

GRACE AND HOLY TRINITY CATHEDRAL

The Fourth Sunday after the Epiphany • January 28, 2018 • 5 p.m.



A SERVANT CHURCH IN THE HEART OF THE CITY

ORDER FOR EVENING AND HOLY EUCHARIST

SERVICE NOTES (IN THE LEFT COLUMN)

BCP, page XXX refers to pages in the red *Book of Common Prayer*. Hymn XXX refers to the blue book, *The Hymnal 1982*. "S" numbers (e.g. S120) are located in the front of the hymnal.

An outline for the Order of Service is given, with *Book of Common Prayer* page numbers included. Please rise, as able, for portions of the service marked with an asterisk (*).


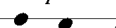
DIGITAL LITURGY

You are encouraged to use your phone, tablet or other electronic device to view this bulletin electronically. Please set the device to "silent." Use the QR Code to access the digital bulletin. There are now live links in the digital bulletin. Monthly Event Flyers are also available on the website. Thank you for observing silence.



Order for Evening

* OPENING ACCLAMATION


Officiant  *People* 

Light and peace, in Je - sus Christ our Lord. Thanks be to God.


PRAYER FOR LIGHT

LIGHTING OF THE CANDLES



RESPONSORY

Cantor; then People 

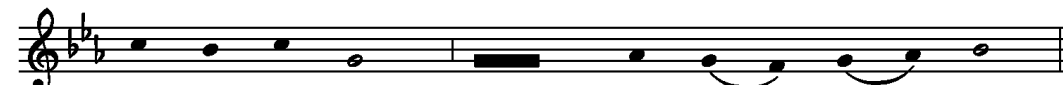
Come and save us, O Lord God of hosts.

Cantor 


Show the light of your coun - te - nance, and we shall be saved:

People  *Cantor* 

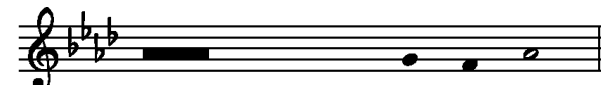
O Lord God of hosts. Glo - ry to the Fa - ther,



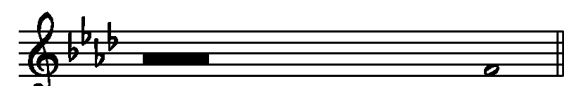
and to the Son, and to the Ho - ly Spi - rit.

People 

Come and save us, O Lord God of hosts.



V. Show us your mer - cy, O Lord:



R. And grant us your salva - tion.

Setting: Mode 4 melody; adapt. Bruce E. Ford (b. 1947).
© 1985, Bruce E. Ford.

HYMN “O gracious Light, Lord Jesus Christ”

1 O gra - cious Light, Lord Je - sus Christ, in
2 Now sun - set comes, but light shines forth, the
3 Wor - thy are you of end - less praise, O

you the Fa - ther's glo - ry shone. Im - mor - tal, ho - ly,
lamps are lit to pierce the night. Praise Fa - ther, Son, and
Son of God, Life - giv - ing Lord; where - fore you are through

blest is he, and blest are you, his ho - ly Son.
Spi - rit: God who dwells in the e - ter - nal light.
all the earth and in the high - est heaven a - dored.

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895–1984); para. of *O Gracious Light*. Music: *The Eighth Tune*, Thomas Tallis (1505?–1585); adapt. *Hymnal 1982*. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

The Liturgy of the Word

COLLECT OF THE DAY

Presider The Lord be with you.

People And also with you.

Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People Amen.

*Meditative silence follows
the readings.*

THE LESSONS

1 Corinthians 8:1–13

Lector Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not,

since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

The Word of the Lord.

People Thanks be to God.

Psalm 111



Cantor Hallelujah!
 I will give thanks to the Lord with my | whole heart, *
 in the assembly of the upright, | in the congregation.

All Great are the deeds of | the Lord! *
 they are studied by all | who delight in them.
 His work is full of majesty and | splendor, *
 and his righteousness en|dures for ever.
 He makes his marvelous works to be re|membered; *
 the Lord is gracious and | full of compassion.
 He gives food to those who | fear him; *
 he is ever mindful | of his covenant.
 He has shown his people the power of | his works *
 in giving them the | lands of the nations.
 The works of his hands are faithfulness and | justice; *
 all his com|mandments are sure.
 They stand fast for ever and | ever, *
 because they are done in | truth and equity.
 He sent redemption to his people;
 he commanded his covenant for | ever; *
 holy and | awesome is his Name.
 The fear of the Lord is the beginning of | wisdom; *
 those who act accordingly have a good understanding;
 his praise en|dures for ever.

**The Cantor sings the verse, which is then repeated by the congregation.*

GOSPEL VERSE



“Great are the deeds of the Lord;* they are studied by all who delight in them.”

THE HOLY GOSPEL Mark 1:21-28

Presider The Holy Gospel of our Savior Jesus Christ according to Mark.

People Glory to you, Lord Christ.

Presider Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at

his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

The Gospel of the Lord.

People Praise to you, Lord Christ.

MEDITATION

NICENE CREED

PRAYERS OF THE PEOPLE

THE PEACE

Presider The peace of the Lord be always with you.

People And also with you.

ANNOUNCEMENTS

**BCP, page 358*

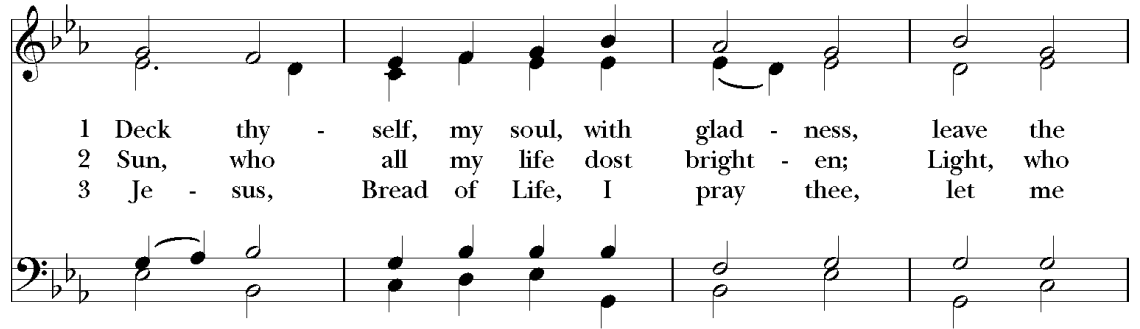
**BCP, Form VI, page 392*

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The Holy Communion

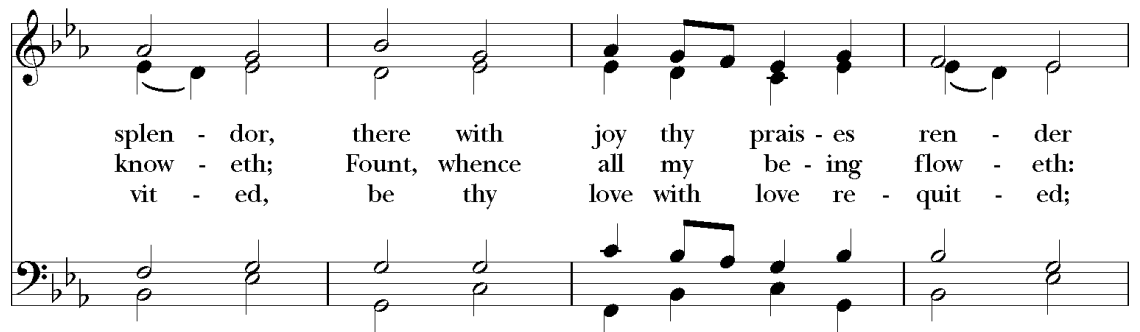
OFFERTORY HYMN "Deck thyself, my soul, with gladness"



1 Deck thy - self, my soul, with glad - ness, leave the
2 Sun, who all my life dost bright - en; Light, who
3 Je - sus, Bread of Life, I pray thee, let me



gloom - y haunts of sad - ness, come in - to the day - light's
dost my soul en - light - en; Joy, the best that an - y
glad - ly here o - bey thee; nev - er to my hurt in -



splen - dor, there with joy thy prais - es ren - der
know - eth; Fount, whence all my be - ing flow - eth;
vit - ed, be thy love with love re - quit - ed;



un - to him whose grace un - bound - ed hath this
at thy feet I cry, my Ma - ker, let me
from this ban - quet let me mea - sure, Lord, how

won-drous ban-quet found-ed— high o'er all the heavens he
 be a fit par-ta-ker of this bless-ed food from
 vast and deep its trea-sure; through the gifts thou here dost

reign-eth, yet to dwell with thee he deign-eth.
 hea-ven, for our good, thy glo-ry, giv-en.
 give me, as thy guest in heaven re-ceive me.

Words: Johann Franck (1618-1677); tr. Catherine Winkworth (1827-1878), alt. Music: *Schmücke dich*, melody Johann Crüger (1598-1662); harm. *The English Hymnal*, 1906. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

[BCP, page 367](#)

THE GREAT THANKSGIVING Eucharistic Prayer B

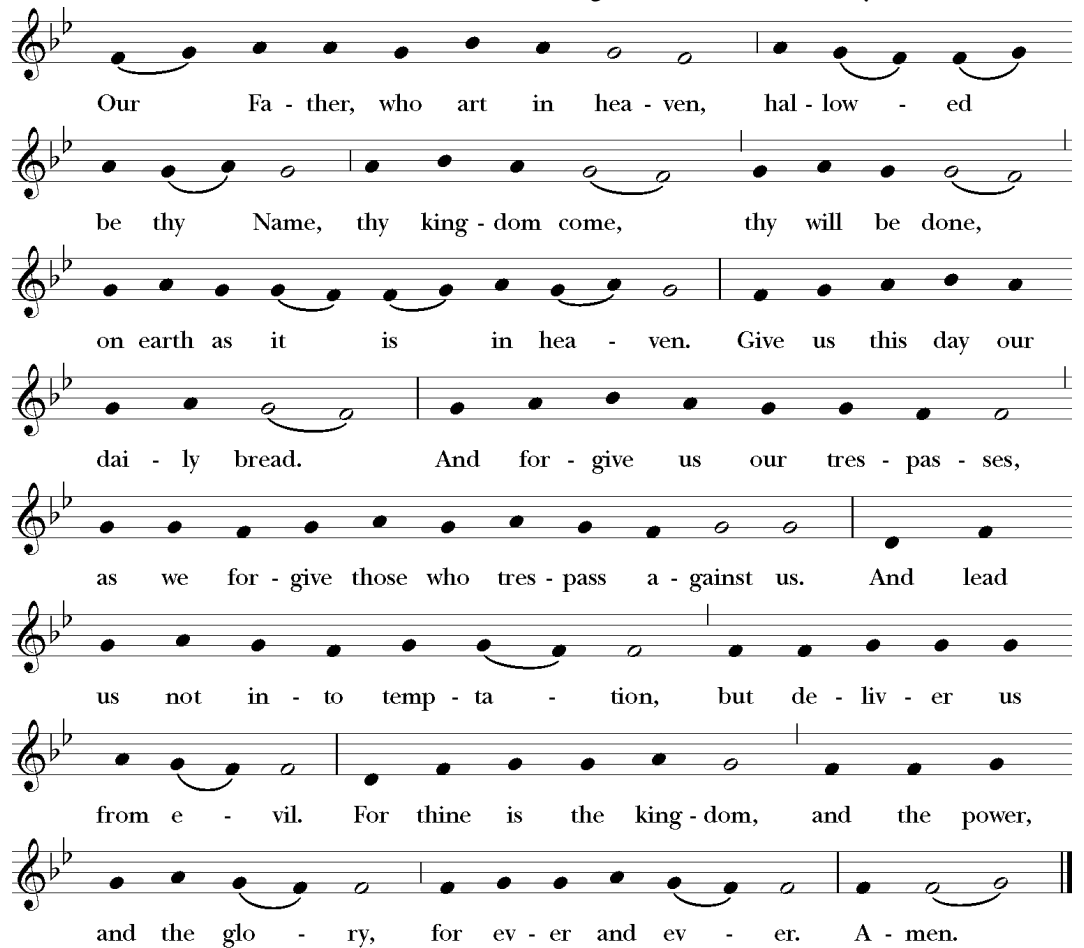
“Holy, holy, holy Lord”

Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might,
 heaven and earth are full of your glo-ry. Ho-
 san-na in the high-est. Ho-san-na in the high-est.
 Blessed is he who comes in the name of the Lord. Ho-
 san-na in the high-est. Ho-san-na in the high-est.

Music: From *A Community Mass*; Richard Proulx (b. 1937). Copyright © 1971, 1977, G.I.A. Publications, Inc. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

The Lord's Prayer

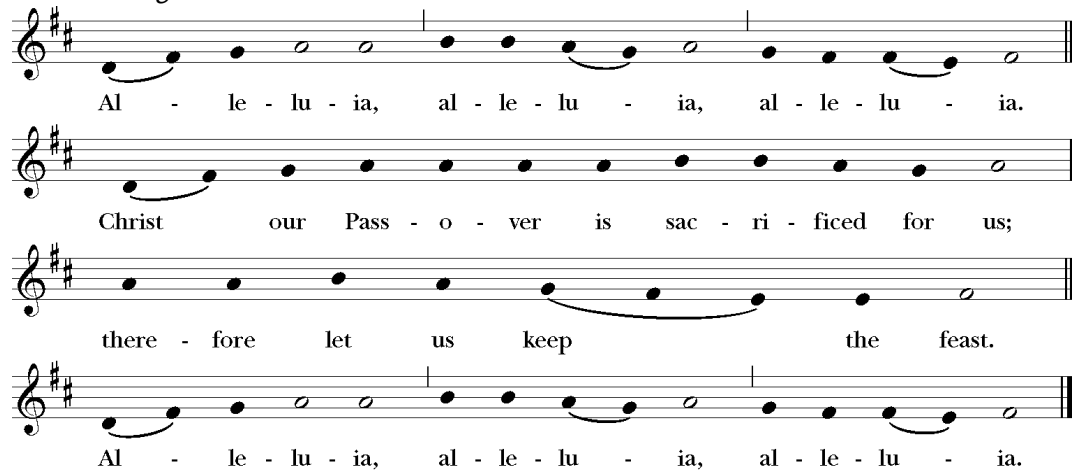
Presider And now, as our Savior Christ has taught us, we are bold to say,



Our Fa - ther, who art in hea - ven, hal - low - ed
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 our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

Music: *Plainsong*; adapt. Charles Winfred Douglas (1867-1944). All Rights Reserved. Reprinted under OneLicense.net #A-710278.

The Breaking of the Bread



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright: Copyright © 1981, G.I.A. Publications, Inc. All Rights Reserved. Reprinted under OneLicense.net #A-710278.

THE COMMUNION

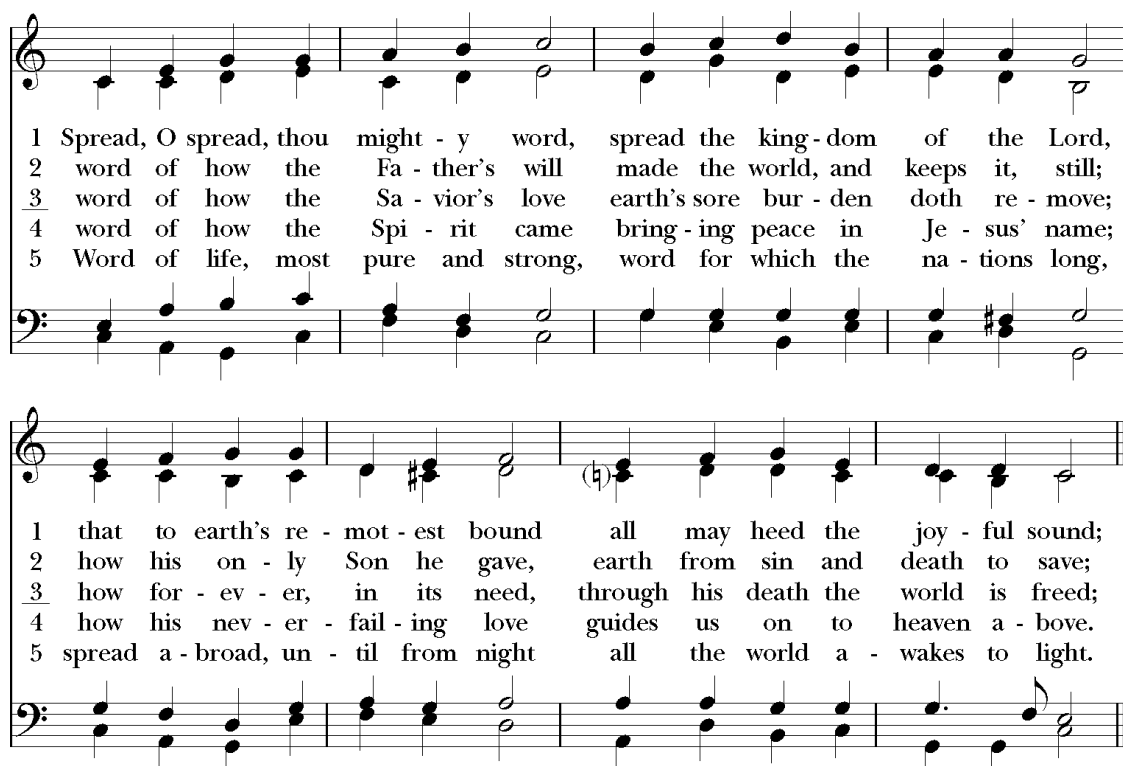
- All are welcome to receive communion or a blessing.
- For gluten-free bread, cross your hands palms down.
- For a blessing, cross your hands over your chest.

*BCP, page 366

POSTCOMMUNION PRAYER

BLESSING

SENDING HYMN “Spread, O spread thou mighty word”



1 Spread, O spread, thou might - y word, spread the king - dom of the Lord,
2 word of how the Fa - ther's will made the world, and keeps it, still;
3 word of how the Sa - vior's love earth's sore bur - den doth re - move;
4 word of how the Spi - rit came bring - ing peace in Je - sus' name;
5 Word of life, most pure and strong, word for which the na - tions long,

1 that to earth's re - mot - est bound all may heed the joy - ful sound;
2 how his on - ly Son he gave, earth from sin and death to save;
3 how for - ev - er, in its need, through his death the world is freed;
4 how his nev - er - fail - ing love guides us on to heaven a - bove.
5 spread a - broad, un - til from night all the world a - wakes to light.

Words: Jonathan Friedrich Bahnmaier (1774-1841); tr. Arthur William Farlander (1898-1952) and Charles Winfred Douglas (1867-1944), alt. St. 4, F. Bland Tucker (1895-1984). Music: *Gott sei Dank*, melody from *Geistreiches Gesangbuch*, 1704; adapt. and harm. William Henry Havergel (1793-1870). All Rights Reserved. Reprinted under OneLicense.net #A-710278.

DISMISSAL

Presider Let us go forth in the name of Christ

People Thanks be to God.

The Reverend Canon Christy Dorn, *Presider & Preacher*

George Helmkamp, *Lector & Eucharistic Minister*

Lindsey Lang, *Cantor*

Paul Meier, *Organist*

Stan Dibble, *Acolyte*

The Rt. Rev. Martin S. Field, *Bishop of the Diocese of West Missouri*; The Very Rev. Peter DeVeau, *Dean*; The Rev. Canon Evelyn Hornaday, *Subdean*; The Rev. Canon Christy Dorn, *Associate*; The Rev. Jerry Grabher, *Deacon*; The Rev. Jim Robertson, *Deacon*; Dr. Paul Meier, *Director of Music*; Marco Serrano, *Young Adult Coordinator*; Julie Brogno, *Coordinator for Children's and Family Ministry*; Alexandra Connors, *Youth Minister*; Linda Martin, *Children's Music Director*; Sharon Sprague, *Sacristan*; Julie Toma, *Cathedral Administrator*; Janet Sweeting, *Office Assistant*; Melissa Scheffler, *Communications Coordinator*; Richard Wolf, *Finance Manager*; Angie Graham, *Property Manager*; Mike Guidry, *Assistant Property Manager*; Ken Stewart, *Cathedral Bookstore Manager*; John L. Schaefer, *Canon Musician Emeritus*.

The Vestry: Mark Galus, *Senior Warden*, mgalus19@gmail.com, 816-729-5725; Terri Curran, *Junior Warden*, tcurra2@yahoo.com; Chuck Ritter, *Treasurer*; Jeff Debacker DeSota, *Clerk*; Steve Moore, *Chancellor*; Tara Bennett; Bob Carlson; Dick Fanolio; Jackye Finnie; Donna Knoell; Mike McDonald; Larry McMullen; Chris Morgan; Christine Morrison; David Pierson; Milt Tootle.

Letter to the Episcopal Church from Presiding Bishop, President of House of Deputies Includes an Invitation for Ash Wednesday Meditation

“Our church must examine its history and come to a fuller understanding of how it has handled or mishandled cases of sexual harassment, exploitation and abuse through the years.”

January 22, 2018

Dear People of God in the Episcopal Church:

In recent weeks, compelling testimony from women who have been sexually harassed and assaulted by powerful men has turned our minds to a particularly difficult passage of holy scripture: the story of the rape of King David’s daughter Tamar by her half-brother Amnon (2 Samuel 13: 1-22). It is a passage in which a conspiracy of men plots the exploitation and rape of a young woman. She is stripped of the power to speak or act, her father ignores the crime, and the fate of the rapist, not the victim, is mourned. It is a Bible story devoid of justice.



For more than two decades, African women from marginalized communities have studied this passage of scripture using a method called contextual Bible study to explore and speak about the trauma of sexual assault in their own lives. Using a manual published by the Tamar Campaign they ask, “What can the Church do to break the silence against gender-based violence?”

It is, as the old-time preachers say, a convicting question. As our societies have been forced into fresh recognition that women in all walks of life have suffered unspoken trauma at the hands of male aggressors and harassers, we have become convinced that the Episcopal Church must work even harder to create a church that is not simply safe, but holy, humane and decent. We must commit to treating every person as a child of God, deserving of dignity and respect. We must also commit to ending the systemic sexism, misogyny and misuse of power that plague the church just as they corrupt our culture, institutions and governments.

Like our African siblings in faith, we must create contexts in which women can speak of their unspoken trauma, whether suffered within the church or elsewhere. And we must do more.

Our church must examine its history and come to a fuller understanding of how it has handled or mishandled cases of sexual harassment, exploitation and abuse through the years. When facts dictate, we must confess and repent of those times when the church, its ministers or its members have been antagonistic or unresponsive to people—women, children and men—who have been sexually exploited or abused. And we must acknowledge that in our church and in our culture, the sexual exploitation of women is part of the same unjust system that also causes gender gaps in pay, promotion, health and empowerment.

We believe that each of us has a role to play in our collective repentance. And so, today, we invite you to join us in an Ash Wednesday Day of Prayer on February 14 devoted to meditating on the ways in which we in the church have failed to stand with women and other victims of abuse and harassment and to consider, as part of our Lenten disciplines, how we can redouble our work to be communities of safety that stand against the spiritual and physical violence of sexual exploitation and abuse.

Neither of us professes to have all of the wisdom necessary to change the culture of our church and the society in which it ministers, and at this summer’s General Convention, we want to hear the voice of the wider church as we determine how to proceed in both atoning for the church’s past and shaping a more just future. May we find in our deliberations opportunities to listen to one another, to be honest about our own failings and brokenness, and to discern prayerfully the ways that God is calling us to stand with Tamar in all of the places we find her—both inside the church and beyond our doors, which we have too often used to shut her out.

Faithfully,

The Most Rev. Michael B. Curry

Presiding Bishop

The Rev. Gay Clark Jennings

President of the House of Deputies

Presiding Bishop Encourages Episcopal Church to Meet Jesus in the Gospel of John

Presiding Bishop Michael Curry released a video on January 10, 2018 encouraging members of the Episcopal Church to participate in the collaborative Lenten offering by The Society of Saint John the Evangelist [SSJE] and Virginia Theological Seminary [VTS], *Meeting Jesus in the Gospel of John*. The free offering, available at meetingjesusinjohn.org, is a six-week study leading each participant into a deeper intimacy with God by praying with the words of John the Evangelist and journaling in the included prayer journal.



“As many of you know, we in the Episcopal Church are seeking to grow more fully as the Jesus Movement. And not simply as the full embodiment of the Jesus Movement, but as the Episcopal branch of the Jesus Movement. So Virginia Seminary and Society of Saint John the Evangelist have come together and created a study opportunity for us to know this Jesus more closely, more fully, more intimately, more deeply,” Curry says in the video.

In the sermon during his installation in Washington National Cathedral, Curry gave his first call to the Episcopal Church, “We have got an incredible opportunity, a remarkable faith, and my hope and dream and prayer is that we in the Episcopal Church will find ourselves deeply in what I like to call the Jesus Movement which has been going on a long time; and we are the 21st Century iteration of that. That’s what we’re about and that’s where we are going.” The recently released video cites *Meeting Jesus in the Gospel of John* as a means of engaging in the Jesus Movement.

The Lenten offering is designed to lead individuals, small groups or entire congregations into a deeper relationship with God through Jesus as chronicled in the Gospel of John the Baptist. On the website, meetingjesusinjohn.org, participants can sign up to receive a daily email throughout Lent with a video message from the Brothers at SSJE and also download a free prayer journal or order a printed journal from Amazon. The site also includes facilitation guidance for groups, resources for communicators and a help section to ensure participants and group leaders can have a meaningful and dynamic Lenten experience.

View Presiding Bishop Michael Curry’s video at <https://youtu.be/j9xlkCfEGEw>.

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About SSJE

The Society of Saint John the Evangelist is a monastic community for men in the Episcopal Church and the Anglican Church of Canada. The Brothers seek to know and share an authentic experience of God’s love and mercy. They live a common life shaped by worship, prayer and their Rule of Life. SSJE has two monasteries in Massachusetts, one in Harvard Square, Cambridge, and another, Emery House, in West Newbury. SSJE Brothers strive to be “men of the moment,” responding with the Gospel of Jesus Christ to contemporary issues and needs.

About VTS

Virginia Theological Seminary is a seminary of the Episcopal Church that has since 1823 served to further the universal mission of Christ’s church by providing graduate theological education and serving as a theological resource for the Episcopal Church, the Anglican Communion and the wider church. In preparing its students as servants of Jesus Christ, as lay and ordained leaders of the Church, VTS has placed theological education in the context of residential community marked by common life and worship. Virginia Theological Seminary currently educates approximately 25 percent of those being ordained who received residential theological education.

This Week's Calendar

Sunday • January 28

8 a.m.	Holy Eucharist	Nave
9 a.m.	Hospitality Time	Founders' Hall
9:15 a.m.	Adult Forum	Common Room
9:15 a.m.	Rehearsal: Children's Choir	Haden Hall Blue Room
10:15 a.m.	Holy Eucharist	Nave
10:20 a.m.	Children's Chapel	start in Nave, then Haden Hall
11:30 a.m.	Annual Meeting	Founders' Hall
5 p.m.	Order for Evening & Holy Eucharist	Nave

Monday • January 29

12:05 p.m.	Holy Eucharist	Chapel
7:15 p.m.	Abiding Prayer: <i>Exploring & Experiencing the Naked Now</i>	Common Room

Tuesday • January 30

12:05 p.m.	Holy Eucharist	Chapel
12:30 p.m.	Women's Bible Study	Common Room

Wednesday • January 31

12:05 p.m.	Holy Eucharist	Chapel
6 p.m.	Rehearsal: Tallis Singers	Haden Hall
6 p.m.	The Way	Founders' Hall
7 p.m.	Trinity Teens Youth Group	Haden Hall Youth Room

Thursday • February 1

12:05 p.m.	Holy Eucharist	Chapel
12:45 p.m.	Tai Chi & Qigong	Common Room
6 p.m.	Rehearsal: Cathedral Bell Ringers	Haden Hall
7 p.m.	Rehearsal: Trinity Choir	Haden Hall

Friday • February 2

12:05 p.m.	Holy Eucharist	Chapel
6:30 p.m.	Candlemas	Nave

Sunday • January 28

8 a.m.	Holy Eucharist	Nave
9 a.m.	Hospitality Time	Founders' Hall
9:15 a.m.	Adult Forum	Common Room
9:15 a.m.	Rehearsal: Children's Choir	Haden Hall Blue Room
10:15 a.m.	Holy Eucharist	Nave
10:20 a.m.	Children's Chapel	start in Nave, then Haden Hall
11:30 a.m.	Hospitality Time	Founders' Hall
5 p.m.	Order for Evening & Holy Eucharist	Nave

Visit kccathedral.org for more calendar information.

Cathedral Caregivers' Prayer List

Pray for: Leonard Kagay, Susan Kircher, Ken Lambert, Patricia Sprague, Peggy Morgan, Leona Schaefer, Becky Fankhauser, Ted Derrick's family & friends, Greg Cullem's family & friends, Aaron Judge, Thomas Jones, Teresa Garrison's family & friends, Milt Strader, Melissa Morrow, Ken Frashier, the Wallace family, Joanne Repass Jones, Peggy Lane, Hal Woosley, Mary Wymer, Jim Royer, Jackie Kempster, All who serve in the U.S. Military, Whitney Zamora, Jonathan Brice, Judy Goddard, Marie Tomich, Mary Bartholomew, Nicole Roberge

We pray for Bishop Field as he visits St. John's Church in Neosho and All Saints' Church in Nevada. Please pray for the ministries of these churches.

To place a person on this prayer list, please use a prayer request card found in the pews or contact the church office: communications@kccathedral.org. Requests are held in prayer for 90 days.

Today's flowers are given to the glory of God and ...

- in thanksgiving for the ministry of Dr. Paul Meier— Charles Shipley



BIRTHDAYS & ANNIVERSARIES



January 28
Bryan England
David Cunningham, Jr.

February 1
Stanley Dibble
Elsa Serrano

January 30
Harrison Mattson
Lee Shultz
Leslie Dutton
Pat Leive
Sonya Kittrell

February 2
Loretta Stotts
Randal Loy
Dominic Donnelly-Ramos

January 31
Rick Jordahl
Jeff & Valerie Johnson

February 3
Collin Walker
Connie Boyd

Please contact the Cathedral office if we have omitted your birthday or anniversary: 816.474.8260 or jtoma@kccathedral.org.

To donate toward the weekly flowers to celebrate a special event or remember a loved one, sign up online at kccathedral.org/flowers or contact the Cathedral office, jsweeting@kccathedral.org or 816.474.8260 ext. 144.

