

PROCLAIM THE  
GOOD  
NEWS  
OF THE KINGDOM

# CELEBRATION EUCHARIST

at the 30th Annual Convention  
of the Episcopal Diocese of East Tennessee

**Saint John's Cathedral** † **Knoxville, Tennessee** † **February 8, 2014**



## WELCOME TO ST. JOHN'S CATHEDRAL

*We are glad to participate with you in this closing service of our Diocesan convention. This worship coincides with our hope and efforts that we find new and energizing expressions of our prayers and music as we include a new and younger generation of Episcopalians into our church family. We hope you feel at home in your Cathedral and please feel our expressions of hospitality that remind us all that we are part of one another in this journey of faith.*

A handwritten signature in black ink, appearing to read 'John C. Ross' with a small cross symbol at the end.

The Very Rev. John C. Ross, Dean

## NOTES ON WORSHIP

Today's sung service of Holy Eucharist features music written by The Rev. John Tirro for weekly use at the Tyson House Lutheran-Episcopal Campus Ministry at the University of Tennessee, Knoxville. This liturgy was first implemented in 2003 during the chaplaincy of The Rev. Chris Chase and The Rev. Ward Misenheimer and has facilitated the spiritual growth and nourishment of this worshiping community for over a decade.

You may notice that the words of the Great Thanksgiving are minimal, using only the *Sursum Corda*, Words of Institution, Lord's Prayer, and *Agnus Dei* to preface the sacrament. This approach has enabled many worshipers in the Tyson House community to learn and sing the liturgy by heart. By using fewer words and trusting the sufficiency of Jesus' words, our hearts and minds are oriented less toward texts and more toward the "Word made flesh" (John 1:14) in our own enacted and embodied prayers: bread broken, hands open, voices lifted. Through these communal words and actions we make space to receive God's Spirit, as we "present our selves, our souls and bodies, to be a reasonable, holy and living sacrifice unto the Lord" (Holy Eucharist Rite I, *The Book of Common Prayer*, p. 336).

Tyson House is a missional community, welcoming many newcomers each semester. Rather than simply "rounding up" Episcopalians and Lutherans, Tyson House strives to make room for people of many religious and denominational backgrounds to encounter the living God. Therefore, we from time to time deploy an annotated bulletin containing scripture references, historical information, and theological rationale behind various components of the liturgy. While by no means exhaustive, this provides an alternative to "Instructed Eucharists" with spoken rubrics. Newcomers appreciate the guidance. Evangelicals are

frequently surprised to discover the profoundly scriptural roots of common prayer, and Episcopalians have often expressed appreciation for the “refreshers.” We also recognize the great imaginative and spiritual value in allowing texts and symbols to speak for themselves, and for that reason we do not use the annotated bulletin during every service or season of the Church year.

Today's service also incorporates elements of the office of morning prayer in the ministry of the word and draws on liturgical material from resources such as *The Book of Common Prayer*, *Enriching our Worship*, the Taizé and Iona communities, and our own Southside Abbey. Our young adults and college students will play a prominent role in musical leadership--offering a rich selection of “psalms, hymns, and spiritual songs” (Ephesians 5:19) spanning many generations. We pray that this will be a Spirit-filled time of worship and praise as we gather as a diocese to imagine, dream, and “sing a new church” once again!



photo credit: Lindsay Crawford

*Students gather in the Tyson House chapel for Sunday worship and dinner at 6:04 PM.*

Jesus told his friends: "where two or three are gathered in my name, I am there among them."

As followers of Jesus, we acknowledge God's presence in the very act of gathering. (Matthew 18:20)

Upon entering the cathedral porch, you are welcome to dip your hand into the holy water basin and to make the sign of the cross in remembrance of baptism, through which we are received into the Body of Christ.

A cathedral church is where the "cathedra" resides. "Cathedra" is Latin for "bishop's chair." Thus, the Cathedral is the seat of the diocesan bishop and a symbol of unity among all the congregations under the bishop's oversight.

The entrance hymn begins with a joyful procession. The bishop and other worship leaders process with symbols representing the light and presence of God: crosses, candles, incense, and scriptures.

Our worship begins in the name of the Triune God, who is a communion of persons: one-in-three and three-in-one.

This sentence was adapted from Habakkuk 2:20, a common text in morning prayer, one of seven short services prayed daily in monasteries since the middle ages.

# GATHERING

**Bold** text indicates parts read or sung by all.

\* = standing    † = sign of the cross

## PRELUDE

The Rev. John Tirro

*Today's worship will begin with a festive procession from the Holiday Inn. Upon entering the cathedral, you are invited to take your seat as we gather in quiet meditation and song. The altar party will remain in the back of the church until the entrance hymn.*

## ENTRANCE HYMN\*

"Sing a New Church"

Nettleton



1. Sum - moned by the God who made us, rich in our di - ver - si - ty; Ga - thered
2. Trust the good-ness of cre - a - tion, trust the Spi - rit, strong with - in. Dare to
3. Bring the hopes of ev - ery na - tion; bring the art of ev - ery race. Weave a
4. Draw to - ge - ther at one ta - ble all the hu - man fa - mi - ly; Shape a



in the name of Je - sus, ri - cher still in u - ni - ty! Let us \_  
dream the vi - sion pro - mised, sprung from seed of what has been! Let us \_  
song of peace and jus - tice; let it sound through time and space! Let us \_  
cir - cle e - ver wi - der and a peo - ple e - ver free! Let us \_



bring the gifts that dif - fer and in - splen - did, va - ried ways, Sing a



new church in - to be - ing, one in faith and love and praise!

## CALL TO WORSHIP\*

The Rt. Rev. George Young

Blessed be God: † Father, Son, and Holy Spirit:

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

Our God is in this holy place.

**Let all the earth keep silence and worship.**



We are in the church season of Epiphany, which draws our attention to the ministry and miracles of Jesus and the light of God spreading throughout the world. *The Book of Common Prayer* cites Malachi 1:11 as a central text for the season: "From the rising of the sun to its setting my Name shall be great among the nations, and in every place incense shall be offered to my Name, and a pure offering: for my Name shall be great among the nations, says the Lord of hosts." (Morning Prayer, Rite II, P. 76).



"Our Grace Point" by Amy Avery

A collect, pronounced "kah-luckt," is a common form of prayer, which usually addresses God, names a particular aspect of God's work or character, makes a petition on the basis of God's promised faithfulness, and states the desired outcome.

The Collect for Purity is based on a 10th century Latin prayer and has appeared in nearly every Anglican prayer book since 1549. The prayer book has been described as "the scriptures set to worship," and its many adaptations join our prayers to the prayers of Christians in every time and place.

Many Christians kneel for prayer, experiencing it as helpful posture for meditation, humility, and reverence before the presence of God.

*seated or kneeling*

**COLLECT FOR PURITY**

*Tirro*

To You, all hearts are o - pen, to You, all de - sires known. To  
 You, there are no se - crets. Al - migh - ty God, we come to You.

*silence for reflection*

Cleanse the thoughts of our hearts, by the in - spi - ra - tion of Your Ho - ly Spi - rit, that  
 we may per - fact - ly love You, that we may wor - thi - ly mag - ni - fy Your Name.

Sin may be understood as brokenness of relationship between people, God, and all of creation. Our practice of regular confession is not intended to inspire feelings of guilt, shame, or inadequacy. Rather, regularly confessing the brokenness in our lives allows us an opportunity to offer our whole selves to God, whose perfect love in Jesus Christ shows us the way of peace and makes us whole again.

You are invited to make the sign of the cross as forgiveness is proclaimed as a reminder of God's faithfulness. Thankful for the gift of forgiveness through Christ, we stand to sing God's praise.

This versicle from Psalm 51 has opened morning prayer for centuries.

A doxology is a short hymn of praise that invokes the Triune God. Music is an important component of our worship, as it transcends human language, giving us means to praise, even when words fail us. Even our most eloquent poetry fails to adequately describe our God. Reference here to God the Father as "Creator" and to Christ as "Word," is scriptural and reflects an effort to honor a God who is ultimately beyond gender. You are invited to bow at the invocation of the Triune God in reverence of this holy mystery.

## CONFESSION

**God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done, and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love and serve only your will. Amen.**

Almighty God have mercy on you,  
forgive you all your sins through the grace of † Jesus Christ,  
strengthen you in all goodness,  
and by the power of the Holy Spirit keep you in eternal life. **Amen.**

## OPENING VERSICLE\*

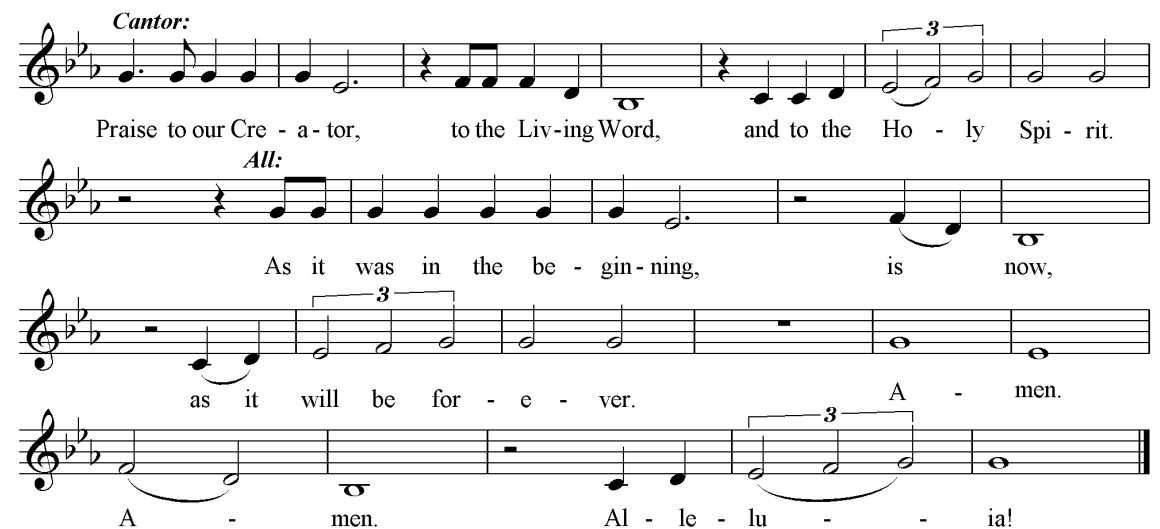
*Tirro*

*cantor sings once, then all sing:*



## DOXOLOGY\*

*Tirro*



The invitatory invites us deeper into worship as sing Psalm 95 together. The title "Venite" is the first word of Psalm 95 in Latin and is translated "come."

# INVITATORY\*

"Venite"

Tirro

*all sing refrain; cantors sing verses*

**refrain:**

O come let us sing to the Lord! To the  
 Rock of our Sal - va - tion, let us  
 shout for joy!

verses:

O let us come before the presence of God with thanksgiving  
 and raise a loud shout to the Lord with psalms,  
 for you, God, are a great God, and the great ruler above all gods!

**refrain**

In your right hand are the caverns of the earth and the heights of the hills.  
 They are yours, and the sea is yours,  
 for you made it, and your hands have molded the dry land!

**refrain**

*Cantor:*  
 Come, let us wor - ship and bow down. Let us kneel be - fore our ho - ly Mak - er.\_\_\_\_

*All:*  
 \_ Who a - lone is our God and we are the peo - ple of God's  
 pas - sure\_\_\_\_\_ and the sheep of God's hand!\_\_\_\_\_

**refrain**

# WORD

## COLLECT OF THE DAY\*

The Lord be with you.

**And also with you.**

Let us pray.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

This traditional greeting is taken from Ruth 2:4.

The collect of the day meditates on the theme of the day's scriptures and prepares our hearts and minds to receive God's word in faith.



*"Liturgical Tradition" by Boyd Evans*

We join Christians of many denominations in following a lectionary—a set of pre-determined readings from the Old Testament, New Testament, Gospels and Psalter prescribed for each Sunday of the Church year.

The first reading typically comes from the Hebrew Bible, known to Christians as the "Old Testament." It contains an account of God's dealings with the ancient Hebrew people.

*(seated)*

**OLD TESTAMENT**

Isaiah 58: 1-12

*after the lesson:*

For the Word of God in our hearts and on our lips:

**Thanks be to God!**

## PSALTER

Psalm 112: 1-9

*Simplified Anglican Chant*

The 150 Psalms are a set of hymns in the Old Testament, commonly attributed to King David. They have been the basis of Jewish and Christian worship for centuries.



*cantors:*

Hallelujah! Happy are they who fear the Lord \*  
and have great delight in his com-mandments!  
Their descendants will be mighty in the land; \*  
the generation of the upright will be blessed.

***all:***

**Wealth and riches will be in their house, \***  
**and their righteousness will last for ever.**  
**Light shines in the darkness for the upright; \***  
**the righteous are merciful and full of com-passion.**

**It is good for them to be generous in lending \***  
**and to manage their affairs with justice.**  
**For they will never be shaken; \***  
**the righteous will be kept in everlasting re-membrance.**

**They will not be afraid of any evil rumors; \***  
**their heart is right; they put their trust in the Lord.**  
**Their heart is established and will not shrink, \***  
**until they see their desire upon their enemies.**

**They have given freely to the poor, \***  
**and their righteousness stands fast for ever---**  
**they will hold up their head with honor.**

**Glory to the Father, and to the Son, and to the Holy Spirit: \***  
**as it was in the beginning, is now, and will be for ever. A-men.**



The second reading is an epistle, or letter. Most epistles are attributed to Saint Paul, a first century missionary and disciple of Jesus.

In his letter to the church in Rome, Paul reminds his friends that the "word of God is near: in your hearts and on your lips." (Romans 10:8) This response to the reading is commonly used by Southside Abbey, our diocese's newest congregation.

The deacon processes into the midst of the assembly to proclaim the Gospel--"Good News"--of Jesus Christ.

This reflects the movement of God the Son who, being sent from the Father, came among us in Jesus, Emmanuel, the "Word made flesh." (John 1:14).

Deacons are ordained clergy with a special emphasis on Jesus' servant ministry. Deacons work to bring the community's needs to the Church, and the Church to the community. Deacons can be identified by their diagonal stoles.

We stand to sing and speak acclamations because we believe that Christ is truly present in the reading, hearing, and enacting of the Gospel

**EPISTLE**

1 Corinthians 2:1-16

after the lesson:

For the Word of God in our hearts and on our lips:

**Thanks be to God!**

**ACCLAMATION\***

"God Was There"

Iona

Verses 1 -2 before the Gospel; verse 3 after:

*Refrain:*

Al - le - lu - ia! Al - le - lu - ia! Al -

le - lu - ia! Al - le - lu - ia! \_\_\_\_\_

When the wind on cha - os blew; When the world from no - thing  
While the trades - man was de - cried; While the sav - ior was d -  
In each dark - ness, cloud, and fire; In the quiet, as words re -

grew; When the pri - mal dream came true, \_\_\_\_\_ God was there. When the  
nied; While his son was cru - ci - fied, \_\_\_\_\_ God was there. God was  
tire; In our lost and best de - sires, \_\_\_\_\_ God is there! Not for

ear - liest mor - tals talked; When the vir - gin land was  
there, but not in vain, shield - ing joy, and shar - ing  
what we are or do, Not for what we've jour - neyed

walked; When e - mer - gent faith was rocked, \_\_\_\_\_ God was there.  
pain; rais - ing life to live a - gain, \_\_\_\_\_ God was there! (*Refrain*)  
through, But for all you call us to, \_\_\_\_\_ God be there!

**GOSPEL\***

Matthew 5: 13-20

The Rev. Gordon Brewer

after the lesson:

For the Word of God in our hearts and on our lips:

**Thanks be to God!**

The sermon interprets the scriptures for our lives and communities today.

## SERMON

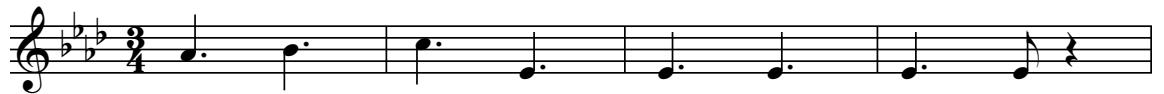
The Rt. Rev. John Tarrant  
Bishop, Episcopal Diocese of South Dakota

The hymn after the sermon encapsulates the theme and message of the day.

This hymn speaks of The Great Commission, in which Jesus empowered his disciples to spread the Gospel in word and action through the power of the Holy Spirit. (Matthew 28:19-20)

## HYMN\*

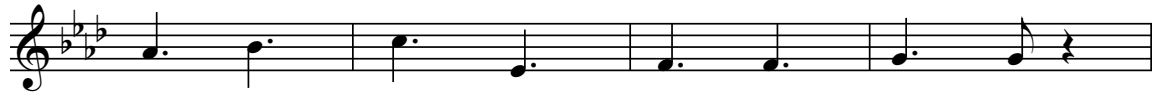
"Lord, You Give the Great Commission" *Transfiguration*



1. Lord, you give the great co - mis - sion:  
2. Lord, you call us to your ser - vice:  
3. Lord, you show us love's true mea - sure:  
4. Lord, you bless with words as - sur - ing:



"Heal the sick and preach the word."  
"In my name bap - tize and teach."  
"Fa - ther, what they do, for - give."  
"I am with you to the end."



Lest the Church ne - glect its mis - sion  
That the world may trust your pro - mise,  
Yet we hoard as pri - vate trea - sure  
Faith and hope and love re - stor - ing,



and the Go - spel go un - heard.  
life a - bun - dant meant for each.  
all that you so free - ly give.  
may we serve as you in - tend.



Help us wit - ness to your pur - pose  
Give us all new fer - vor, draw us  
May your care and mer - cy lead us  
And a - mid the cares that claim us,



with re - newed in - te - gri - ty;  
clo - ser in com - mun - i - ty;  
to a just so - ci - e - ty;  
hold in mind e - ter - ni - ty;



with the Spi rit's gifts em - power us for the work of mi - ni - stry. —

February is Black History Month. In the spirit of the observance, today's sung prayer response comes from Amos 5:7, which Martin Luther King, Jr. famously quoted in his "I Have a Dream" speech on August 28, 1963. This response also hearkens back to today's appointed Psalm: "Light shines in the darkness for the upright; \* the righteous are merciful and full of compassion" (Psalm 112:4-5) God's justice is merciful, and God's righteousness yields right relationship among God's creation. Therefore this response is simultaneously a confession, a plea, and a call to action as we work with God to become part of prayers answered.

Episcopal worship is deeply liturgical, meaning that it follows intentional patterns and ways of praying. "Liturgy," commonly translated as "the work of the people," demands active participation from both the clergy and the lay people. Liturgy seeks to involve our whole bodies and all our senses in the service through posture, music, incense, candles, flowers, water, wine, oil, books, touch, etc... By involving our entire selves--body, mind, and spirit--we draw nearer to Jesus Christ, who came to us in a body--fully divine, yet fully human.

## PRAYERS OF THE PEOPLE\*

In peace, let us pray to the Lord.

**refrain**

Miller

Let jus-tice roll, roll down like wa-ter, and right-eous-ness like a flow-ing stream. Let jus-tice roll, roll down like wa-ter, and right-eous-ness like a flow-ing stream.

I ask your prayers for God's people throughout the world; for Justin, Archbishop of Canterbury; Katharine, our Presiding Bishop; George, our Bishop; John, Bishop of the Diocese of South Dakota, our companion diocese; for this gathering; and for all ministers and people. Pray for the Church... **refrain**

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace... **refrain**

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble... **refrain**

I ask your prayers for all who seek God, or a deeper knowledge of God. Pray that they may find and be found by God... **refrain**

I ask your prayers for the departed. Pray for those who have died. **refrain**

I invite the intercessions and thanksgivings of all those gathered here, either silently or aloud. Let us make known our joys and concerns to God.

*Free intercessions may be offered by the assembly...*

Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day. **refrain**

*Celebrant:* O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

The Passing of the Peace originated in the first century churches as a "kiss of peace." In our cultures, a friendly handshake or hug may be appropriate.

(Romans 16:16,  
1 Corinthians 16:20,  
2 Corinthians 13:12,  
1 Thessalonians 5:26,  
1 Peter 5:14)

The Peace prepares us to gather around God's table in a spirit of unity and concord with our neighbors.

# TABLE

## THE PEACE\*

The Peace of the Lord be always with you.

**And also with you.**

*Greet those around you with a sign of God's peace. As the music begins, you are welcome to be seated. While the deacon prepares the table, an offering will be collected to benefit the ministries of the Diocese of South Dakota, our companion diocese.*

## OFFERTORY MUSIC

### PRESENTATION\*

"We are an Offering"

*Liles*

During this hymn, members of the congregation will present the offerings bread, wine, and water, which is added to the wine according to ancient custom.

The deacon prepares the table for the sacrament of Holy Eucharist.

A sacrament is "an outward and visible sign of an inward and spiritual grace."

Baptism and Eucharist are the two sacraments instituted by Jesus himself.

Holy Eucharist, also known as Communion, Lord's Supper or Mass, is the central act of

Christian worship, whereby we receive Christ's own presence through participating in his meal.

We lift our voices, \_\_\_\_\_ we lift our hands,  
we lift our lives up to you; we are an of-fer-ing. —  
Lord, use our voices, \_\_\_\_\_ Lord, use our hands,  
Lord, use our lives, they are yours: we are an of-fer-ing. —  
All that we have, all that we are,  
all that we hope to be, we give to you, we give to you.  
We lift our voices, \_\_\_\_\_ we lift our hands,  
we lift our lives up to you: we are an of-fer-ing, — we are an of-fer-ing. —

# THE GREAT THANKSGIVING\*

The Rt. Rev. George Young

P: Presider **C: Congregation**

"Sursum Corda" is Latin for "Lift up your hearts," an ancient exhortation to prepare for the Eucharist.

## "Sursum Corda"

Tirro

☐ The Lord be with you! ☑ **And al-so 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.**

These are the words Jesus said at his last supper with his disciples. (Matthew 26, Mark 24, Luke 22, 1 Corinthians 11)

## WORDS OF INSTITUTION\*

Tirro

In this meal, our Lord Jesus, who ate with tax collectors, prostitutes, and sinners, beckons us to a life of radical hospitality--welcoming all persons into the family of God through Baptism and Eucharist. "Eucharist" is a Greek word meaning "thanksgiving."

Ultimately, the Eucharist is an act of thanks to God, who is the giver of all good gifts.

Presenting gifts of bread, wine, money, and ourselves, God gives them back to us in the form of Christ's own Body, in which we participate through the sacrament.

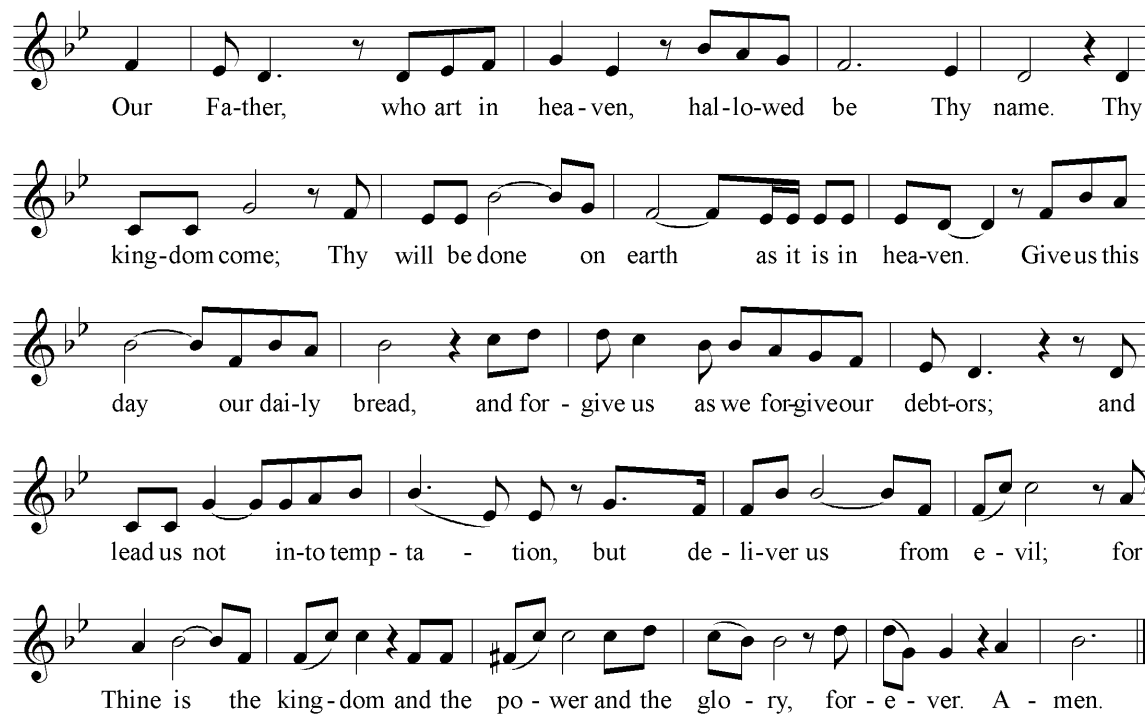
☐ On the night He was be-trayed, He took the bread, gave thanks, broke it and said:  
 ☑ **"Take and eat. This is my bo-dy, gi-ven for you. Do this for the re-mem - brance of me."**  
 ☐ On the night He was betrayed He took the cup, gave thanks, and raised it up:  
 ☑ **"Take and drink. This is my blood, poured out for you. Do this for the re-mem - brance of me."**



This is the prayer Jesus taught his disciples to pray. (Matthew 6, Luke 11).

## LORD'S PRAYER\*

Tirro



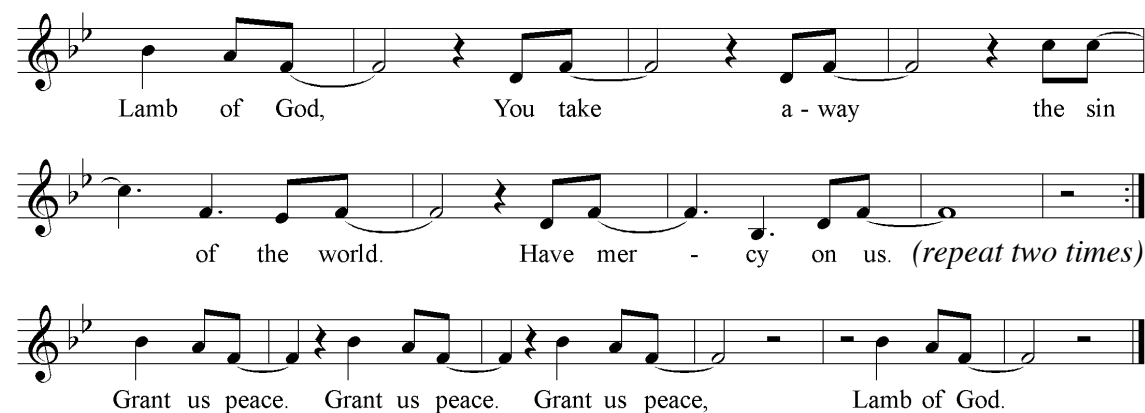
Our Fa-ther, who art in hea-ven, hal-lo-wed be Thy name. Thy king-dom come; Thy will be done on earth as it is in hea-ven. Give us this day our dai-ly bread, and for - give us as we for-give our debt-ors; and lead us not in-to temp - ta - tion, but de - li-ver us from e - vil; for Thine is the king-dom and the po - wer and the glo - ry, for - e - ver. A - men.

"The bread which we break is a sharing in the body of Christ. Though we are many we are one body because we all share in the one bread." (1 Corinthians 10)

## THE FRACTION\*

"Agnus Dei"

Tirro



Lamb of God, You take a - way the sin of the world. Have mer - cy on us. (repeat two times)  
Grant us peace. Grant us peace. Grant us peace, Lamb of God.

The "Agnus Dei," Latin for "Lamb of God," uses imagery recalling the Jewish Passover meal, first shared by the Israelites on the night they crossed the Red Sea, from slavery into freedom. For Christians, Jesus is the passover lamb. Through communion we pass over from bondage to sin and death into the freedom of life abundant.

## COMMUNION OF THE PEOPLE

Earlier in the service, the Gospel was proclaimed to the entire congregation; now it is given to each person individually as he or she approaches the table to receive the body and blood of our crucified and risen Lord.

All are welcome at Christ's table. Communion stations will be located in the crossing of the church. You are invited to come forward at the ushers' invitation. To receive the bread, place one palm over the other, and the server will place it in your hand. The wine may be received by intinction (dipping the bread into the cup) or by taking a sip from the common cup. Guests not receiving communion are welcome to come forward for a prayer. Simply cross your arms over your chest, and one of the clergy will be glad to offer you a blessing.

## MUSIC DURING COMMUNION

*Please join in singing all the communion hymns!*

This devotional text by Frances Havergal can also be found set to an earlier tune in *The Hymnal 1982, # 707.*

### "Take My Life"

Tomlin



1. Take my life and let \_\_\_ it be \_\_\_ con - se - cra - ted, Lord, \_\_\_ to thee.  
 2. Take my voice and let \_\_\_ me sing al - ways on - ly for \_\_\_ my king.  
 3. Take my will and make \_\_\_ it thine; it \_\_\_ shall be no long - er mine.



Take my mo - ments and \_\_\_ my days; let \_\_\_ them flow in cease - less praise.  
 Take my lips and let \_\_\_ them be \_\_\_ filled \_\_\_ with mes - sa - ges \_\_\_ from thee. \_\_\_  
 Take my heart it is \_\_\_ thine own; it \_\_\_ shall be thy roy - al throne.



Take my hands and let \_\_\_ them move at the im - pulse of \_\_\_ thy love.  
 Take my sil - ver and \_\_\_ my gold; not a mite would I \_\_\_ with - hold.  
 Take my love, my Lord \_\_\_ I pour at thy feet its trea - sure store.



Take my feet and let \_\_\_ them be \_\_\_ swift \_\_\_ and beau - ti - ful \_\_\_ for thee. \_\_\_  
 Take my in - tel - lect \_\_\_ and use \_\_\_ ev - 'ry pow - er as \_\_\_ you choose.  
 Take my life and I \_\_\_ will be \_\_\_ e - ver, on - ly, all \_\_\_ for thee. \_\_\_



(After 2nd and 3rd verses)  
 Here am I, \_\_\_ all \_\_\_ of me. \_\_\_



Take my life, \_\_\_ it's all \_\_\_ for thee. \_\_\_

The Catechism (teaching) of the Episcopal Church, found in *The Book of Common Prayer*, defines Holy Baptism as "the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God" (p. 858)

Baptism marks the beginning of our life in Christ's Body. Likewise, many Episcopal congregations place the baptismal font or holy water prominently at the entrance of the church.



"Baptism" by Ed Barels

"Love Divine, All Loves Excelling"

Miller

The text to this treasured hymn by Charles Wesley is also found in *The Hymnal* 1982 to the tune *Hyfrodol*, no. 657.

1. Love di - vine, all loves ex - cell - ing, joy of heaven  
 2. Breathe, O breathe thy lov - ing Spir - it in - to ev -  
 3. Fin - ish, then, thy new cre - a - tion; pure and spot -

— to earth come down; fix in us thy  
 — ery troub - led breast! Let us all in  
 less let us be. Let us see thy

hum - ble dwell - ing; all thy faith - ful mer - cies crown!  
 thee in - her - it; let us find that sec - ond rest.  
 great sal - va - tion per - fect - ly re - stored in thee:

— Je - sus, thou art all com - pas - sion,  
 — Thee we would be al - ways bless - ing,  
 changed from glo - ry in - to glo - ry,

pure un - bound - ed love thou art;  
 serve thee as thy hosts a - bove,  
 till in heav'n we take our place,

vis - it us with thy sal - va - tion,  
 pray and praise thee with - out ceas - ing,  
 till we cast our crowns be - fore thee,

en - ter ev - ery tremb - ling heart.  
 glo - ry in thy per - fect love.  
 lost in won - der, love and praise.



"Rainbow Over Lookout Mountain" by The Rev. Robert Childers

"Bless the Lord"

Taizé

Based on Psalm 103, this chant comes from the Taizé, an ecumenical monastic community in France.

Psalm 103 is also the Psalm appointed for Ash Wednesday, when we remember God's Great compassion on our human suffering and frailty (*The Book of Common Prayer*, p. 264).

"As a father has compassion on his children, so the Lord has compassion on those who fear him; for he knows how we are formed, he remembers that we are dust." (Psalm 103:13-14)



"Labyrinth" by Boyd Evans

This hymn is a collage of two texts: 1) The disciples response to Jesus teaching and miracles: "They were astounded beyond measure, saying, 'He has done everything well; he even makes the deaf to hear and the mute to speak'" (Matthew 7:37)

and

2) the writings of Julian of Norwich, a 13th Century female mystic who famously wrote, "All shall be well, all shall be well, and all manner of thing shall be well."

"Everything Well"

Nyein



# SENDING

This post-communion prayer from Southside Abbey gives thanks for the sacrament and asks God to use us as Christ's hands and feet in the world. Additional "Open Source" resources from the Abbey may be found online at [southsideabbey.org](http://southsideabbey.org)

The bishop blesses the people in the name of the Triune God. You are invited to make the sign of the cross as you receive God's blessing.

## PRAYER FOR MISSION\*

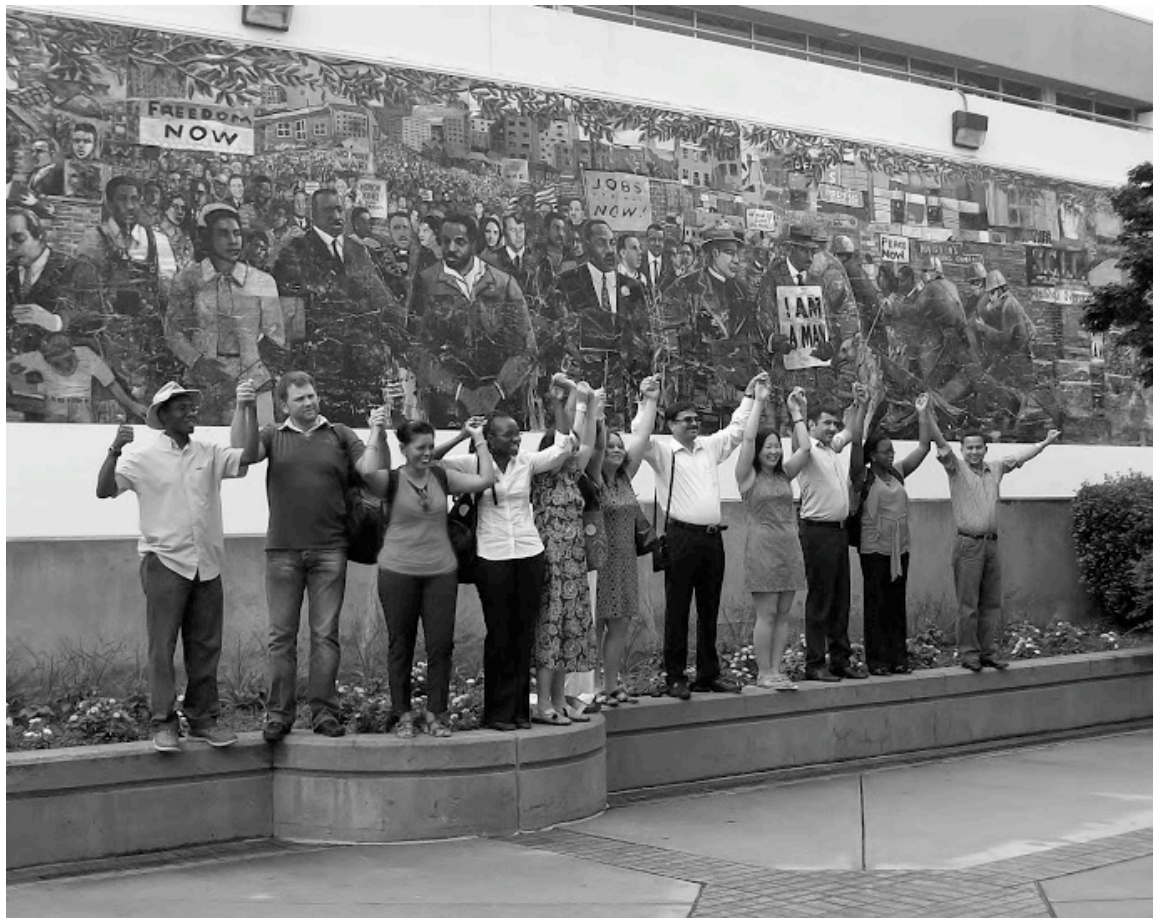
*Southside Abbey*

Let us pray.

**Ever-loving God, we give thanks that Christ has been known to us at this table: strengthen us that we may be moved from doubt to belief, giving us the strength to live our lives as if the Good News is really true; give us now the life of the ages, that we may build your kingdom and praise your name forever. Amen!**

## BLESSING\*

The Rt. Rev. George Young



*"We Shall Overcome" by The Rev. Carol Westpfahl*



# SENDING HYMN\*

"God of Justice"

Hughes

"Freely you have received; freely give." (Matthew 10:8)

"And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. (Micah 6:8)

During the sending hymn, the worship leaders process out of the church just as they came in--behind incense, cross, candles, and scriptures. Having been gathered in Christ name and fed through the Word and Table we are sent out in the power of the Spirit to continue the work of God .

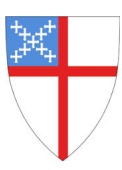
The Deacon dismisses the people. As the worship service ends, service in Christ name continues in the world.

*Cantor:* 1. God of just - ice, sav-ior to all, came to res - cue the weak and the poor,  
*All:* 2. To act just - ly, ev - e - ry day, lov - ing mer - cy in ev - e - ry way,  
 — chose to serve — and not — be served. — Je - sus, you have  
 — walk - ing hum - bly be - fore You, God. — *Chorus (All):*  
 called us. Free - ly we've re - ceived, now free - ly we will give We must  
 go, live to feed the hung - ry, stand be - side the bro - ken. We must go. — Step - ping  
 for - ward, keep us from just sing - ing, move us in - to ac - tion. We must go. —  
*Sing Four Times, then Chorus:*  
 Fill us up, and send us out. — Fill us up and send us out. —  
 Fill us up and send us out, now. —

# DISMISSAL\*

Go forth in peace to proclaim the Good News! Alleluia, alleluia!  
**Thanks be to God! Alleluia, alleluia!**

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to everyone who prepared  
 ✚ THANKS ✚  
 and participated in today's service.

