



SAINT MARK'S
EPISCOPAL CATHEDRAL

THE HOLY EUCHARIST

THE SIXTH SUNDAY OF EASTER
HERITAGE SUNDAY

May 26, 2019

11:00 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 5th floor. Ushers will guide you.

As part of our effort to serve those who cannot attend worship, this service will be livestreamed on the internet. The 8 AM, 9 AM, 7 PM, and 9:30 PM services are not livestreamed. We are grateful for your presence and participation in this community.

Today we celebrate "Heritage Sunday"—a day on which we give thanks with special intention for all those who, through their faithful witness and presence in this place, laid down a legacy which we enjoy today. The names of some are lost to history; others are secure in the lore of the place. Many are here among us today, and they continue to inspire and lead us by word and example. Our preacher today is the Rt. Rev. Cabell "Cabby" Tennis, who served as the fourth Dean of Saint Mark's Cathedral, 1972–1984, and later as Bishop of Delaware. The vestments worn today are from the collection of Bishop Ivor Ira Curtis (1909–1994) used at Saint Mark's in the 1960s. The liturgy today draws on historical elements of worship services that our forebears would have used in their day. The shaded boxes offer commentary on these elements as a way to assist us in connecting with them, in the mystical communion of saints, even here in our time.

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*

The Right Reverend Cabell Tennis, former Dean of Saint Mark's and retired Bishop of Delaware, *Preacher*

THE GATHERING

While privately remaining steadfastly Roman Catholic, William Byrd enjoyed

PRELUDE

Fantasia in A minor, MB 13

William Byrd (1539–1623)

the favor of the Queen for his masterful contributions to the music of the English Church during the Elizabethan era. In addition to his vast output of liturgical music, Byrd composed keyboard works such as this *Fantasia*, a work which explores the sonic landscape of the instrument on which it is played—in this case, the organ—as it develops one thematic idea after another in rapid succession.

A bell bids all to rise as able.

INTROIT

Locus iste

WORDS: Gradual for the Dedication of a Church

MUSIC: Anton Bruckner (1824–1896)

As the "Middle Way" born of the Elizabethan Compromise between Roman Catholic and

*Locus iste a Deo factus est,
Inæstimabile sacramentum,
Irreprehensibilis est.*

This place was made by God,
A priceless mystery;
It is without reproof.

Protestant citizens of the Realm, the Anglican Communion has incorporated over time masterpieces of many different liturgical traditions and style periods. Bruckner's *Locus iste*, while intended for Roman Catholic liturgical use in the 19th-century Austro-Hungarian Empire, has won for itself an enduring place in the hearts of Anglican choirs for its warmth and directness.

1. Our Fa - ther, by whose ser - vants our house was built of old,
 2. The change - ful years un - rest - ing their si - lent course have sped,
 3. They reap not where they la - bored; we reap what they have sown;
 4. Be - fore us and be - side us, still hold - en in thine hand

whose hand hath crowned her chil - dren with bless - ing man - i - fold:
 new com - rades ev - er bring - ing in com - rades' steps to tread;
 our har - vest may be gar - nered by a - ges yet un - known.
 a cloud un - seen of wit - ness, our el - der com - rades stand:

for thine un - fail - ing mer - cies, far - strewn a - long our way,
 and some are long for - got - ten, long spent their hopes and fears;
 The days of old have dowered us with gifts be - yond all praise;
 one fa - mi - ly un - brok - en, we join, with one ac - claim,

with all who passed be - fore us, we praise thy name to - day.
 safe rest they in thy keep - ing, who chang - est not with years.
 our Fa - ther, make us faith - ful to serve the com - ing days.
 one heart, one voice up - lift - ing to glo - ri - fy thy name.

The English rector, George Wallace Briggs, wrote this hymn in 1920 (when Saint Mark's worshipped in its second church building on First Hill) for use in Loughborough Grammar School (U.K.) whose foundation dates back to 1496. The four stanzas of Briggs' hymn we sing today appeared in *The Hymnal 1940* with a German melody that is not well known to 21st-century Episcopalians. Fortunately, the hymn unites itself beautifully with *Aurelia*, the tune associated with the hymn "The Church's one foundation."

The Collect for Purity originated in the 1549 *Book of Common Prayer* (BCP), as rendered here, with an interesting rubrical direction noted (The Lord's Prayer was later moved to its current place after the Eucharistic Prayer). Thomas Cranmer, the Archbishop of Canterbury, was the author of this Collect. Every generation since has said it, as do we today.

Episcopalians have been chanting the *Gloria in excelsis* to the Old Scottish Chant for over 200 years. The words and music were published together in *A Churchman's Choral Companion to his Prayerbook* (NY, 1809.) Subsequent pairings of these words and music appeared in *The Hymnal 1916*, *The Hymnal 1940*, and in *The Hymnal 1982*, among others. The words, inspired by the song of the herald angels at Christ's nativity, date to the 4th century. The music's origins are in 1742 Edinburgh.

PASCHALTIDE ACCLAMATION

Presider Alleluia. Christ is risen.
Assembly **The Lord is risen indeed. Alleluia.**

COLLECT FOR PURITY

[*Rubric from the first Book of Common Prayer, 1549:*]

The Priest standing humbly afore the middes of the Altar, shall saie the Lordes praier, with this Collect:

Presider Almighty GOD, unto whom all hartes bee open, and all defyres knowen, and from whom no secretes are hid: clense the thoughtes of our hartes, by the inspiracion of thy holy spirite: that we may perfectly loue thee, and worthely magnifie thy holy name: Through Christ our Lorde.

All Amen.

CANTICLE OF PRAISE *Gloria in excelsis*

Old Scottish Chant

Choir alone: 1. *Glory be to God on high, and on earth peace, good will towards men.*

Everyone: 2. We praise thee, we bless thee, we wor - ship thee, we glorify thee, we give thanks to thee for thy great glo - ry, 3. O Lord God, heavenly King, God the Father Al-mighty. 4. O Lord, the only-begotten Son,

Je - sus Christ; O Lord God, Lamb of God, Son of the Fa - ther,

5. that takest away the sins of the world, have mercy up - on us.

6. Thou that takest away the sins of the world, re - ceive our prayer.

7. Thou that sittest at the right hand of God the Father, have mercy upon us.

8. For thou on - ly art ho - ly, thou on - ly art the Lord, 9. Thou only, O Christ,

with the Ho - ly Ghost, art most high in the glory of God the Father. A - men.

In the Anglican tradition, each Sunday has an appointed Collect (a prayer intended to “collect” all the prayers into one).

This one, for the Seventh Sunday of Easter, is from the 1928 BCP which was in use by those who first worshipped in this space in 1931 and for five decades following.

This conclusion (without any congregational response) is how all Scripture readings would have ended in the 1890s, when a new congregation worshipped at the first Saint Mark’s at 5th & Stewart in downtown Seattle.

COLLECT OF THE DAY

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ.

All **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Acts 16:9–15*

DURING the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, “Come over to Macedonia and help us.” When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come and stay at my home.” And she prevailed upon us.

► *Reader* Here endeth the reading.

PSALM*Psalm 67*

Peter R. Hallock (1924–2014)

*Organist-Choirmaster & Canon Precentor of Saint Mark's Cathedral, 1951–1991**I Director of the Compline Choir, 1956–2009**The Choir introduces the antiphon, all repeat it.**The Choir chants the psalm verses, all repeating the antiphon as indicated.*

Let the peoples praise you, O God, let all the peoples praise you.

Deus misereatur

MAY God be merciful to us and bless us, *
 show us the light of his countenance and come to us.

- 2 Let your ways be known upon earth, *
 your saving health among all nations. **ANTIPHON**
- 4 Let the nations be glad and sing for joy, *
 for you judge the peoples with equity
 and guide all the nations upon earth. **ANTIPHON**
- 6 The earth has brought forth her increase; *
 may God, our own God, give us his blessing.
- 7 May God give us his blessing, *
 and may all the ends of the earth stand in awe of him. **ANTIPHON**

READING*Revelation 21:10, 22–22:5*

IN THE spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Reader Here endeth the reading.

When The Rt. Rev. Cabell Tennis was Dean of Saint Mark's Cathedral, in an effort to engage the congregation in Psalm singing, he suggested to Peter Hallock that he compose settings such as this one of Psalm 67, in which the congregation sings an Antiphon (refrain) repeatedly among Psalm verses sung by the choir. This ingenious method allows the worshiper both to reflect on the words of the Psalm, and to participate in singing it.

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

GOSPEL ACCLAMATION

Mel Butler

Canon Musician of Saint Mark's Cathedral, 1991–2014

The Choir sings the alleluias; all repeat them. The Choir sings the verse; all repeat the alleluias.

Al - le-lu - ia, al - le-lu - ia; al - le-lu - ia, al-le-lu-ia.

✠. Peace I leave with you; my peace I give to you.
Do not let your hearts be troubled, and do not let them be afraid.

THE HOLY GOSPEL *John 14:23–29*

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

JESUS said to Judas (not Iscariot), “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

“I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, ‘I am going away, and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe.”

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

SERMON

The Right Reverend Cabell Tennis
Fourth Dean of Saint Mark's Cathedral, 1972–1984

All rise as able.

THE NICENE CREED

The Nicene Creed has been said by Trinitarian Christians in Sunday worship regularly since the 6th century. It was a statement of faith developed by the Council of Nicea in 325 CE.

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

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,**

**begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate
from the Virgin Mary;
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;**

**he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.**

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

THE PRAYERS OF THE ASSEMBLY: A LITANY FOR HERITAGE SUNDAY

- Deacon* On this Heritage Sunday, let us give thanks to God for the gift of this cathedral, this community in our lives.
- Intercessor* Let us thank God for those who have shaped and preserved our expression of life in community here at Saint Mark's Cathedral.
- Assembly* **We thank you, O God,
for the lives of those on whose legacy we stand today.**
- Intercessor* For all who contributed in courageous and faithful ways to the beginnings of Saint Mark's Parish and the beginnings of this cathedral.
- Assembly* **We thank you, O God,
for the heritage we now enjoy.**
- Intercessor* For those of more recent times, whose passion and generosity helped define and refine our heritage in new and vibrant ways.
- Assembly* **We thank you, O God,
for all who have offered their gifts of life and labor in this place.**
- Intercessor* For all who continue to inspire our worship.
- Assembly* **We thank you, O God,
for the music and liturgy which lift our spirits
and binds us together week by week.**
- Intercessor* For Christ, who remains the head of the Church, on whose Gospel we live and in whose Spirit we witness to this world.
- Assembly* **We thank you, O God,
for continuing to call us into covenant with you
as we bear witness to your mercy, grace and love for all.**
- Intercessor* For the vibrancy of our church, the faithful service of our members, and the hope we share that this cathedral may be a blessing for generations to come.
- Assembly* **We thank you, O God,
for your Spirit of truth and wisdom
as we strive for justice and peace in the world.**
- Intercessor* For the strength of our diversity, and from it the endless opportunities to learn from each other and grow in faith and love, and always to your glory and for the benefit of those we serve in your name.
- Assembly* **May we continue to be People of the Way
who find unity in essentials, charity in non-essentials,
and Jesus Christ in all things.**
- Presider* O God our help in ages past, our hope for years to come: Give us eyes to see your guiding hand at work in our lives. Give us ears to hear and hearts to feel, that we may know others as your beloved ones. Give us voices to share with others the good news that leads to fullness of life. Give us courage and wisdom so that we can affirm the eternal truth that our stories are part of your one, holy and life-giving Story of love and mercy; we ask it all in your Name.

All **Amen.**

THE PEACE

- Presider* The peace of the Lord be always with you.
- Assembly* **And also with you.**
- All greet one another in the name of the Lord.*

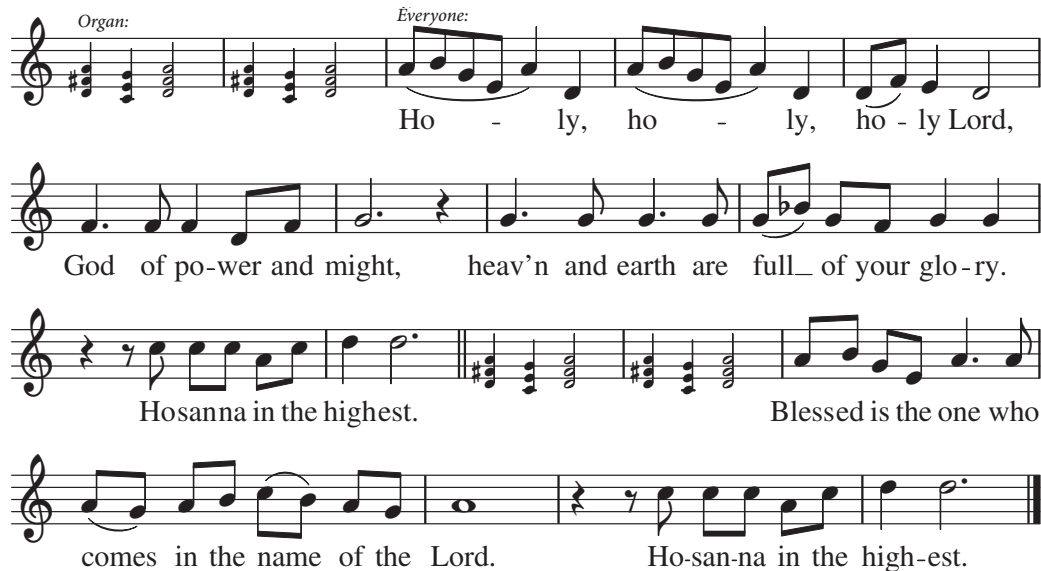
Presider It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

SANCTUS & BENEDICTUS

William Mathias



Organ: *Everyone:*
Ho - ly, ho - ly, ho - ly Lord,
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 #8-128 © Oxford University Press

Presider We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

Eucharistic Prayer is used by Greek and Slavic Orthodox, Coptic, Roman Catholic and Lutheran churches around the world. We take our place in that global communion.

The *Sanctus* is derived from an ancient Jewish prayer found in the Book of Isaiah (c. 6th century BCE) and later in the Book of Revelation (late 1st century CE). In singing it, we take our place in the eternal chorus of praise led by angels and archangels and all the company of heaven.

In the western (Roman) tradition, the Words of Institution (Jesus saying "Do this in remembrance of me" marks the moment of metaphysical change of bread and wine. In many churches, bells are rung to signify the sacred act.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "*Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.*"

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "*Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.*"

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

**All We praise you,
we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

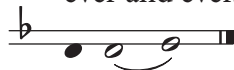
Presider Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with Mark and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.



All A - MEN.

The *Epiclesis* (literally, a calling of the Spirit upon) is one of the oldest elements of the liturgy, dating from the earliest records of the Eucharist. We call the Holy Spirit upon the gifts, and upon us, to effect the changes we yearn for in this worshipful act.

THE LORD'S PRAYER

Nikolai Rimsky-Korsakov (1844–1908),
adapt. George Black

Our Fa-ther in heav'n, hal-lowed be your Name, your king-dom come,

your will be done, on earth as in heav'n. 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-li-ver us from e - vil.

For the kingdom, the pow'r, and the glo-ry are yours, now and for ever. Amen. *rit.*

This setting of the Lord's Prayer comes from a setting of *The Liturgy of Saint John Chrysostom* composed in 1883 by Nicholas Rimsky-Korsakov (Opus 22). Originally to be sung in Church Slavonic, it is here adapted by George Black for singing in English. Much about the 1979 edition of *The Book of Common Prayer* attempts to reclaim elements of Christian spirituality that predate the East-West schism between the Catholic Church and the Greek Orthodox Church. As a result, the music and liturgy of the Episcopal Church has enjoyed enrichment by the beautiful rites and music of the Eastern Orthodox Church. This setting of the Lord's Prayer is but one example.

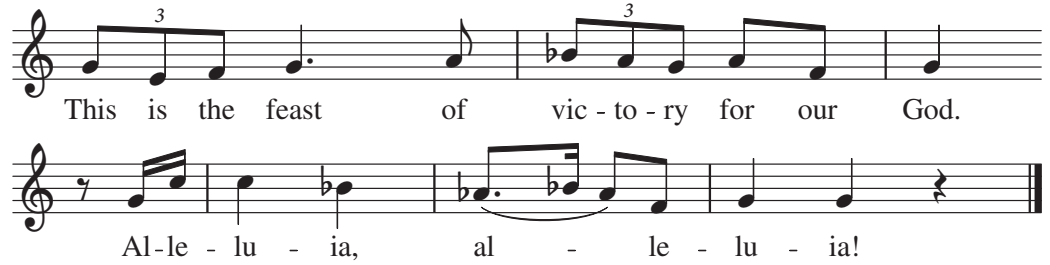
As the bread is broken, silence is kept, inviting us to ponder the mysteries of Christ's Body and Blood to be shared. An anthem usually follows. The one we sing today was written by Peter Hallock, who served as Canon Precentor at Saint Mark's for four decades. The words are adapted from the Book of Revelation (late 1st century CE).

In silence, the Presider breaks the consecrated bread.

FRACTION ANTHEM *This is the feast of victory for our God*

Peter R. Hallock

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



- ∩. Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God. **ANTIPHON**
- ∩. Power, riches, wisdom, and strength,
and honor, blessing, and glory are his. **ANTIPHON**
- ∩. Sing with all the people of God,
and join in the hymn of all creation. **ANTIPHON**

The Hymnal 1982 #418, WORDS: after Revelation 5:12-13, ©1978 Augsburg Fortress; MUSIC: ©1984 Peter Hallock.

INVITATION TO COMMUNION

Presider The gifts of God for the people of God.

All seeking God are welcome at Christ's Table.

The Assembly gathers around all sides of the altar platform, guided by the ushers. 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 front left.

- ◆ *You are welcome to stand or kneel to receive communion.*
- ◆ *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 it in the wine and feed you.*
- ◆ *To receive a blessing instead of communion, simply cross your arms over your chest.*

ANTHEM	<i>E'en so, Lord Jesus, Quickly Come</i>	WORDS: Revelation 22, adapt. Ruth Manz MUSIC: Paul Manz (1919-2009)
	Peace be to you and grace from Him Who freed us from our sins, Who loved us all and shed His blood That we might saved be.	Rejoice in heaven, all ye that dwell therein, Rejoice on earth, ye saints below, For Christ is coming, is coming soon, For Christ is coming soon.
	Sing Holy, Holy to our Lord, The Lord, Almighty God, Who was and is and is to come; Sing Holy, Holy Lord.	E'en so, Lord Jesus, quickly come, And night shall be no more; They need no light nor lamp nor sun, For Christ will be their All.

HYMN 424 *For the fruit of all creation* ◆ *The Hymnal 1982 #424*

TUNE: *East Acklam*

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.

PRAYER AFTER COMMUNION

Presider Eternal God,
All heavenly Father,
you have graciously accepted us
as living members of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

BLESSING *The Presider asks God's blessing on the Assembly. All respond: Amen.*

HYMN *O God, our help in ages past* ♦ *The Hymnal 1982 #657* TUNE: *St. Anne*

1 O God, our help in a-ges past, our hope for years to come,
2 un - der the sha-dow of thy throne thy saints have dwelt se - cure;
3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
4 A thou-sand a - ges in thy sight are like an eve - ning gone;
5 Time, like an ev - er - roll - ing stream, bears all our years a - way;
6 O God, our help in a - ges past, our hope for years to come,

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3 from ev - er - last - ing thou art God, to end - less years the same.
4 short as the watch that ends the night be - fore the ris - ing sun.
5 they fly, for - got - ten, as a dream dies at the o - pening day.
6 be thou our guide while life shall last, and our e - ter - nal home.

The Hymnal 1982 #680, public domain

Taking Communion to those who are homebound or in the hospital is a way of assuring them they continue as members of the community, and it helps us remember them and their connection to us.

This beloved hymn is a metrical paraphrase of Psalm 90 ("Lord, you have been our refuge from one generation to another") by Isaac Watts, widely regarded as the father of English hymnody. It was first published in Watts' 1719 collection, *The Psalms of David imitated in the language of the New Testament*.

The tune also dates from the early 18th century, and was written specifically for the singing of such metrical psalm paraphrases.

Along with the postcommunion prayer and the blessing, the dismissal reminds

DISMISSAL

Deacon Let us go forth in the name of Christ. Alleluia, alleluia.
Assembly Thanks be to God. Alleluia, alleluia.

us that we are sent out, now nourished by Christ's Body, to be Christ's Body in the world. It is typically said by the deacon, whose ministry is grounded in the earliest days of the Church as one who brought the needs of the world to the community's attention.

Associate Organist Emeritus Roger Sherman offers two movements of an

VOLUNTARY *Plein jeu & Dialogue from Suite on the 4th Tone*

Jean-Adam Guilain (c. 1680–c. 1739)

18th-century French organ suite. The Flentrop organ, while Dutch in origin, nonetheless is noted for its success as an instrument for playing the "French classic" organ repertoire.

Guilain's suites comprise short compositions intended to be played alternately with chanted verses of the *Magnificat*—the Song of Mary—in Vespers, the evening liturgy which together with *Compline* became what is better known to Anglicans as Evensong.

PRESIDER

The Very Reverend Steven L. Thomason

ASSISTING LAY MINISTER

Rachel McNary

EUCCHARISTIC MINISTERS

Grace Grant, Steven Jones,
Roberta Kanive, Vinnu Komanapalli,
The Reverend Canon Nancy Ross,
Tim O'Sullivan, Diane Stevens,
The Reverend Dr. Dennis Tierney

ALTAR GUILD

Walter Stuteville
David Wagner

PREACHER

The Right Reverend Cabell Tennis

VERGERS

Robert Stevens
Carrie Davis

ACOLYTES

Ariel Andersen, Linda Chia,
Phillip Lienau, Austin LeSure,
Ray Miller

LECTORS

Maria Do
Michael Perera

INTERCESSOR

Mel Flannery

DEACON

The Reverend Earl Grout

USHERS

TBD

GREETERS

Cate Callahan
Pam O'Sullivan

MUSICIANS

The Cathedral Choir,
John Stuntebeck &
Michael Kleinschmidt, *conducting*
Michael Kleinschmidt, John Stuntebeck,
& Roger Sherman, *Organists*