

forma



Choral Eucharist

Feast of Timothy, Titus, and Silas

Companions of St. Paul

January 26, 2018

GRACE CHURCH CATHEDRAL
THE EPISCOPAL CHURCH IN SOUTH CAROLINA

Cover image: Jesus as the Good Shepherd from the early Christian catacomb of Domatilla
(Crypt of Lucina, 200-300 CE) via Wikimedia Commons

GRACE CHURCH CATHEDRAL

IN THE CITY OF CHARLESTON

Choral Eucharist Rite II

Welcome to Grace Church Cathedral, celebrating our 172nd year of service and worship in Charleston, Page numbers on the right side of this leaflet refer to the Book of Common Prayer. Hymn numbers are on the left side; numbers preceded by 'S' are from the Service Music at the front of the Hymnal.

Please silence all electronic devices before the liturgy begins.

Families with children are invited to use the books, crayons and other resources in the back of the church.

Voluntary *From Concerto in C, BWV 594* J.S. Bach
Processional *Highland Cathedral* Ulrich Roever and Michael Korb

THE WORD OF GOD

The Acclamation and Response

Celebrant: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

People: And also with you.

The Collect for Purity *(said together)*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

Song of Praise *O Christ, the great foundation* Aurelia (Hymn 525)

1. O Christ, the great foundation
on which your people stand
to preach your true salvation
in every age and land:
pour out your Holy Spirit
to make us strong and pure,
to keep the faith unbroken
as long as worlds endure.
2. Baptized in one confession,
one church in all the earth,
we bear our Lord's impression
the sign of second birth.
One holy people gathered
in love beyond our own;
by grace we were invited,
by grace we make you known.
3. Where tyrants' hold is tightened,
where strong devour the weak,
where innocents are frightened,
the righteous fear to speak;
there let your church awaking
attack the powers of sin,
and, all their ramparts breaking,
with you the victory win.
4. This is the moment glorious
when he, who once was dead,
shall lead his church victorious,
their champion and their head.
The Lord of all creation
his heavenly kingdom brings:
the final consummation,
the glory of all things.

Timothy Tingfang Lew (1891-1947)

The Collect of the Day

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray.

Almighty God, who called Timothy, Titus, and Silas to lay a foundation of faith for your Church: Grant that we also may be living stones built upon the foundation of Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Please be seated.

The First Reading: Isaiah 42:5-9

Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

Reader: The Word of the Lord.

People: Thanks be to God.

Responsory

All will be well

Steven C. Warner
Text: Julian of Norwich

Refrain (*sung first by Cantor, then by all*)

The musical notation is written on two staves in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the refrain: "All will be well, and all will be well, all". The second staff contains the melody for the second line: "man - ner of things will be well." The melody is simple and melodic, with a final cadence on the second staff.

Cantor: Our Lord said that all would be well,
all manner of things would be well.

All: **Refrain**

Cantor: With all the sadness wrought in this world,
the good shall always prevail.

All: **Refrain**

Cantor: In all the doubts that shroud simple truths,
we pray for the wisdom of God.

All: **Refrain**

Cantor: Give us the faith to trust in your love,
when things are concealed from our view.

All: **Refrain**

Cantor: Our faith is firm and stands on the Word,
the Word that endures for all time.

All: **Refrain**

Cantor: And so we pray to trust in the hope
that all manner of things shall be well.

All: **Refrain**

The Second Reading: Acts 15:22-26, 30-33, 16:1-5

Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, with the following letter: "The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings. Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and

have unsettled your minds, we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ. So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. When its members read it, they rejoiced at the exhortation. Judas and Silas, who were themselves prophets, said much to encourage and strengthen the believers. After they had been there for some time, they were sent off in peace by the believers to those who had sent them. Paul went on also to Derbe and to Lystra, where there was a disciple named Timothy, the son of a Jewish woman who was a believer; but his father was a Greek. He was well spoken of by the believers in Lystra and Iconium. Paul wanted Timothy to accompany him; and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek. As they went from town to town, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. So the churches were strengthened in the faith and increased in numbers daily.

Reader: The Word of the Lord.

People: Thanks be to God.

Please stand.

Gradual Hymn

The love of Jesus calls us

Ewing (Hymn 624)

- | | |
|---|---|
| <p>1. The love of Jesus calls us
Our joyous praise to sing;
Our deeply felt thanksgivings
We now together bring,
For all God's many blessings,
Unasked yet still received,
And for the generations,
Who faithfully believed.</p> <p>2. The love of Jesus calls us,
That we may always be
Companions on a journey,
Where all the world may see
That serving Christ is freedom
Which time does not destroy;
Where Christ's command is duty,
And every duty joy.</p> | <p>3. The love of Jesus calls us
To go where he would go,
To challenge all that limits,
To change, to learn, to grow,
To know that Christ has freed us,
That prisons are no more;
For those who seek his kingdom,
Christ opens every door.</p> <p>4. The love of Jesus calls us
In swiftly changing days,
To be God's co-creators
In new and wondrous ways;
That God with men and women
May so transform the earth,
That love and peace and justice
May give God's kingdom birth.</p> |
|---|---|

Herbert O'Driscoll

Gospeller: The Holy Gospel of our Lord Jesus Christ according to John.

People: Glory to you, Lord Christ.

The Holy Gospel: John 10:1-10

Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."

Gospeller: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Please be seated.

The Sermon

A period of silent reflection is kept.

Please stand.

The Apostles' Creed (metrical)

Hyfrydol

We believe in God the Father,
God almighty, by whose plan
earth and heaven sprang to being
all created things began.
We believe in Christ the Savior,
Son of God in human frame,
virgin-born, the child of Mary
upon whom the Spirit came.

Christ, who on the cross forsaken,
like a lamb to slaughter led,
suffered under Pontius Pilate,
he descended to the dead.
We believe in Jesus risen,
heaven's king to rule and reign,
to the Father's side ascended
till as judge he comes again.

We believe in God the Spirit;
in one Church, below, above:
saints of God in one communion,
One in holiness and love.
So by faith, our sins forgiven,
Christ our Savior, Lord and friend,
we shall rise with him in glory
to the life that knows no end.

From Common Worship

The Prayers of the People

Celebrant: Through our baptism we are joined to Christ as God's beloved children. As sisters and brothers in the Spirit, let us call to God for the needs of the world and the church, singing:

(Refrain)



Lord, hear our prayer. Seign- eur é-cou-te - nous. Se- ñor, es cú-cha - nos.

Intecessor: For the victory of justice among the nations, and for the outpouring of the Spirit's gift of peace, let us pray to the Lord.

All: **Refrain**

Intecessor: For the liberation of all oppressed and imprisoned, for the preaching of the liberating gospel, and for reconciliation of all who oppress and persecute others, let us pray to the Lord.

All: **Refrain**

Intecessor: For the healing of all who are gripped by despair and frustration, and for all who inspire them with hope and joy, let us pray to the Lord.

All: Lord, have mercy.

Intecessor: For all in this community to be alive to the call of their baptism, for the newly baptized, and for all who guide and teach along the way, let us pray to the Lord.

All: **Refrain**

Intecessor: For this gathering, and for all who are being formed for justice. For the special needs and prayers of this congregation, let us pray to the Lord.

All: **Refrain**

Intecessor: For the sick and those who care for them, and for all who are in any need or trouble, let us pray to the Lord.

All: **Refrain**

Intecessor: For all who have died in the expectation of Christ's full victory in their life and death, let us pray to the Lord.

All: **Refrain**

Celebrant: Lord you invited the beggars and the crippled, the lame and the blind, to eat and drink at your table and to feast in your kingdom: and lo, here we are. Grant us the grace to extend to others the same generosity you have shown to us; for you are our Lord, our God forever and forever. *Amen.*

The Peace

Celebrant: The Peace of the Lord be always with you.

People: And also with you.

Please be seated.

Welcome

THE HOLY COMMUNION

The offering today will be designated for a Forma Scholarship Fund to allow young adults of color to attend future Forma conferences. Please give generously.

Offertory Anthem

Ev'ry time I feel the spirit

arr. William L. Dawson

Chorus:

Every time I feel the spirit
Movin' in my heart I will pray
Every time I feel the spirit
Movin' in my heart I will pray.

The Jordan river is chilly and cold.
It chills the body but not the soul.
There ain't but one train upon this track.
It runs to heaven and then right back.
(Chorus)

Up on the mountains my Lord spoke
Out of His mouth came fire and smoke
Looked all around me, it looked so fine
I asked the Lord could it be mine.
(Chorus)

Oh, I have sorrow and I have woe
I have heartaches here below
But while God leads me I'll never fear
For I know that He is near.
(Chorus)

Members of the congregation will present the offerings and oblations of our life and labor to the Lord.

Presentation Hymn

Amazing Grace

New Britain

Amazing grace! how sweet the sound,
that saved a wretch like me!
I once was lost but now am found,
was blind but now I see.

When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we'd first begun.

The Great Thanksgiving (from *Common Worship*)

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God.

People: It is right to give thanks and praise.

Celebrant: Almighty God, good Father to us all, your face is turned towards your world. In love you gave us Jesus your Son to rescue us from sin and death. Your Word goes out to call us home to the city where angels sing your praise. We join with them in heaven's song:

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, —

5
heav'n and earth — are full of your glo - ry. Ho - san - na in — the high - est.

9
Bless - ed — is he who comes in the name of the Lord. — Ho -

13
san - na in — the high - est. — Ho - san - na in — the high - est.

Celebrant: Father of all, we give you thanks for every gift that comes from heaven. To the darkness Jesus came as your light. With signs of faith and words of hope he touched untouchables with love and washed the guilty clean. This is his story.

All: This is our song:
Hosanna in the highest.

Celebrant: The crowds came out to see your Son, yet at the end they turned on him. On the night he was betrayed he came to the table with his friends to celebrate the freedom of your people. This is his story.

All: This is our song:
Hosanna in the highest.

Celebrant: Jesus blessed you, Father, for the food; he took the bread, gave thanks, broke it and said: This is my body, given for you all. Jesus then gave thanks for the wine; he took the cup, gave it and said: This is my blood, shed for you for the forgiveness of sins. Do this in remembrance of me. This is his story.

All: This is our song:
Hosanna in the highest.

Celebrant: Therefore, Father, with this bread and this cup we celebrate the cross on which he died to set us free. Defying death he rose again and is alive with you to plead for us and all the world. This is our story.

All: This is our song:
Hosanna in the highest.

Celebrant: Send your Spirit on us now that by these gifts we may feed on Christ with opened eyes and hearts on fire. May we and all who share this food offer ourselves to live for you and be welcomed at your feast in heaven where all creation worships you, Father, Son and Holy Spirit:

All: Blessing and honor and glory and power be yours forever and ever. Amen.

The Lord's Prayer

The Breaking of the Bread

Silence is kept.

Refrain (*sung by all*)

Taste and see

Lift Every Voice and Sing II

Taste and see. Taste and see the good - ness
of the Lord. O Taste and see. Taste and
see the good - ness of the Lord, of the Lord. **Fine**

Invitation to Communion

Agnus Dei

Agnus Dei

Beckett Gerald Senchur

Lamb of God, you take a-way the sins of the world: have mer - cy on us.
Lamb of God, you take a-way the sins of the world: grant us peace, grant us peace.

The Communion of the People

To receive the consecrated Bread, extend your hands upward, palms crossed. When receiving the Wine, please assist the chalice as it is offered; or, having consumed the Bread, you may return to your seat. We believe Christ fully present in either element. If you prefer not to receive the Sacrament, you may ask for a blessing.

Gluten-free wafers are available. Please speak to a priest when you come forward for Communion.

Communion Hymn

Tú has venido a la orilla

(Wonder, Love, and Praise Hymn 758)

The congregation is invited to join in singing the Communion Hymns.

1. Tú has ve - ni - do a la o - ri - lla, no has bus -
 2. Tú sa - bes bien lo que ten - go: en mi
 1. You have come down to the lake - shore seek - ing
 2. You know full well my pos - ses - sions. Nei - ther

ca - do ni a sa - bios, ni a ri - cos, tan só - lo
 bar - ca no hay o - ro ni es - pa - das; tan só - lo
 nei - ther the wise nor the weal - thy, But on - ly
 trea - sure nor weap - ons for con - quest, Just these my

Estrillo
(Refrain)

quie - res que yo te si - ga. Je -
 re - des y mi tra - ba - jo. O
 ask - ing for me to fol - low.
 fish nets and will for work - ing.

sús, me has mi - ra - do a los o - jos; son - ri -
 Je - sus, you have looked in - to my eyes; kind - ly

en - do has di - cho mi nom - bre; en la a -
smil - ing, you've called out my name. On the

re - na he de - ja - do mi bar - ca; jun - to a
sand I have a - ban - doned my small boat; now with

tú bus - ca - ré o - tro mar.
you, I will seek oth - er seas.

3. Tú necesitas mis manos,
mi cansancio que a otros descanse,
amor que quiera seguir amando.
Estrillo

3. You need my hands, my exhaustion,
working love for the rest of the weary
a love that's willing to go on loving.
Refrain

4. Tú, Pescador de otros mares,
ansia eterna de almas que esperan.
Amigo bueno, que as' me llamas.
Estrillo

4. You who have fished other waters;
you, the longing of souls that
are yearning:
As loving Friend, you have come to call me.
Refrain

Communion Hymn

In Christ there is no East or West

McKee

1. In Christ there is no East or West,
in him no South or North,
but one great fellowship of love
throughout the whole wide earth.

2. Join hands, disciples of the faith,
whate'er your race may be!
Who serves my Father as his child
is surely kin to me.

3. In Christ now meet both East and West,
in him meet South and North,
all Christly souls are one in him,
throughout the whole wide earth.

Communion Hymn

Precious Lord, take my hand

(Lift Every Voice and Sing 2, Hymn 106)

1. Pre - cious Lord, take my hand, Lead me on, let me
 2. When my way grows— drear, pre - cious Lord, lin - ger
 3. When the dark - ness ap - pears and the night draws—

1. stand, I am tired, I am weak, I am worn;
 2. near, When my life is al - most gone;
 3. near, And the day is past and gone;

1. — Through the storm, through the night, Lead me on to the
 2. — Hear my cry, hear my call, Hold my hand, lest I
 3. — At the riv - er I stand, Guide my feet, hold my

1. light, Take my hand, pre-cious Lord, Lead me on.
 2. fall, Take my hand, pre-cious Lord, Lead me on.
 3. hand, Take my hand, pre-cious Lord, Lead me on.

Please stand.

The Postcommunion Prayer

The Blessing

Processional Hymn

Go to the world!

Engelberg

1. Go to the world! Go into all the earth.
Go preach the cross where Christ
renews life's worth,
Baptizing as the sign of our rebirth.
Alleluia!
2. Go to the world! Go into every place.
Go live the word of God's redeeming grace.
Go seek God's presence in each time and space.
Alleluia!
3. Go to the world! With one who makes all new
Go preach the gospel life in all you do
Neglecting not the Christ that lives in you.
Alleluia!
4. Go to the world! Go struggle, bless and pray;
The nights of tears give way to joyous day.
As servant church, you follow Christ's own way.
Alleluia!
5. Go to the world! Go as the ones I send,
For I am with you till the age shall end,
When all the hosts of glory cry 'Amen!'
Alleluia!

Sylvia G. Dunstan (1955-1993)

The Dismissal

Deacon: Go and do justice, love mercy, and walk humbly.
People: Thanks be to God.

Voluntary

Prelude in C, BWV 547

J.S. Bach



*The flowers are given to the Glory of God
and in thanksgiving for the ministry of
Jamie Martin-Currie, Missy Morain, and the Reverend Jay Sidebotham
as they complete their terms on the Forma Board*

† † †
Service Participants

Celebrant

The Reverend Abigail W. Moon

Preacher

The Most Reverend Michael B. Curry

Deacon

The Reverend Maureen Hagen

Cantor

The Reverend Canon Caleb J. Lee

Lectors

Polly Redd

The Reverend Dr. Jennifer Harvey

Intercessor

Eduardo Solomón Rivera

Music

St. Gregory Choir

Nigel Potts, Canon Organist and Master of the Music

Parks Greene, Sub-Organist

Jim Dillahey, Piper

Lonnie Hamilton, Saxophone

Oblation Bearers

Jamie Martin-Currie

Andrea McKellar

Ushers

Carl Milford, Bill Kendrick, Chuck Bender,

Ian MacDonald, Margaret MacDonald,

Amy McCandless

Ministers of Communion

The Most Reverend Michael B. Curry

The Right Reverend Gladstone B. Adams III

The Reverend Abigail W. Moon

The Reverend Jason Roberson

Aimee Bostwick

Samantha Haycock

Myra Garnes

Santiago Rodriguez

Canon Jean Bender

Bishop

The Right Reverend Gladstone B. Adams III

Dean

The Very Reverend J. Michael A. Wright

Cathedral Clergy

The Venerable Calhoun Walpole

The Reverend Canon John Zahl

The Reverend Canon Caleb J. Lee

St. Thomas Guild of Acolytes

Dr. James Hutchisson, Verger and Master of Acolytes

Robert Behre, Verger

John Miles and Ross Tortora, Crucifers

Robert Hart, Michael Hart,

Alexis Wood, Becky Van Kirk

Tower Bells

St. Dunstan's Guild

Timothy, Titus, and Silas, Companions of St. Paul

January 26

Timothy and Silas are mentioned in The Acts of the Apostles. Timothy's father was Greek and his mother a Jewish believer. Paul chose him as a companion for his mission to Asia Minor but had him circumcised because the "Jews who were in those places" knew that his father was a Greek (Acts 16:1-3). Timothy undertook missions to the Thessalonians, Corinthians and the Ephesians. Eusebius counts him as the first bishop of that city.

Silas is known by his Latinized name Silvanus when Paul cites him as his companion along with Timothy (1 & 2 Thessalonians 1:1). He was a prophet in the Jerusalem church (Acts 15:22-35), but also a Roman citizen (Acts 16:37-8). He went with Paul and Barnabas to deliver the decision of the apostolic council in Jerusalem (Acts 15:1-21) that Gentile believers did not have to observe the law of Moses. Paul chose Silas to accompany him on missions to Asia Minor and Macedonia where he may have remained after Paul left (Acts 15:41-18:5). Tradition has it that he died there after some years of missionary work.

Titus, a Greek, accompanied Paul to Jerusalem for the apostolic council. During Paul's third missionary journey Titus was sent on missions to Corinth from which he gave Paul encouraging reports (2 Corinthians 7:13-15). Paul, who calls him: "my true child in the common faith" (Titus 1:14) left him to organize the church in Crete (Titus 1:5) and Eusebius reports that he was the first bishop there.

These three are celebrated on the day after the Feast of the Conversion of St. Paul because of their close connections with him. Though they were all young and inexperienced, they were entrusted with missions and matters that helped form the very life and history of the Church. Faithfulness, love and devotion to Christ saw them through situations they could not have imagined.

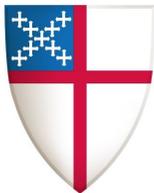
(From *Holy Women, Holy Men*)



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- . . . consultants, camp and conference coordinators, publishers, advisers, and resource coordinators in the area of Christian formation
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- . . . we are YOU – welcome!



The Episcopal Church in South Carolina

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