBER 1, 2020
10:00 A.M.	Holy Communion	(Here/Zoom)
11:00 A.M.	Study Group	
<u>22 nd Sunday after Trinity</u>		NOVEMBER 8, 2020
10:00 A.M.	Holy Communion	(Here/Zoom)
<u>23rd Sunday after Trinity</u>		NOVEMBER 15, 2020
10:00 A.M.	Holy Communion	(Here/Zoom)
<u>24th Sunday after Trinity</u>		NOVEMBER 22, 2020
10:00 A.M.	Morning Prayer	(Here/Zoom)
<u>First Sunday in Advent</u>		NOVEMBER 29, 2020
10:00 A.M.	Holy Communion	(Here/Zoom)
11:00 A.M.	Parish Meeting Part I	



All Saints

Rooted in God's Word
Proclaiming the Good News

SPECIAL ACTIVITIES

PARISH MEETING PART ONE

All Saints Parish Meeting Part One will be held November 29, 2020 in the Sanctuary after the 10:00 am Church service.

MINI-RETREAT

Everyone is invited to join us for a mini-retreat to understand the Bible's teaching on Holy Communion, as well as how we celebrate it within the Anglican tradition. Lunch will be provided. The study will take place at the Warrington United Methodist fellowship hall to accommodate more participants and allow for social distancing. We will meet from 10-1 on Saturday, December 5, 2020.

ALL SAINTS CHURCH

901-A New Warrington Road

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Pensacola, Florida 32507

We're on the WEB...check us out....www.allsaintsfl.net