



TRINITY

EPISCOPAL
PARISH
SEATTLE

609 8th Ave Seattle, WA 98104 | www.trinityseattle.org

HOLY EUCHARIST

Third Sunday after Pentecost

Proper 8

June 26, 2022 at 8:00am & 10:30am



Welcome to Trinity! Thank you for joining us for worship today. Hymn and service music numbers refer to The Hymnal 1982.

To our in-person congregation: We are so glad you are here with us. **In keeping with public health advice, Trinity strongly encourages that everyone wear a mask indoors.** Distanced seating is available on one side of the sanctuary, where some pews remain roped off. Doors and windows are open for air circulation. The children's area in the sanctuary is open, though childcare is not available.

The 10:30am service is being broadcast and recorded. By attending, you consent to your likeness and voice being broadcast, recorded, and published on the Internet and telephone broadcast system.

You may join our service through our website www.trinityseattle.org, our [YouTube channel \(Trinity Parish Episcopal Church, Seattle\)](#), or by telephone (toll-free 1-866-611-8933).

THE LITURGY OF THE WORD

PRELUDE (10:30am only)

Morning Has Broken arr. A. R. Eckhardt
*Thelma Strand, *guest organist*

WELCOME

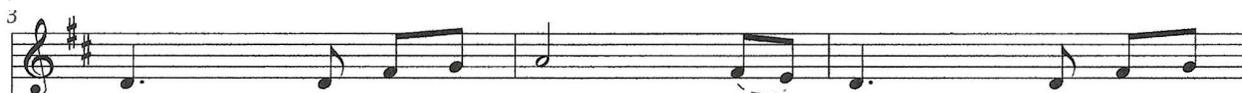
HYMN (10:30am only)

For All the Children

D. Lohman



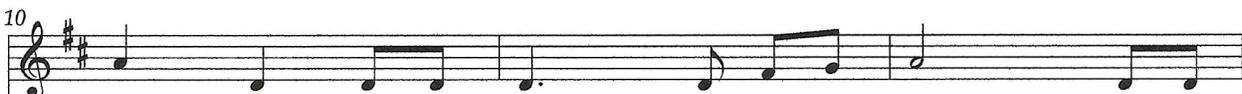
1. God, we gath - er as your peo - ple to
2. Oh, we sing for all the chil - dren, that
3. Oh, we pray for all the young lives cut
4. God, we're work - ing for the fu - ture when



raise our song a - bove, and we dare to claim the
one day they be free; and we sing for gen - er -
short by fear and shame so a - fraid of who they
chil - dren far and wide can live their lives with



pro-mise of Your love, though the day may not yet
a - tions yet to be, that they nev - er have a
are and whom they love. May the mess - age now be
dig - ni - ty and pride. As they grow in strength and



be here, we trust it soon will be, when your
rea - son to doubt that they are blest. May they,
ban - ished that Your love is for the few, may their
sta - ture, may they join us hand in hand, as a -



REFRAIN
chil - dren will be free. O, may our
in Your love, find rest.
faith in You re - new.
gainst all hate we stand.

17 hearts and minds be o - pened, fling the church doors o - pen wide. May there be

21 room e - nough for ev - 'ry - one in - side. For in

25 God there is a wel - come, in God we all be - long. May that

29 wel - come be our song.

Single use permission from Songs of the Holy Other (www.thehymnsociety.org)

Presider Blessed be the one, holy, and living God.

People **Glory to God for ever and ever.**

COLLECT FOR THE THIRD SUNDAY AFTER PENTECOST

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

FIRST LESSON

2 Kings 2:1-2, 6-14

When the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the Lord has sent me as far as Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. Then Elijah said to him, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also

went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces. He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elijah?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

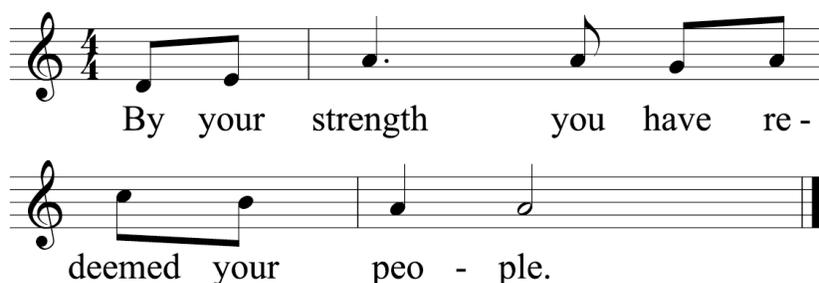
Reader The Word of the Lord.

People **Thanks be to God.**

PSALM 77:1-2, 11-20 (*Spoken at 8:00am, sung at 10:30am*)

Portland Hymn Psalter

ANTIPHON



From *The Portland Psalter* © 2006, Robert A. Hawthorne. Church Publishing Incorporated. All rights reserved. Used by permission.

1 I will cry aloud to God; *

I will cry aloud, and he will hear me.

2 In the day of my trouble I sought the Lord; *

my hands were stretched out by night and did not tire; I refused to be comforted. *Antiphon*

11 I will remember the works of the Lord, *

and call to mind your wonders of old time.

- 12 I will meditate on all your acts *
and ponder your mighty deeds. *Antiphon*
- 13 Your way, O God, is holy; *
who is so great a god as our God?
- 14 You are the God who works wonders *
and have declared your power among the peoples.
- 15 By your strength you have redeemed your people, *
the children of Jacob and Joseph. *Antiphon*
- 16 The waters saw you, O God; the waters saw you and trembled; *
the very depths were shaken.
- 17 The clouds poured out water; the skies thundered; *
your arrows flashed to and fro;
- 18 The sound of your thunder was in the whirlwind; your lightnings lit up
the world; *
the earth trembled and shook. *Antiphon*
- 19 Your way was in the sea, and your paths in the great waters, *
yet your footsteps were not seen.
- 20 You led your people like a flock *
by the hand of Moses and Aaron. *Antiphon*

SECOND LESSON

Galatians 5:1,13-25

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another. Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus

have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

Reader The Word of the Lord.

People **Thanks be to God.**

GOSPEL ACCLAMATION (*sung at 10:30am only*)

Antiphon

The image shows two staves of musical notation for the antiphon. The first staff begins with a treble clef, a key signature of two sharps (F# and C#), and a 6/8 time signature. The melody is written on a single staff with lyrics 'Al - le - lu - ia, al - le - lu - ia!' underneath. The second staff continues the melody, also in 6/8 time, with lyrics 'Al - le - lu - ia, al - le - lu - - ia! ____' underneath. The notation includes various note values, rests, and phrasing slurs.

Words and Music: Fintan O'Carroll and Christopher Walker (b.1947) © 1985 OCP Publications, 5536 NE Hassalo, Portland, OR 97213 [www.ocp.org]. All rights reserved. Used by permission.

Cantor sings the Antiphon once, then all sing Antiphon.

Cantor: Speak, Lord, your servant is listening, Speak your words of wisdom, for the words you speak are everlasting life. *All sing Antiphon.*

GOSPEL READING

Luke 9:51-62

Reader The Holy Gospel of our Lord Jesus Christ according to Luke.

People **Glory to you, Lord Christ.**

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" But he turned and rebuked them. Then they went on to another village. As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

Reader The Gospel of the Lord.
People **Praise to you, Lord Christ.**

SERMON

The Rev'd Sabeth Fitzgibbons (8:00am)

The Rev'd Mark Miller (10:30am)

A brief period of silence will follow for reflection.

Please stand as you are able

NICENE CREED

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

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

God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE

Form III

Submit your prayer request here: <https://rb.gy/erserv>

Father, we humbly thank you for all the blessings of our lives.

Silence. The People may add their own thanksgivings.

We pray for your holy Catholic Church;

That we all may be one.

We pray for the people and ministries of St. Nicholas, Tahuya, and St. Antony of Egypt, Silverdale. Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all who love and serve you. We pray for Michael our Presiding Bishop, Greg our Bishop, Sabeth our Priest in Charge, Mark our supply priest, and all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace and courage to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

We pray for our own needs and those of others, particularly remembering those on our parish prayer list: Albert, Alexander, Ginger, Andy, Jim, Judith, Heidi, and Sonja [SUN-ya].

Silence. The People may add their own petitions.

Direct our Vestry, O Lord, as they discern a Rector for our community. Guide us all with your wisdom and grace, that in all our works begun, continued, and ended in you, we may glorify your holy Name, through Jesus Christ our Lord. **Amen.**

*The Celebrant adds a concluding collect, to which the people respond **Amen.***

CONFESSION

Deacon/Presider

Let us confess our sins to God.

Silence to recall our sins.

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.

ABSOLUTION

PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

LITURGY OF THE TABLE

Please be seated while the table is prepared.

OFFERTORY

“Let us with gladness present the offerings and oblations of our life and labor to the Lord.” You may make an offering at any time, before, during or after the conclusion of the service at our “Virtual offering Plate”

(<https://onrealm.org/TrinitySeattle/give/now>).



Want to contribute via text? Text MYTPC \$25 (or any amount) to the phone number 73256. You'll receive a text message in response with your next steps. You may also give using the QR Code above.

OFFERTORY ANTHEM

My Soul Cries Out With a Joyful Shout

R. Cooney/Star of the County Down

**Ruth Schauble, soprano*

Please stand as you are able as the monetary offerings are brought to the altar

THE GREAT THANKSGIVING

EOW

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy...

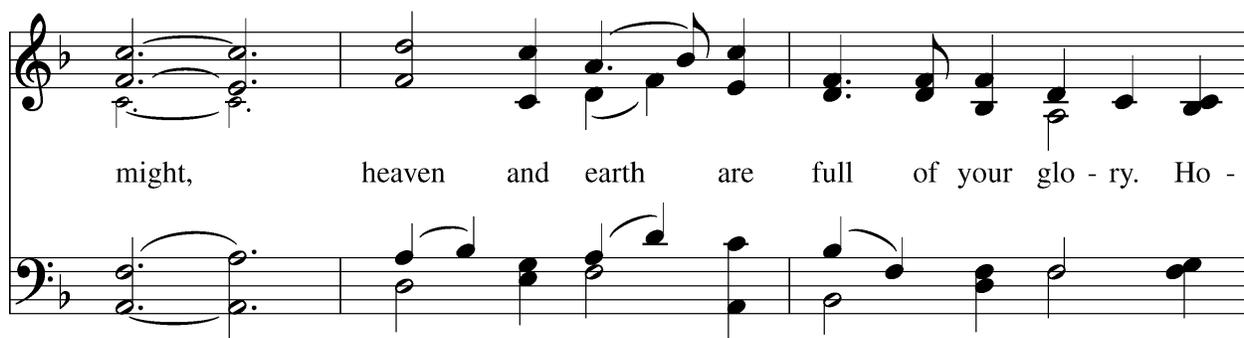
...Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS - WLP #858 (Read at 8:00am, sung at 10:30am)

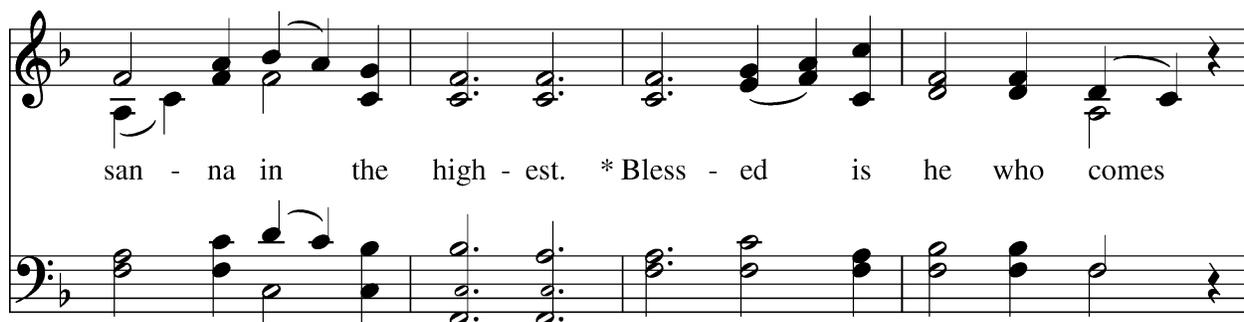
Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.



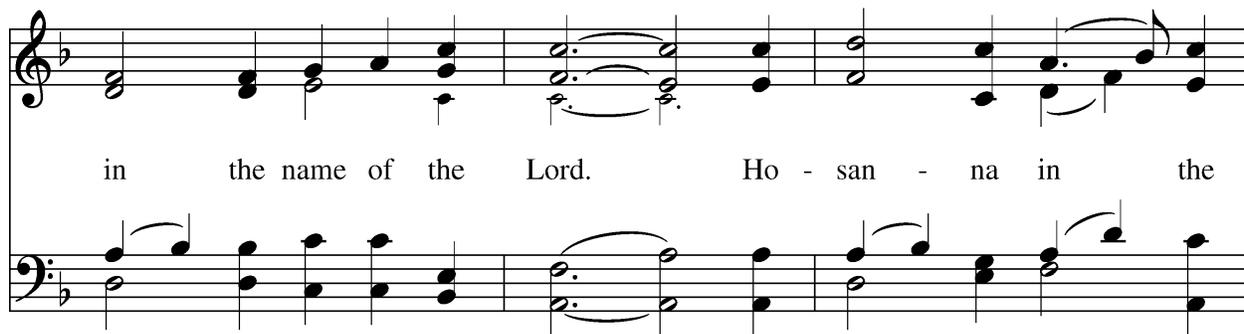
Ho - ly, ho - ly, ho - ly Lord, God of power and



might, heaven and earth are full of your glo - ry. Ho -



san - na in the high - est. * Bless - ed is he who comes



in the name of the Lord. Ho - san - na in the



Music: American folk melody arr. Marcia Pruner, harm. Annabel Morris Buchanan (1889-1983)

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your

daughters and sons, that with Mary of Galilee and all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

LORD'S PRAYER

As our Savior Christ taught us, we now pray,

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

THE BREAKING OF THE BREAD

The Presider breaks the consecrated bread. A period of silence is kept.

FRACTION ANTHEM *(Read at 8:00am, sung at 10:30am)*

We break this bread to share in the Body of Christ.

We who are many are one body, for we all share in the one bread.

Cantor or Choir

Be known to us, Lord Je - sus, } in the
The dis - ci - ples knew the Lord Je - sus }

1. *Congregation* | 2. *Cantor or Choir*

break - ing of the bread. Be bread. The
The dis -

bread which we break, al - le - lu - ia, Is the com -

Congregation

mun - ion of the bod - y of Christ. Be
The dis -

known to us, Lord Je - sus, } in the break - ing of the
ci - ples knew the Lord Je - sus }

Cantor or Choir

bread. One bod - y are we, al - le - lu - ia, for though

Congregation

man - y we share one bread. Be known to us, Lord
The dis - ci - ples knew the Lord

Je - sus, } in the break - ing of the bread.
Je - sus }

INVITATION AND COMMUNION

The ushers will dismiss you to receive communion in household groups. Please approach the altar by the center aisle and return to your seat by the outer aisles. Each household group will approach the altar together and remain standing to receive the wafer in your hand. Gluten free wafers are available upon request.

In The Episcopal Church, we believe that your sacrament is complete whether you receive the bread or wine, or both.

For those who are participating remotely, please join us in spiritual communion and pray from wherever you are:** In union, O Lord with the faithful at every altar of Your Church, where the Holy Eucharist is now being celebrated, I desire to offer You praise and thanksgiving. I present to You my soul and body with the earnest wish that I may always be united to You. And since I can not now receive You sacramentally, I beseech You to come spiritually into my heart. I unite myself to You, and embrace You with all the affections of my soul. Let nothing ever separate You from me. May I live and die in Your love. **Amen.

POST COMMUNION PRAYER

EOW 69

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

BLESSING

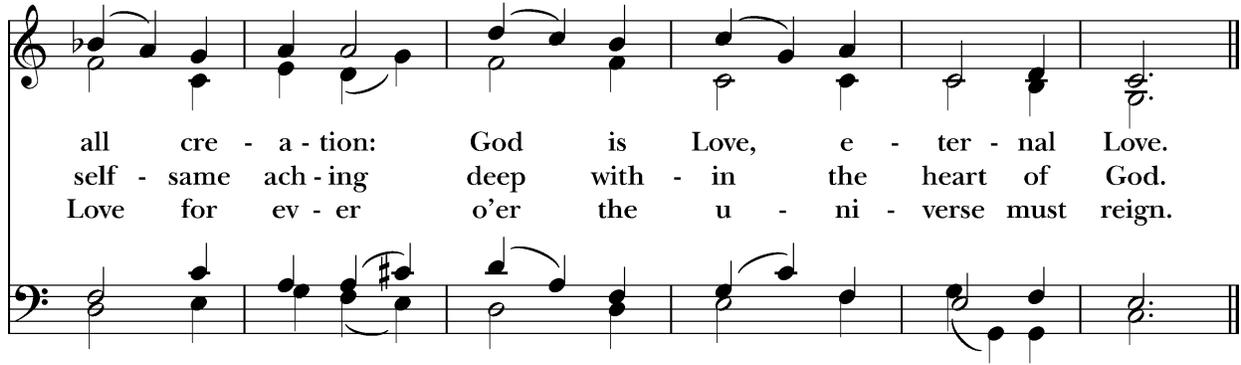
The Presider offers a blessing, and the People respond, "Amen."

1 God is Love, let heaven a - dore him; God is Love, let
 2 God is Love; and Love en - folds us, all the world in
 3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him
 one em - brace: with un - fail - ing grasp God holds us,
 hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun-
 ev - ery child of ev - ery race. And when hu - man hearts are
 guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
 break - ing un - der sor - row's i - ron rod, then we find that
 nev - er o'er us fi - nal tri - umph gain; God is Love, so



all cre - a - tion: God is Love, e - ter - nal Love.
 self - same ach - ing deep with - in the heart of God.
 Love for ev - er o'er the u - ni - verse must reign.

DISMISSAL

The Presider offers a dismissal, and the People respond, "Thanks be to God."

POSTLUDE (10:30am only)

Toccata Giocosa

G. Martin

We worship every Sunday at 8:00AM (in person) and 10:30AM (in person and online at www.trinityseattle.org).

CITATIONS & PERMISSIONS

Hymn permission used by Rite Song a one-time use reprint license for congregational use.

Permission to stream hymns and anthems through One License.net, # A-731316.

The Portland Psalter, © 2006, Robert A. Hawthorne. Church Publishing Incorporated. All rights reserved. Used by permission.

FREE things to take home with you

These things can all be picked up in the back of the church, either on the table behind the last pew or at the Welcome table.

- **KN-90 masks** and **home COVID test kits** - courtesy of Public Health Seattle King County, please take them if you need them
- **Forward Day by Day** devotional booklets - regular and large print
- **Trinity coffee mug** - for visitors

Happening THIS WEEK:

Coffee Hour - in person and ZOOM

TODAY, after both services

Please join us in the Parish Hall for coffee and conversation after the service.

ZOOM Coffee hour begins at 11:30AM. Links are on the website and in the weekend emails.

Seattle PRIDE Parade

TODAY, June 26, 11:00AM

Join Trinity friends and Episcopalians from across the diocese to march in the Seattle PRIDE Parade. Proof of full COVID vaccination (vaccine + boosters) required to march in parade. Rev. Sabeth and Deacon Intern Lisa will depart Trinity around 10:00AM today to line up.

Vestry Meeting

TODAY, June 26, 4:00PM

Starting a little later than usual to allow for PRIDE participation, Trinity's Vestry (Leadership Council) gathers via Zoom for its monthly business meeting. Vestry Meetings are open to the congregation.

ANNOUNCEMENTS:

Quarterly Statements

1st Quarter giving statements, for contributions made January 1 through March 31, 2022 were sent out April 28. If you did not receive one, or would like a printed copy, please contact bookkeeper@trinityseattle.org.

Making Music, Praising God

Do you play an instrument or sing? When the choir is away in the summer, we invite other members of our community to share their hidden musical talents. Play a solo or small group piece as a prelude or postlude, or during communion, at the 10:30 service. Sr. Jo is available as an accompanist. Or sit in the choir stalls and sing with the cantor on the Offertory anthem. Contact Sr. Jo (sisterjo@trinityseattle.org) to choose a Sunday that works for you.

Rev. Sabeth Summer Vacation

Sabeth+ will be away for some vacation from July 2-11. The Rev. Catharine Reid will be supply priest on July 3 and 10.

Giving Blood Saves Lives!

921 Terry Ave (First Hill), or www.bloodworksnw.org for other locations

Bloodworks Northwest is Seattle's central bloodbank, and their supplies of whole blood and platelets are desperately low. Schedule an appointment when it's convenient for you. It takes less than an hour to give blood - and you can save a life!

Camp Huston

July 4 - August 13

Registration is open for summer sessions at the diocesan camp. Overnight camp for youth finishing grades 1-12, plus a session of Family Camp. Check out www.huston.org for more information. Scholarships available - check with Rev. Sabeth.

Sign up for the e-News

Go to <https://tinyurl.com/TrinityNews> to sign up for our weekly newsletter to get more details on upcoming events at Trinity

Music Notes for June 26, 2022
Pride Sunday

This is a monastery weekend for me.

Please give a warm Trinity welcome to substitute organist Thelma Strand.

Today's prelude, *Morning Has Broken*, is by **A. Royce Eckhardt** (b.1933)—a composer with multiple ties to music in **Seattle**. Eckhardt spent many years in Seattle as an evangelical church organist, choir director, director of small ensembles, and faculty member of **Seattle Pacific College** (now University). He earned a bachelor's degree in organ performance and a master's degree in liturgical music. His hymn arrangements appear in many different hymnals. Since his retirement in 2006, he has been in demand as a recitalist and guest organist in the Chicago area. *Morning Has Broken* (**Bunessen**) is found in our 1982 hymnal. **Bunessen** is a village on the **Ross of Mull**, the biggest peninsula on the southwest side of the Scottish isle of Mull. It is near the place Robert Louis Stevenson used as his setting for the novel *Kidnapped*. Because this part of Mull is very close to the Irish monks' settlement on **Iona**, it is possible that the original tune is Irish. The original text in **Scottish Gaelic** is *Leanabh an àigh* (*Child in the Manger*), written by **Mary M. Macdonald** (Màiri Dhòmhnallach) in the early 19th century and translated into English in the 1880s by **Lachlan Macbean**. The tune came to the attention of **Ralph Vaughan Williams** and others in the late 1920s, and they requested **Eleanor Farjeon** to write another text. This became the well-known *Morning Has Broken*, which appears in many hymnals. British singer **Cat Stevens**'s 1971 recording extended the hymn's popularity outside of churches.

Our opening hymn, *For All the Children*, with words and music by **David Lohman**, is a plea for **radical inclusion and hospitality** in the church. **Lohman**, an advocate and musical voice for **LGBTQ+** people everywhere, has composed and recorded many hymns and songs. He says that growing up gay in the household of a traditional pastor was difficult, but that in his early 20s he had a revelation that he was and could be both gay and fully loved and accepted by God. Degrees in music and theatre shaped his early career in stage and chorus work, including direction of the Twin Cities Gay Men's Chorus. A highlight of this time was the heart-change and acceptance of his parents. After his time with music performance, Lohman took a position as **Faith Organizer** for the **Institute of Welcoming Resources of the National LGBTQ Task Force**. While serving in this position, he became aware of how many churches were longing to convey their messages of welcome and inclusion through their music as much as through their spoken words. *For All the Children* is one of his first hymns. It has been adopted widely throughout ecumenical Christianity and in 2012, **Catholics for Marriage Equality** used it in a video that was part of Minnesota's successful marriage equality campaign. I am particularly struck by these words from the third verse: "May the message now be banished that [God's] love is for the few."

God is Love, our closing hymn, is one that we can look at with fresh eyes on **Pride Sunday**. It tells of a God who holds all creation in his grasp, and whose heart feels the same pain found human hearts. The idea that God simply *is* love—that love is in the very substance of God's being—can only be a call to us to respond to that love in all other persons. The hymn is often used in **Rites of Reconciliation** and **Christian Initiation of Adults**. The author of this hymn's text, **Timothy Rees** (1878–1939) was from Cardiganshire, Wales. He became a member of the **Order of the Community of the Resurrection**. In 1931, he was appointed **Anglican Bishop of Langdaff**—the first member of a monastic order appointed to that post in over three centuries. He wrote several hymn texts, including a collection about the saints of Wales. *Abbot's Leigh* is the tune our hymnal uses for this text, although it appears elsewhere with different tunes. This tune was composed by the **Rev. Cyril V. Taylor** when he was stationed in the village of Abbots Leigh during **WWII**. The original text was to be Glorious Things of Thee are Spoken (usually set to the tune Austria) because people wanted a less German tune during the war. This tune appears three times in our 1982 hymnal—once with the text we sing today, once with Glorious Things..., and once with Holy Spirit, Ever Living (text also by Timothy Rees).