



SAINT MARK'S  
EPISCOPAL CATHEDRAL

# THE HOLY EUCHARIST

INSTRUCTED LITURGY WITH COMMENTARY

FOR THE SEVENTH SUNDAY AFTER THE EPIPHANY

February 24, 2019

9:00 AM



Newcomers and visitors, the community of Saint Mark's welcomes you. We hope that you will feel at home in this place and in this liturgy. Ushers are available during the liturgy as well as greeters and clergy following, should you have any questions or concerns. Mothers are most welcome to breastfeed their infants during the service. Children of any age are always welcome at Saint Mark's liturgies. In addition, child care during services is available in the Child Care Center, located in the west end of the cathedral building. You may reach the Child Care Center through the southwest doors of the nave, or by taking the elevator to the 5<sup>th</sup> floor. Ushers will guide you.

The 9 a.m. Sunday Eucharist is currently employing liturgical texts adapted from **Prayers for an Inclusive Church**, published in 2008 by Dr. Steven Shakespeare, Senior Lecturer in Philosophy at Liverpool Hope University in the U.K.

Out of respect for the liturgy we are about to celebrate, please turn off all cell phones and audible devices. Please, no photography during the liturgy.

The Very Reverend Steven L. Thomason, Dean and Rector of Saint Mark's Cathedral, *Presider & Preacher*



We begin with an organ prelude, which sets a prayerful mood, followed by a hymn in procession and an opening acclamation. All the people gathered sing and speak with one voice, transforming themselves from a group of individuals into a single congregation gathered to praise God.

## THE GATHERING

*A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.*

**PRELUDE** Improvisation on *Detroit*  
[tune of Hymn #674: "Forgive our sins" (today's communion hymn)]

*As the opening hymn is introduced, all rise as able.*

**HYMN 390** *Praise to the Lord!* ♦ *The Hymnal 1982 #390*  
stanzas 1, 3 & 4

TUNE: *Lobe den Herren*

### **OPENING ACCLAMATION**

*Presider* Blessed be the one, holy, and living God.  
*Assembly* Glory to God for ever and ever.

*Organ:* *Everyone:*

Glo-ry to God in the high-est, and  
 peace to God's peo-ple on earth. Lord God, heav'n-ly King, al-  
 might-y God and Fa-ther, we wor-ship you, we give you thanks, we  
 praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the  
 Fa-ther, Lord God, Lamb of God, you take a way the sin of the  
 world: have mer-cy on us; you are seat-ed at the  
 right hand of the Fa-ther: re-ceive our prayer.  
 For you alone are the Ho-ly One,  
 you alone are the Lord, you alone are the Most High, Je-sus  
 Christ, with the Ho-ly Spi-rit, in the  
 glo-ry of God the Fa-ther. A - - men.

*The Hymnal 1982 #S-278, ©1976 Oxford University Press*

### COLLECT OF THE DAY

*Prayers for an Inclusive Church, adapt.*

*Presider* God be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**G**OD of gentle mercy,  
 you invite us to turn from our vicious cycles of resentment and revenge:  
 teach us to walk the way of forgiveness beyond all accounting, and to love the  
 gift that has no measure; through Jesus Christ, who died for all.

**All Amen.**

A Song of Praise is usually sung at the beginning of the service. Many different texts can be sung at this point, but the most traditional is this one, known by its Latin title “Gloria in excelsis,” or simply “the Gloria.” The opening of this text quotes the song that the angels sang to the shepherds in the fields on the night of Jesus’ birth.

This setting of the Gloria was written by Welsh composer William Mathias in the 1970s, and was chosen for inclusion in *The Hymnal 1982*.

The *collect* (pronounced with stress on the first syllable) is a special prayer which “collects” the prayers of the whole community. They are written down (not improvised) and often use formal or poetic language. Many of the collects we pray are very ancient, while others (like this one) were written more recently.



## THE LITURGY OF THE WORD

The first reading is almost always drawn from the Hebrew Scriptures, the ancient sacred stories and writings of the Jewish people. Christians call these books “The Old Testament.”

Today’s excerpt is drawn from the long and complicated story of Joseph and his brothers found in the first book of the Hebrew Bible, Genesis, chapters 37 through 46. The story explains how and why the Jewish people left the land of Canaan and migrated to the Land of Egypt. The next book, Exodus, tells the story of how later generations of Israelites escaped Egypt to return to Canaan.

### READING

*Genesis 45:3–11, 15*

**J**OSEPH said to his brothers, “I am Joseph. Is my father still alive?” But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’”

And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

*Reader* Hear what the Spirit is saying to God’s people.  
*Assembly* **Thanks be to God.**

**PSALM**

*Psalm 37:1-6*

Peter R. Hallock (1924-2014)

*The Cantor or Choir introduces the antiphon, all repeat it.*

*The Cantor or Choir chants the psalm verses, all repeating the antiphon as indicated.*



*Noli æmulari*

**D**O NOT fret yourself because of evildoers; \*  
do not be jealous of those who do wrong.

- 2 For they shall soon wither like the grass, \*  
and like the green grass fade away. **ANTIPHON**
- 3 Put your trust in the Lord and do good; \*  
dwell in the land and feed on its riches.
- 4 Take delight in the Lord, \*  
and he shall give you your heart's desire. **ANTIPHON**
- 5 Commit your way to the Lord and put your trust in him, \*  
and he will bring it to pass.
- 6 He will make your righteousness as clear as the light \*  
and your just dealing as the noonday. **ANTIPHON**

The response to the reading from Hebrew Scriptures is almost always a selection from the Book of Psalms, the ancient collection of sacred Hebrew songs. Jews, and later Christians, have been singing these songs continually for over two thousand years, translated into countless languages and sung to all sorts of melodies in all sorts of styles. They are so important to our worship that the entire Book of Psalms is printed in the *Book of Common Prayer* (p. 585-808).



The second reading is almost always drawn from the Epistles, the collection of letters written from Christian leaders to small, isolated Christian communities in the first few decades after the life of Jesus on earth. Some of these letters are the oldest Christian writings we have, older than any of the Gospels. Many of them, like this one, were written by Saint Paul, a convert to Christianity who became the most important teacher and evangelist of the early Church.

As Christians, the teachings of Jesus recorded in the Gospels hold a central place in our faith, so we greet the Gospel in a special way. Often (but not always) this means singing “Alleluia!”—a Latin version of a Hebrew word that means “Praise the Lord!”

**READING** *1 Corinthians 15:35–38, 42–50*

**S**OMEONE will ask, “How are the dead raised? With what kind of body do they come?” Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, “The first man, Adam, became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

*Reader* Hear what the Spirit is saying to God’s people.  
*Assembly* **Thanks be to God.**

*After a brief silence the Presider stands; all rise as able for the proclamation of the Gospel.*

**GOSPEL PROCESSION**

*Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. There is no Children’s Chapel today.*

**GOSPEL ACCLAMATION**

TUNE: *Tibi Christe splendor Patris* (12<sup>th</sup> century)  
 adapt. Marilyn Haskel (b. 1945)

*The Cantor introduces the alleluias; all repeat. The Cantor sings the verse; all repeat the alleluias.*



Υ. Love does no wrong to a neighbor; Therefore, love is the fulfilling of the law. —*Romans 13:10*



**THE HOLY GOSPEL** *Luke 6:27-38*

*Deacon* The Holy Gospel of our Savior Jesus Christ according to Luke.  
*Assembly* **Glory to you, Lord Christ.**

**J**ESUS said, “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.

“If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

“Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.”

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

The four Gospels—Matthew, Mark, Luke, and John—form the bedrock of what we know about Jesus. They were written in Greek between approximately 40 and 70 years after the the death and resurrection of Jesus. A reading from one of the Gospels is required at every Eucharist.

*All rise as able.*

**THE NICENE CREED**

*Authorized for use by the 1997 General Convention*

The Nicene Creed is named after the town of Nicaea (which is today known as İznik in Turkey). In that town, the Emperor Constantine called a grand meeting of bishops from across the Christian world in the year 325 AD, in order to write a statement of faith that all Christians could affirm. Some of the more difficult-to-understand language of the Creed was meant to settle particular debates going on within Christianity at that time. For over 1,600 years, Christians throughout the world have been proclaiming these same words.

The *Book of Common Prayer* directs that the Nicene Creed shall be said on all Sundays and major feast days.

**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,  
was incarnate of the Holy Spirit  
and the Virgin Mary  
and became truly human.**

**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,  
who with the Father and the Son is worshiped and glorified,  
who 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.**

**PRAYERS OF THE ASSEMBLY**

*After each petition:*

*Intercessor* Lord, in your mercy,

*Assembly* Hear our prayer.

*The Presider concludes the prayers with a collect. All respond: Amen.*

## CONFESSION

*Prayers for an Inclusive Church, adapt.*

*Deacon* Let us confess our brokenness to God.  
*You are invited to stand or kneel for the confession.*

*Deacon* Gracious God,  
**All We place boundaries around your goodness,  
Yet You share your love with all people;**  
*Silence*

*Deacon* Lord, have mercy.  
**Assembly Lord, have mercy.**

*Deacon* Patient God,  
**All We hold back in fear and shame,  
You immerse yourself in love and life.**  
*Silence*

*Deacon* Christ, have mercy.  
**Assembly Christ, have mercy.**

*Deacon* Loving God,  
**All We let our hearts be restricted in scarcity and fear,  
You invite us into abundant life.**  
*Silence*

*Deacon* Lord, have mercy.  
**Assembly Lord, have mercy.**

*The Presider pronounces God's forgiveness of our sins. All respond: Amen.*

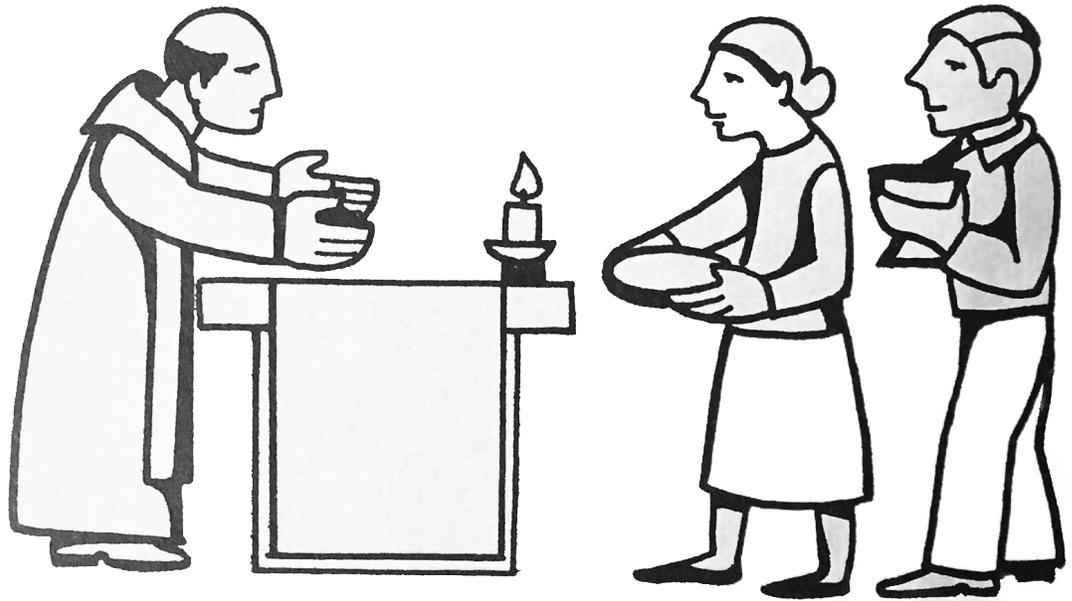
## THE PEACE

*Presider* Christ has broken down the dividing wall  
that makes us strangers to one another;  
He has made us one humanity  
that God might be all in all;  
he is our life, our hope, our peace.  
The peace of Christ be with you always.  
**Assembly And also with you.**

*All greet one another in the name of Christ.*

The communal confession of sin is a product of the Reformation. We say it together as we acknowledge our brokenness. The confession always leans into the Pronouncement of Forgiveness, as a gift offered freely to all.

Sharing the peace is an ancient liturgical action that has been an obligatory part of the Holy Eucharist from the time of the early Church.



## THE LITURGY OF THE TABLE

### OFFERTORY

*An offering of money is received. Everyone worshipping this morning is invited to make an offering as an expression of gratitude for God's generosity. Many support Saint Mark's through pledged offerings made by credit card or via mail. Together our gifts make possible this community of welcome, reconciliation and service.*

### ANTHEM

*How can I keep from singing?*

WORDS & TUNE: Robert Lowry (1826–1899)  
arranged by Michael Burkhardt (b. 1957)

My life flows on in endless song,  
above earth's lamentation,  
I hear the real though far-off hymn  
that hails a new creation.  
Through all the tumult and the strife,  
I hear the music ringing,  
It sounds an echo in my soul;  
How can I keep from singing?

What if my joys and comforts die,  
I know that truth is living.  
What though the darkness 'round me close?  
Still truth its light is giving.  
No storm can shake my inmost calm,  
while to that rock I'm clinging.  
Since Love is Lord of heav'n and earth,  
how can I keep from singing?

I lift my eyes, the cloud grows thin,  
I see the blue above it (I lift my eyes unto the hills...)  
And day by day this pathway smooths,  
since first I learned to love it. (...from whence comes my help?)  
The peace from Love makes fresh my heart,  
a song of hope is springing.  
All things are mine since truth I've found.  
How can I keep from singing?

The bread, wine and money we offer to God are brought forward and presented at the altar table. When the Presider stands, all rise as able.

**THE GREAT THANKSGIVING**

*Prayers for an Inclusive Church, adapt.*

*Presider* The Lord be with you.  
*Assembly* **And also with you.**

*Presider* Lift up your hearts.  
*Assembly* **We lift them to God.**

*Presider* Let us give thanks to the Lord our God.  
*Assembly* **It is right to give God thanks and praise.**

*Presider* We praise you,  
 God of many names,  
 whose Spirit runs freely  
 throughout the earth,  
 whose image lies deep  
 in every mortal soul.

In your grace  
 your Word is made known to all people,  
 calling forth their goodness;  
 your Beloved is immersed in the waters of creation,  
 healing the chaos that floods our world;  
 your Son is the guest who offers new wine  
 and warms hearts grown cold and withered.

Therefore, we celebrate  
 the rays of morning light  
 that bathe the world in glory  
 and kindle a new song:

The word *eucharist* means “thanksgiving,” so this part of the service is called the “Eucharistic Prayer” or “Great Thanksgiving.” It encompasses everything from this opening dialogue through the *Holy, holy, holy* (sung by all, below), and the Words of Institution as first uttered by Jesus at the Last Supper (“*This is my body... this is the new covenant in my blood*”), to the great “AMEN” at the very end. Sometimes the whole prayer is chanted and sung, sometimes it is all spoken. Here, as in much of the Episcopal Church today, we practice a blend of singing and speaking the prayer.

**SANCTUS & BENEDICTUS**

William Mathias (1934–1992)

Organ: Ho - ly, ho - ly, ho - ly Lord,  
 Everyone: God of po-wer and might, heav'n and earth are full of your glo-ry.  
 Hosanna in the highest. Blessed is the one who  
 comes in the name of the Lord. Ho-san-na in the high-est.

*The Hymnal 1982 #S-128 © Oxford University Press*

This song, known by the Latin titles of the two parts: *Sanctus* and *Benedictus*, is a part of every Eucharistic Prayer. The first part echoes the song of the angels who surround God’s throne (Isaiah 6:3; Revelation 4:8). The second quotes the Psalm cried out by the throng who hailed Jesus’ entry into Jerusalem (Psalm 118:25–26; John 12:13).

*Presider* We ask that your Holy Spirit  
fall upon us and upon these gifts,  
that these fragile, earthly things  
may be to us the body and blood of our Lord and brother,  
Jesus Christ.

On the night he was betrayed,  
Jesus gathered with his faltering friends  
for a meal that tasted of freedom.  
He took bread, gave thanks, broke it and said:  
“This is my body, which is given for you.  
Do this in remembrance of me.”

In the same way after supper, he took the cup of wine, saying:  
“This cup is the new covenant in my blood.  
Do this, whenever you drink it, in remembrance of me.’

As on that night, so here and now  
he offers himself in touch and taste  
beyond all that words can hold.

And so we proclaim the great mystery of faith, saying:

**All Christ has died.  
Christ is risen.  
Christ will come again.**

*Presider* With these gifts  
we are filled with the life-giving presence of Christ;  
we proclaim him as creation’s host,  
transforming poverty into plenty  
with his generous love.

Inspire us with the hope  
that one day death and greed will be no more,  
and people will come from east and west, north and south  
to share a feast of abundance.

We ask this through Jesus Christ our Savior,  
by whom and with whom and in whom,  
in the unity of the Holy Spirit,  
all honor and glory be yours, Mother of blessings, for ever and ever.

**All AMEN.**



The Eucharistic prayer concludes with an “amen” said or sung by the Assembly, with which we affirm all that the presider has prayed. Because of its special significance, it is called “The Great Amen” and is printed in ALL CAPS. One of the earliest accounts of the Holy Eucharist, written by the Saint known as “Justin Martyr” around 150 AD, describes:

“... when [the priest] has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This Hebrew word Amen corresponds to [the Greek phrase] ge’noito [both meaning so be it].”

**THE LORD'S PRAYER**

McNeil Robinson II (1943–2015)

Our Fa-ther in heav-en, hal-lowed be your Name, your king-dom come,  
 your will be done, on earth as in heav-en. Give us to-day our dai-ly bread.  
 For-give us our sins as we for-give those who sin a-gainst us.  
 Save us from the time of trial, and de-liv-er us from e - vil.  
 For the king - dom, the pow - er, and the glo - ry are yours,  
 now and for ev - er. A - men.

*The Hymnal 1982 #S-149, from Music For the Lord's Supper, ©1984 Theodore Presser Company*

*In silence, the Presider breaks the consecrated bread.*

**FRACTION ANTHEM** *We who are many*

Plainsong Mode 6

*The Choir introduces the antiphon, all repeat it.*

*The Choir sings the verses, all repeating the antiphon as indicated.*

We who are ma - ny are one bo - dy,  
 for we all share in the one bread.

℣. We break this bread to share in the Body of Christ. **ANTIPHON**

℣. Happy are they who come to the Supper of the Lamb. **ANTIPHON**

*Enriching Our Music 2, #147, based on Ubi caritas, adapt. David Hurd; ©1998 David Hurd*

We call the prayer beginning “Our Father” the Lord’s Prayer because, according to the Gospels of Luke and Matthew, it was taught to the disciples by Jesus himself. However, the final sentence, (“For the kingdom, the power...”) is a later, though still ancient, addition to the biblical prayer. The practice of singing rather than saying the prayer during the Eucharist liturgy goes back many centuries.

Following the breaking of the bread in silence, there is often a special song sung while the bread and wine are prepared for sharing. This particular “fraction anthem” was written using the melody of the ancient chant “Ubi Caritas” (found in *The Hymnal 1982* #606).

## INVITATION TO COMMUNION

*Presider* The gifts of God for the people of God.

*All seeking God are welcome at Christ's Table.*

*Communion is distributed at standing stations at the head of each aisle. If you need communion brought to your seat, please let an usher know. Rice wafers for those who do not eat wheat are available at the Presider's communion station at the center aisle.*

- ♦ *Hold out your hand to receive the bread and then eat. Guide the chalice of wine to your mouth and then drink.*
- ♦ *Or you may leave the bread in your hand for the chalice bearer to dip in the wine and feed you.*
- ♦ *To receive a blessing instead of communion, simply cross your arms over your chest.*

## ANTHEM *Prayer for Peace*

WORDS: attributed to St. Francis of Assisi

MUSIC: Benjamin Harlan (b. 1954)

Lord, make me an instrument of thy peace:  
that where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, let there be faith;  
where there's despair, hope;  
where there is darkness, light;  
where there is sadness, joy.

O divine Master, grant that I may not so much seek  
to be consoled as to console,  
to be understood as to understand,  
to be loved as to love.

It is in giving that we receive;  
it is in pardoning that we are pardoned;  
it is in dying that we are born to eternal life.

## HYMN 674 *"Forgive our sins as we forgive"* ♦ *The Hymnal 1982 #674*

TUNE: *Detroit*



In our tradition of hymn singing, one hymn text can be sung to several different tunes, and the same tune can be used for many different texts. For this reason, hymn tunes are given their own names so it is always clear what will be sung. (Examples of these tune names can be found on p. 949–953 in *The Hymnal 1982*—some of them are quite unusual!)

*All rise as able.*

### SENDING OF EUCHARISTIC VISITORS

*Presider* One body are we.

*Assembly* For, though many, we share one bread and one cup.

*Deacon* Go in peace, bearing holy gifts for holy people.



Taking away the sacrament to share with members of the community who cannot attend the service because of sickness or other reasons is also an ancient practice. In the same 2nd-century description by Justin Martyr quoted above, we read:

*“And when the presider has given thanks, and all the people have expressed their assent, those who are called by us ‘deacons’ give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.”*

### PRAYER AFTER COMMUNION

*Prayers for an Inclusive Church, adapt.*

*Presider* Let us pray.

*All* Lord of the wedding feast,  
we thank you for sharing with us the abundance of your life:  
in the beauty of humility may we receive with joy  
the gift of the stranger,  
the grace of the water,  
and the living bread of love’s desire.

Amen.

This prayer and other elements of this Order of Service were developed for our use at Saint Mark’s this year. Themes of the Season of Epiphany are threaded throughout.

Organ solos played before, during, and after the Liturgy are sometimes called “Voluntaries” for the simple reason that the organist can play whatever they want! Still, seasoned church organists will prayerfully select music which is appropriate in mood, often related to one of the hymns being sung in the liturgy or a hymn associated with the liturgical season. Sometimes the Voluntary will simply be a celebration of the sound of wind-blown pipes and, in today’s case, a well-known melody associated with Anglican spirituality (the Westminster chime, sometimes called “Big Ben.”)

**BLESSING**

*Presider* May Christ, who draws the nations to himself,  
 teach us to love our enemies;  
 may Christ, who enters the water of baptism,  
 lead us to die to all but love;  
 may Christ, who gives new wine for the world,  
 turn our bitterness into joy,  
 and the mercy and grace of God be upon you  
 this day and for evermore.

*Assembly* **Amen.**

**HYMN 657** *Love divine, all loves excelling* ♦ *The Hymnal 1982 #657*  
 stanzas 1 & 2

TUNE: *Hyfrydol*

**DISMISSAL**

*Deacon* Let us go forth in the name of Christ.

*Assembly* **Thanks be to God.**

**VOLUNTARY** *Carillon de Westminster*

Louis Vierne (1870–1937)



**PRESIDER & PREACHER**

The Very Reverend Steven L. Thomason

**ASSISTING LAY MINISTER**

Judy Andrews

**EUCCHARISTIC MINISTERS**

Cyndi Ademujohn, Guy Crumpler, The Reverend Canon Jennifer King Daugherty, Jim Green, Tony Noyes, The Reverend Canon Nancy Ross

**ALTAR GUILD**

Nick Velez  
 Louann Webster

**OBLATION BEARERS**

The Wall family

**DEACON**

The Reverend Earl Grout

**ACOLYTES**

Erika Sutkus  
 Heather Sutkus  
 Luann Webster

**LECTORS**

Peter McClung  
 Eliza Davidson

**INTERCESSOR**

Maris Olsen

**USHERS**

Don & Karrie Sutkus

**GREETER**

George Moore

**MUSICIANS**

The Senior Choristers  
 of Saint Mark’s Cathedral Choir School,  
 Rebekah Gilmore, *Director*  
 Saint Mark’s Singers  
 Michael Kleinschmidt  
 & John Stuntebeck, *Organists*