

SAINT LUKE'S EPISCOPAL CHURCH

Organized 1871

Celebrating 154 Years of ministry in Columbia, South Carolina

*The Mission of St. Luke's Episcopal Church is to Spread the Word
and share the love of God with all people*



The Second Sunday after Pentecost

The Holy Eucharist: Rite II

June 22, 2025

10:00AM

The Rev. Raphiell Ashford, Rector & Priest

Mrs. Cynthia Fruth, Organist & Choirmaster

Vestry Theme for 2025
Reset to the New Normal

Mission Statement

The mission of St. Luke's Episcopal Church is to spread the Word and share the love of God with all.

Vision Statement

{To become} a vibrant self-sustaining institution that serves and respects the spiritual, social, and physical needs of our community and congregation, while preserving the history of the church.

QUIET PLEASE: Please be mindful of others as you enter the church before the service. Upon entering the nave, there should be a period of quiet and reverence as many parishioners are in prayer and or meditation.

OFFERINGS can be made online
<https://onrealm.org/StLukesEpiscopa59532/Give>

QR CODE FOR GIVING



*Use your phone to hold over the image

Saint Luke's Episcopal Church



It is the parish custom to observe silence prior to the start of the **Eucharist**. Be thoughtful, be silent, be reverent, for this is the House of God. Before the service, speak to the Lord, during the service, let the Lord speak to you; after the service, speak to one another.

We invite you to join us as an active participant in our worship of God. This bulletin is your guide to our worship. You will find three books in front of you that contain most of the material needed for this service. We will use *The Book of Common Prayer* [BCP], *The Hymnal 1982* [H], and *Lift Every Voice and Sing, II* [L]. [S] denotes service music which is found in the front of the hymnal.

Prelude

“Cantilena”

Josef Rheinberger

✠ indicates where to make the sign of the cross

**At the ringing of the bell, all stand.

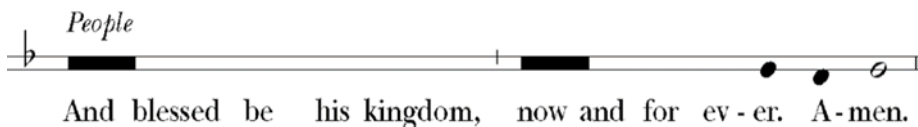
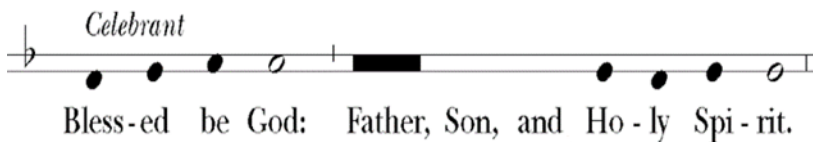
THE WORD OF GOD

Hymn in Procession H • 493

“O For A Thousand Tongues to Sing”

Azmon

The Opening Acclamation✠



The Collect for Purity

Celebrant 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.*

Gloria S. 280

Robert Powell

✠ “in the glory of God the Father. Amen.”

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving--kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever *Amen.*

**The people sit.*

The Lesson

1 Kings 19:1-4, (5-7), 8-15a

Lector: A reading from the First Book of Kings

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." [Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank,

and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there. Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return on your way to the wilderness of Damascus."

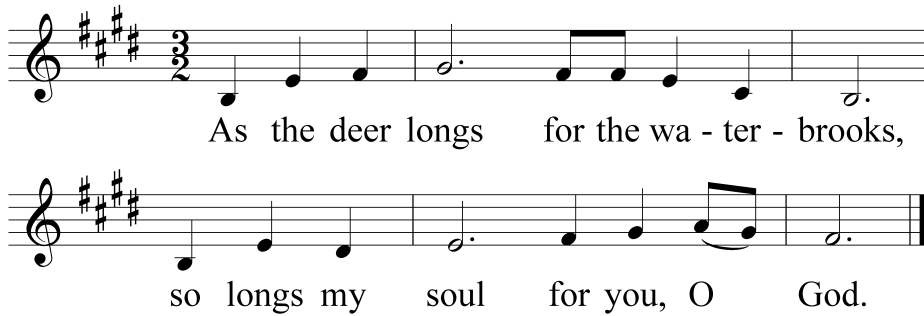
[Silence]

Lector The Word of the Lord.

People Thanks be to God.

Psalm 42 *Quemadmodum*

**The antiphon is sung first by the Cantor and then by all; thereafter where indicated.*



- 2 My soul is athirst for God, athirst for the living God; *
when shall I come to appear before the presence of God?
- 3 My tears have been my food day and night, *
while all day long they say to me,
"Where now is your God?" {Antiphon}
- 4 I pour out my soul when I think on these things: *
how I went with the multitude and led them into the house of God,
- 5 With the voice of praise and thanksgiving, *
among those who keep holy-day. {Antiphon}
- 6 Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?
- 7 Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God. {Antiphon}

- 8 My soul is heavy within me; *
therefore I will remember you from the land of Jordan,
and from the peak of Mizar among the heights of Hermon.
- 9 One deep calls to another in the noise of your cataracts; *
all your rapids and floods have gone over me. {Antiphon}
- 10 The LORD grants his loving-kindness in the daytime; *
in the night season his song is with me,
a prayer to the God of my life.
- 11 I will say to the God of my strength,
"Why have you forgotten me? *
and why do I go so heavily while the enemy oppresses me?"
{Antiphon}
- 12 While my bones are being broken, *
my enemies mock me to my face;
- 13 All day long they mock me *
and say to me, "Where now is your God?" {Antiphon}
- 14 Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?
- 15 Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God. {Antiphon}

Psalm 43 *Judica me, Deus*

**The antiphon is sung first by the Cantor and then by all; thereafter where indicated.*



- 1 Give judgment for me, O God,
and defend my cause against an ungodly people; *
deliver me from the deceitful and the wicked.
- 2 For you are the God of my strength;
why have you put me from you? *
and why do I go so heavily while the enemy oppresses me? {Antiphon}
- 3 Send out your light and your truth, that they may lead me, *
and bring me to your holy hill
and to your dwelling;
- 4 That I may go to the altar of God,
to the God of my joy and gladness; *
and on the harp I will give thanks to you, O God my God. {Antiphon}
- 5 Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?
- 6 Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God. {Antiphon}

The Epistle

Galatians 3:23-29

Lector A reading from the Letter of Paul to the Galatians

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

[Silence]

Lector: The Word of the Lord.

People: Thanks be to God.

The Sequence Hymn H • 295 “Sing Praise to Our Creator” *Christus, der ist mein Leben*

The Gospel Acclamation

“A Celtic Alleluia”

Finnian O’Carroll

*Sung first by the Cantor; then by all.



“I give you another commandment, says the Lord:
love one another as I have loved you.”

(John 13:34-35)

The Holy Gospel

Luke 8:26-39

Priest The Holy Gospel of our Lord Jesus Christ ✠ according to Luke

People Glory to you, Lord Christ.

Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me" -- for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

Priest The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon	The Rev. Raphiell Ashford	
The Nicene Creed		BCP 358
✠ “and the life of the world to come. Amen.”		
The Prayers of the People	Form III	BCP 387
✠ “Give to the departed eternal rest.”		
The Confession of Sin & Absolution		BCP 360
✠ “forgive you all your sins ...”		
The Peace		
Celebrant	The peace of the Lord be always with you.	
People	And also with you.	
Announcements, Birthday & Anniversary Blessings		Fr. Raphiell+

THE HOLY COMMUNION

The Offertory Anthem “Let All Mortal Flesh Keep Silence”

Picardy
arr. Roger Price

At the Presentation of Alms “Glory Be to the Father”

Greatest

**All standing*

The musical score is written for two staves, Treble and Bass, in a 4/4 time signature with a key signature of three flats (B-flat, E-flat, A-flat). The melody is primarily in the Treble staff, while the Bass staff provides a harmonic accompaniment with chords and moving lines. The lyrics are printed below the Treble staff.

Glo - ry be to the Fa - ther, and to the Son, and to the

Ho - ly Ghost; as it was in the be - gin - ning, is

now, and ev - er shall be, world with - out end. A - men, A - men.

The Great Thanksgiving

Eucharistic Prayer “C”

BCP 369

**The people remain standing.*

Sursum corda



Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

**The Celebrant proceeds*

Sanctus et Benedictus

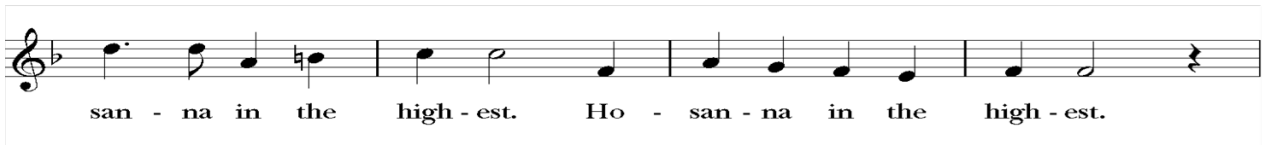
from *A Community Mass*; Proulx



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.

✠ "Blessed is he ..."

**The people may stand or kneel.*

The Prayer of Consecration

BCP 372

(At the invoking of the Holy Spirit);

“Let the grace of this Holy Communion ✠ make us one body ...”

The Great Amen

*The Priest sings the first “Amen.”

AMEN



Music: *Jubilation Mass*, James Chepponis, © 1999, GIA Publications, Inc.

The Lord's Prayer (*Pater Noster*) L · 265

*The priest sings the *Pater Noster*.

Carl Haywood
from *A Mass for Grace*

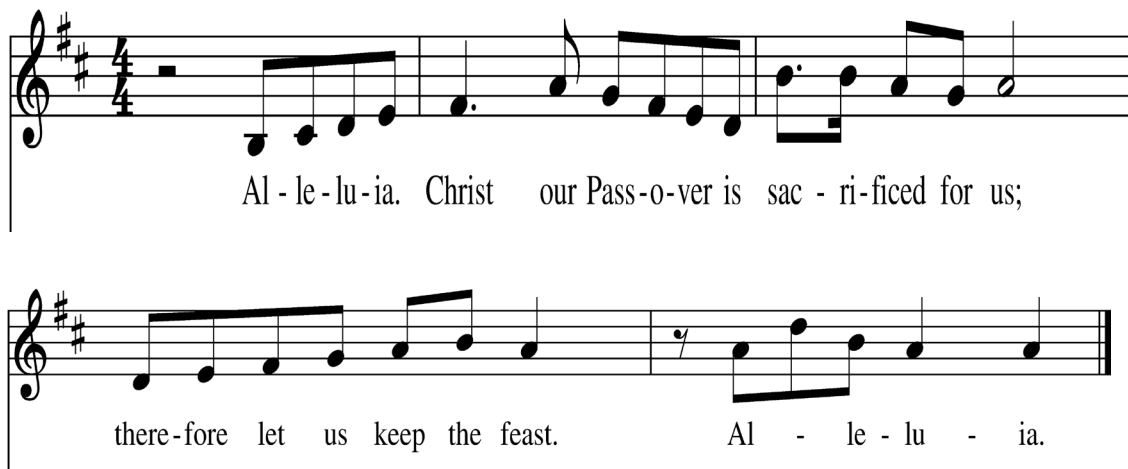
The Breaking of the Bread

*A period of brief silence is kept.

The Fraction Anthem

“Christ Our Passover”

Thaddeus P. Cavouti
from *Mass of St. Columba*



Agnus Dei

Priest Lamb of God, you take away the sins of the world,
People Have mercy upon us

Priest Lamb of God, you take away the sins of the world,
People Have mercy upon us

Priest Lamb of God, you take away the sins of the world.
People Grant us thy peace.

Priest “✠ The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.”

Instructions for Receiving Communion

- *All baptized persons are welcome to receive Communion, and those who do not desire to receive Communion may come to the Altar rail to receive God’s blessing.*
- *An usher will direct you to approach the Altar for Communion or a blessing. Please kneel, if you are able, at the Altar Rail.*
- *To receive the consecrated bread, extend your hands upward, palms crossed and facing up.*
- *To receive the consecrated wine, please guide the chalice to your lips as it is offered. However, if you prefer, you may leave the consecrated bread in your palm and the Chalice bearer will intinct the host into the wine and place it on your tongue. Please do not personally intinct the host into the chalice.*

If you desire to receive Communion but are not able to come to the Altar rail, please notify an usher and the Priest and Chalice bearer will bring Communion to you.

The Music at Communion

H•658	“As Long the Deer for Cooling Streams”	<i>Martyrdom</i>
H•653	“Dear Lord and Father of Mankind”	<i>Repton</i>
L•151	“One Bread, One Body”	John B. Foley, SJ

The Post Communion Prayer

**All kneel as able or sit.*

Celebrant Let us pray.

Celebrant and People

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Hymn in Procession H•567 “Thine Arm, O Lord, in Days of Old” *St. Matthew*

The Dismissal

Priest Let us go forth into the world, rejoicing in the power of the Spirit.

People Thanks be to God.

Postlude

“Fanfare”

Jacques Lemmens

*It is the custom of this parish to remain seated in prayer and reflection during the Organ Postlude. If you need to leave, please do so quietly.

INTERCESSIONS



- **Parishioners:** Charles W. Blakely, Gary Bowden, John Bowden, Damion Cokley, Carole Cooper, Gloria Eaddy, Eddie Glenn, Cynthia Goines, Robert Green, Yvonne Hall, Daryl Hammonds, Jr., Desmond Hammonds, Valencia Hammonds, Tarnez Hickman, Justin Hickmon, LaToya Hickmon, Levi Johnson, Sr., James McLemore, Mary McLemore, Marie Martin, Carmen Murray, Jay'ceon Quattlebaum, Malik Quattlebaum, Joseph Ray, Reginald Reed, Peyton Parker-Smith, William Smith, Jr., Ronald Turner, Dorothy Walker
- **Family & Friends:** Ingrid Dowdell, Gerald L. McNair, Elsie Mitchell, Quintin Morris, Betty Jackson, Ivy Seunarine, Jonathan Hansen
- **Diocesan Cycle of Prayer...** St. Peter's, Greenville; St. Peter's, Great Falls
- **Birthdays...** Cody McCarthy
Anniversaries... Robert & Valerie Riley (27th)
Levi & Venesia Johnson, Jr. (28th)
- **Births...**
- **Deaths...**
- **Traveling Mercies...** Amy Husmann & Family, Peyton Parker-Smith, Shauna Hicks

ANNOUNCEMENTS

AC CONTROLS...Please do not adjust the AC controls. Persons who tend to be cold on Sundays should come prepared for the AC to be on in order for the priest, choir, and the masses to be comfortable.

PARISH PICNIC—Saturday, June 28, 2025, 11:30am – 330pm; Sesquicentennial Park--9564 Two Notch Rd. Columbia, SC 29223. Sign-up sheets are located in the Narthex and in Griffin Hall.

CHURCH ANNIVERSARY/ST. LUKE'S DAY: The Feast of St. Luke will be observed on Sunday, October 19th. All parishioners are asked to pay \$154, the age of the parish (officially May 21st). Funds are due by Sunday October 19th, but may be paid at any time before that date. The Guest Speaker/Preacher: TBA

ST. LUKE'S CHORAL SCHOLARS & BLAKELY-ROBINSON MUSIC FUND... Your contributions are needed. Contributions to these funds help to secure choristers for our Sunday services as well as special services: funerals, weddings, etc. It is because of your continued generous contributions that we are able present glorious choral & instrumental music to the glory of God. Please consider contributing towards this fund.

FLOWER CHART: A flower chart is posted in Griffin Hall. If you would like to purchase flowers for the altar, please sign up via the chart. You may either (1) purchase your own flowers for use on the altar or (2) inform the Altar Guild Chair that you would like for the Altar Guild to order them. If you choose Option 2, the price is \$50 per vase and the flowers must be paid for one week in advance of the chosen Sunday.

PARISH FELLOWSHIP: Parishioners, Organizations, Committees, and Commissions are encouraged to sign up to host Parish Fellowship once or twice a year. Please see the chart in Griffin Hall. For questions, please contact Robert Green, Chair, and Gwendolyn Meadows, Co-Chair.

SECURITY FUND – Your contributions are needed. Thank you for donating to the Security Fund. We need your contributions to ensure that we can continue to have a security officer on the premises during our services. The cost per Sunday, weekday service, or when requested is \$110. Thank you for your continued support and generosity.

SERVANTS FOR THE LORD

The Old Testament Lector

Karen Castelli

The Epistoler

Brian Baldwin

The Gospel Book Bearer

Corliss Wise

Server

Herman Hickman

Intercessor

Beverly Turner

Eucharistic Minister

Corliss Wise

Thurifer

Cory James

Crucifer

Torch Bearers

Oblation Bearers

Joseph Evans,
Chris Evans

Security

Ushers

Rudolph Wise
Judy Battiste
Darnell Holmes

Cantors

Elliott Brown
Angela Blalock

JUNE 2025 CALENDAR OF SERVICES, MEETINGS, & EVENTS

JUNE	SERVICE/MEETING/EVENT	TIME & PLACE	NOTES
22 nd (Sunday)	The Second Sunday after Pentecost The Holy Eucharist: Rite II Proper 7	10:00am Nave	
23 rd (Monday)	Rector's Day Off		
24 th (Tuesday)	Buildings & Grounds Committee	5:30pm	Griffin Hall
25 th (Wednesday)	Quilters & Crafters	10:30am	Griffin Hall
	Union of Black Episcopalians (UBE) Interest Group Meeting	5:00pm Griffin Hall	UBE is open to everyone.
	Choir Rehearsal	6:00pm	Hurley Music Room
26 th (Thursday)	Fresh Start	9:00am— 12noon	The O'Neal Center
	Liturgical Inventory Committee	5:30pm	Sacristy & Griffin Hall
27 th (Friday)	Rector's Sermon Prep/ Spiritual Renewal Day		
28 th (Saturday)	Parish Picnic Sesquicentennial Park 9564 Two Notch Road	11:30am- 3:30pm	
	4 th Saturday Feeding	12noon- 1:00pm	Griffin Hall Entrance Door
29 th (Sunday)	The Third Sunday after Pentecost The Holy Eucharist: Rite II	10:00am Nave	
30 th (Monday)	Rector's Day Off		

LITURGY NOTES

PROPER

Variable parts of the eucharistic liturgy and the Daily Office which are appointed for a particular day according to the season or occasion. These parts of the liturgy may be contrasted with the fixed portions and options of the liturgy which do not vary with the season or occasion. The proper for the Eucharist includes the collect, the lessons, the selection from the Psalter, and the proper preface. The BCP collects for the church year are presented in both traditional and contemporary language versions (pp. 159-261). The Lectionary readings and psalms for the Eucharist (BCP, pp. 889-931). The Daily Office Lectionary provides readings and psalms for Morning and Evening Prayer (BCP, pp. 936-1001). Propers for the Sundays in the Season after Pentecost are numbered one through twenty-nine. The BCP includes propers for holy days, such as “Saint Andrew” and “The Annunciation”; the Common of Saints, such as “Of a Martyr” and “Of a Monastic”; and Various Occasions, such as “Of the Holy Trinity” and “Of the Incarnation.” The Proper Prefaces of the BCP include three prefaces of the Lord’s Day, prefaces for seasons, and prefaces for other occasions, such as baptism and marriage (pp. 377-382). The BCP also has a section of proper liturgies for special days, such as Ash Wednesday and the Easter Vigil (pp. 264-295). The service for Morning Prayer includes proper opening sentences (pp. 37-41, 75-78) and antiphons (pp. 43-44, 80-82).

TRANSUBSTANTIATION...The belief that the substance (essence) of Christ’s body and blood replaces the substance of the eucharistic bread and wine, although the appearances (known as “accidents” or “species”) of the bread and wine continue outwardly unchanged. This eucharistic theology is based on the philosophical categories of Aristotle, elaborated at length by medieval Latin theologians, and regarded as definitive in the Roman Catholic tradition. The term is derived from the Latin *trans* “across” or “over,” and *substantia*, “substance.” The classical explanation of transubstantiation was presented by Thomas Aquinas in the *Summa Theologica*. Transubstantiation was also defended by the Fourth Lateran Council (1215) and the Council of Trent (1545-1563). Article XXVIII of the Articles of Religion rejected transubstantiation as “repugnant” and unscriptural, asserting instead that Christ is present in the eucharist in a “heavenly and spiritual manner” (BCP, p. 873). The English Test Act of 1673 required a Declaration Against Transubstantiation by all persons holding civil or military office. Some nineteenth-century Tractarians, such as John Henry Newman, found transubstantiation to be compatible with their understanding of the eucharist. But the concept of transubstantiation has generally been avoided and excluded from Anglican theologies of the Real Presence of Christ’s body and blood in the eucharist. See Real Presence; see Receptionism.

CORPUS CHRISTI, FEAST OF ... festival primarily of the Roman Catholic Church in honour of the real presence of the body (*corpus*) of Jesus Christ in the Eucharist. A movable observance, it is observed on the Thursday (or, in some countries, the Sunday) after Trinity Sunday and is a holy day of obligation in many countries. This feast commemorates the institution of the eucharist by Jesus on the night of his betrayal and arrest. It is often associated with a festive procession that follows the celebration of the eucharist. A consecrated host in a monstrance is prominently displayed in this procession. It is treated as the triumphant Christ the King. This feast is observed in the Roman Catholic Church on the Thursday after Trinity Sunday. Emphasis on Jesus' Passion in the Maundy Thursday service led to selection of another day for celebration of the Feast of Corpus Christi, even though the eucharist was instituted by Jesus on the Thursday before his death. The Feast of Corpus Christi is not included in the feasts of our Lord or other feasts of the Episcopal calendar of the church year. However, it is celebrated by some Episcopal parishes, especially those with an Anglo-catholic piety.

The BCP provides a proper collect and readings for the celebration "Of the Holy Eucharist" among the "Various Occasions" for optional use. This service is a commemoration of the institution of the eucharist. It may be celebrated at any time, subject to the rules set forth in the calendar of the church year. A Prayer Book rubric notes that this celebration is especially suitable for Thursdays. The collect for this celebration is a revised version of the collect composed by St. Thomas Aquinas (c. 1225-1274) for the Feast of Corpus Christi (BCP, p. 252). The BCP provides another version of this prayer for use "After Receiving Communion" (p. 834).

Observance of this feast dates from the thirteenth century. The nun Juliana of Liège (d. 1258), in Belgium, became an advocate for such a feast in response to a vision. The first Feast of Corpus Christi was celebrated at Liège around 1247. Its observance by the western church was commanded by Pope Urban IV in 1264. A procession of the host has been a prominent part of the celebration since the fourteenth century. Historically, in medieval times, cycles of mystery plays were performed around the time of the Feast of Corpus Christi in France, Germany, and England. These plays dramatized salvation history with stories from the OT and NT.

Anglican and Episcopal ambivalence about the Feast of Corpus Christi is likely related to its historic association with the Roman Catholic dogma of transubstantiation. Urban IV commissioned Aquinas to compose the special Mass and offices for the feast. Aquinas also composed hymns for this celebration. Aquinas's hymn, "Lauda Sion," was originally composed as the sequence hymn for the eucharist on the Feast of Corpus Christi. The "Tantum ergo" was originally Aquinas's hymn for vespers on the Feast of Corpus Christi. The Hymnal 1982 includes both the "Lauda Sion" (Hymn 320) and the "Tantum ergo" (Hymn 330; Hymns 329/331, stanzas 5-6), but with Aquinas's original references to transubstantiation omitted.

SERMON NOTES/REFLECTIONS/ETC.

MUSIC ACKNOWLEDGMENTS & PERMISSIONS FOR USE

Psalm Antiphon 42

Tune: *O Waly, Waly*, from Portland Psalter, Copyright ©2002, Robert A Hawthorne. All rights reserved.

Psalm Antiphon 43

Portland Psalter, Copyright ©2002, Robert A Hawthorne. All rights reserved.

Gospel Acclamation

“A Celtic Alleluia”

Finnian O’Carroll

The Great Amen

from *Jubilation Mass*

Service music

Opening Acclamation, Gloria, *Sursum corda*, *Sanctus*, & the *Lord’s Prayer*, Permission by RiteSong online music library for one-time use of this material for congregational use.

The Fraction Anthem

from the hymnal, *Wonder, Love, and Praise*

One License Licensing Permission: Reprinted/Podcast/Streamed with Permission Under One License A-739442; All Rights Reserved.

St. Luke's Episcopal Church

1300 Pine Street/Columbia, South Carolina 29204
(803) 254-2327

St. Luke's Vestry

Class of 2025

Judy Battiste, *Jr. Warden*
Deadra Bowden
DeNell Hickman
Jean Indriago

Class of 2026

Yvonne Hall
Daryl Hammonds
Joni James
Errol Porter, *Sr. Warden*

Class of 2027

Angela Blalock
Robert Green
Joseph Ray
Rudolph Wise

~

Patricia Ancrum, *Clerk of the Vestry*
Sheryl D. Belcher, *Parish Secretary*

~

Karen Castelli, *Website Administrator*
Shauna Hicks, *Newsletter Editor*
Valerie Riley, *Executive Director—Fresh Start Ministry*

~

Patricia Cokley, *Parish Treasurer*
Darnell Holmes, William Smith, Jr., *Asst. Parish Treasurers*
Sheryl D. Belcher, *Assoc. Parish Treasurer*

stlukesolumbia@gmail.com (Email)
www.facebook.com/stlukesolumbia

<http://www.stlukescolasc.org> (Website)
YouTube: @Fr.Raphiell6290

“The Episcopal Church is a secret too well kept. Many are starved for what we experience daily and too easily take for granted. Invite others to come to your parish to experience this joy.”
Louie Crew, author of *101 Reasons to be Episcopalian*