Celtic Worship

The **bodhrán** is a frame drum of Irish origin. A goatskin head is tacked to one side (synthetic heads or other animal skins are sometimes used). The other side is open-ended for one hand to be placed against the inside of the drumhead to control the pitch and timbre. One or two crossbars, sometimes removable, may be inside. The bodhrán is considered to be the native drum of the ancient Celts and was possibly used originally for winnowing or wool dying, with a musical history that predated Christianity, native to southwest Ireland. It is also called a poor man's tambourine.

Embracing the example of Jesus,
our welcome knows no boundaries
and is extended to ALL people.

November 1, 2026

Welcome to worship!
If you are worshipping at home, and would like to participate in Holy Communion,
please have bread and wine or juice set aside.

WELCOME AND ANNOUNCEMENTS

Rev. Dr. Rebekah Motley
Keith Parkhouse *(has set the table)*

We gather at God's feast. We listen to Holy Scripture. We hear music that connects our hearts. We are fed the nurturing grace of God through the brokenness and poured out life of Jesus the Christ. The table is set. All are welcome.

PRELUDE # 630 "Fairest Lord Jesus" Hymns Made Fresh

BODHRAN CALL TO WORSHIP

CALL TO WORSHIP

Rusty Deyerle

On this All Saints Sunday, we gather to remember teachers and storytellers who made God's stories come alive for us.
We give thanks!
We remember choir members, praise bands, organists, and all the musicians who sang and played your praises.
We give thanks!
We remember preachers and lay leaders who led our worship through the years.
We give thanks!
We remember parents, grandparents, aunts, uncles, cousins, and siblings who showed us how to hold fast to the faith.
We give thanks!
We remember our church families – this one and others we have loved. We remember all those who have been a part of this faith family with whom we grew our faith and our love for God and neighbor.
We give thanks!
We remember our ancestors in the faith whose courage enables us to be here today.
We give thanks for the saints who came before us, are present here with us, and will continue after us. Thanks be to God!

BAPTISMAL WATERS

Rusty Deyerle
Nancy Parkhouse

When we were baptized in Christ Jesus, we were baptized into his death. We were buried so that as Christ was raised from the dead by the glory of God, we too might walk in newness of life. *(Water is poured into the font.)*

IMAGINATIVE WORD

Nancy Parkhouse

"For Those Who Walked With Us" by Jan Richardson

For those
who walked with us,
this is a prayer.
For those
who have gone ahead,
this is a blessing.
For those
who touched and tended us,
who lingered with us
while they lived,
this is a thanksgiving.
For those
who journey still with us
in the shadows of awareness,
in the crevices of memory,
in the landscape of our dreams,
this is a benediction.

~ moment of silence ~

PRAYER FOR ILLUMINATION

Bland Weaver

Holy God, in the world of rapidly shifting narratives, speak your eternal Word that never fails. Prepare our hearts and minds to receive the Word that you would give us, through Christ our Lord. Amen.

SCRIPTURE

Bland Weaver

Matthew 5: 1-12

1 When Jesus saw the crowds, he went up the mountain, and after he sat down, his disciples came to him.
2 And he began to speak and taught them, saying: 3 "Blessed are the poor in spirit, for theirs is the
kingdom of heaven. 4 "Blessed are those who mourn, for they will be comforted. 5 "Blessed are the meek,
for they will inherit the earth. 6 "Blessed are those who hunger and thirst for righteousness, for they will
be filled. 7 "Blessed are the merciful, for they will receive mercy. 8 "Blessed are the pure in heart, for they
will see God. 9 "Blessed are the peacemakers, for they will be called children of God. 10 "Blessed are those
who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11 "Blessed are you
when people revile you and persecute you and utter all kinds of evil against you falsely on my account.
12 Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the
prophets who were before you.

The Word of the Lord.
Thanks be to God.

Reflection and Discussion — Rev. Dr. Rebekah Motley

Special Music # 326 — "For All the Saints" — Hymns Made Fresh

Holy Communion — Rev. Dr. Rebekah Motley

Invitation to the Table

Great Prayer of Thanksgiving

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Tender, transforming God, you have invited us to gather at this table,
To taste the feast,
the same abundant promises offered to our ancestors in faith.
Time and time again you've offered your grace,
Even as we have stepped away,
You continue to call us to be your people.
You have never left us.
We praise you for second, third, and fourth chances.
You are ever-patient, always faithful.
We give thanks for this time of celebration.
For the One this meal remembers.
For the life, ministry, death, and resurrection of Jesus Christ.
With those who have gone before us,
Whose hands touched the bread,
Whose lips embraced the cup,
We worship you.
We glorify you.
And we lift our voice in the song of the saints of every time and place.

Sanctus (please see the screen)

God of all, send your Spirit to this place
so that those gathered here, in this sacred moment,
may know your presence.
As we eat the bread and drink of the cup,
make us one with the saints,
and with our sisters, siblings and brothers in faith around the world.
Be with us God, not only here but in every moment of our lives.
Help us
To know you,
To be guided by the Holy Spirit,
And to live Christ.
Now and forever.

Prayers of the people

Hear us now as we pray the prayer Jesus taught us:

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 debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

Words of Institution

Communion is Shared

You are invited to receive a piece of gluten-free bread and a cup of juice as they are passed. Please hold the cup until all are served. We will drink the cup together.

Prayer After Communion

Extinguishing the Light — Rusty Deyerle

Lord of all light, as we go forth into the world,
we extinguish the lights here that
represent the presence of the Holy in our midst.
But we will carry the light in our hearts,
and we pray that as we go about our work in the world,
we will shine with the love of God.

Blessing — Rev. Dr. Rebekah Motley

Offering

Financial offerings can also be made by mail to P.O. Box 29635, Henrico, VA 23242
or donate by PayPal on The Kirk's website www.thegaytonkirk.com or scan the QR code.

We welcome all to worship today If you are visiting and would like to know about the Gayton Kirk, please be in touch with the pastor or any member.

Photography notice: Please be aware that photographs are taken at things happening around the Kirk. These are used in various ways, including social media and print publications. If you are uncomfortable having your photo taken or shared, please let us know, either by notifying anyone you see taking a photograph or a church leader on site, or by emailing gaytonkirk@gmail.com.

WORSHIP NOTES

PRELUDE "Fairest Lord Jesus" by Hymns Made Fresh
https://www.youtube.com/watch?v=uKoh6wAYy9E&list=RDuKoh6wAYy9E&start_radio=1

LITURGY Presbyterian Outlook | UCC.org All Saints liturgy

IMAGINATIVE WORD "For Those Who Walked With Us" by Jan Richardson
https://paintedprayerbook.com/

SPECIAL MUSIC "For All the Saints" by Hymns Made Fresh
https://www.youtube.com/watch?v=ziHkJFa5tAM&list=RDziHkJFa5tAM&start_radio=1

We have received permission form Hymns Made Fresh to use his repertoire.

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Matthew 5:1-12 – Exegesis

What is going on in the larger context:

- Chapter 5 of the Gospel of Matthew is the start of the Sermon on the Mount, the summarization of Jesus' teachings and morals according to the Gospel of Matthew. Think, this is Matthew's thesis statement.
- Jesus going up a mountain to teach God's law would have been a direct reference to Moses going up to Mount Siani to receive the 10 Commandment.
- This passage is known as the beatitudes, In the Latin Vulgate, each of these blessings begins with the word *beātī*, which is where we get the word beatitude.
- Starting in Medieval Times, the beatitudes became associated with All Saints Day, since these are attributes and rewards of "the saints."

Who is the original audience and what would they have understood:

- The attributes that Jesus lifts up are echoes of virtues found in the Old Testament.
- But the meek shall inherit the land and delight themselves in abundant prosperity. (Psalm 37:11)
- But this is the one to whom I will look to the humble and contrite in spirit who trembles at my word. (Isaiah 66:2)
- By saying those with these attributes are blessed, Jesus is making a statement of God's opinion. In other words, Jesus is encouraging the people listening to seek out God's desired attributes for their lives. In doing so, they will be blessed.

What sources are being used:

- Jesus is using attributes and virtues found in the Old Testament and re-emphasizing them.
- These attributes and virtues are also commonly associated with the marginalized and the oppressed. In this way, Jesus is speaking out against what the larger society would consider blessed and instead focuses on humility and service to God.

What words or phrases should we understand:

- Μακάριοι (Makarioi) is widely translated as blessed. However, this translation is not exact. Other translations could be
- Greatly honored
- Happy (a deep, satisfied happiness)