

# TRINITY EPISCOPAL CATHEDRAL



**THE SEVENTH SUNDAY OF EASTER:  
THE SUNDAY AFTER THE ASCENSION**

**MAY 12, 2024 - 11:00AM**

**THE HOLY EUCHARIST: RITE ONE**

## The Resurrection of our Lord Jesus Christ

Alleluia! Christ is Risen!

So what? What difference does it make? Who cares?

Who cares if a first-century carpenter in some backwater province of the ancient Roman Empire ran afoul of the ruling authorities and got himself killed on a cross? What difference does it make that some Jewish preacher told a bunch of semi-literate fishermen and crooked tax collectors and blind, lame, maimed beggars and women of highly-suspect reputations that his death would unfold in precise fulfillment of a divine plan established from before the foundations of the world were laid? And if, as the great last act of his plan, this humble hero, this weak warrior, this meek Messiah told his gullible followers that he would rise again from the dead...so what is that to me and to you?

Let me be clear: if Jesus Christ did not rise from the dead then there is no more meaning to Easter Day than a sugar rush from a basketful of jelly beans and a once-a-year consumption of mint jelly (which is, surely, more than enough for anybody). If Christ is not raised, we who gather in this Cathedral each week are fools—and worse. We are lost. We are separated from God our Creator and our Father. We are cut off from the everlasting promises given to Abraham. We are bereft of the sustaining and sanctifying power of the Holy Ghost. We are dead in our sins. As another first-century Jew—a man called Saul of Tarsus, better known as Saint Paul the Apostle—says, if Christ is not raised, “we are of all men most miserable.”

“But,” Paul continues in his First Letter to the Corinthian Church, “now is Christ risen from the dead, and become the firstfruits of them that slept.” The firstfruits—of an abundant harvest! For if Death is the tyrant ruling over all humankind, if Sin is the sickness infecting every human heart, then Christ Jesus’ victory over those oppressors is great Good News for every human who has ever or will ever live.

If Jesus of Nazareth was who he said he was—is who he says he is—then nothing else in our universe, nothing else in our world, nothing else in our lives, nothing else in our hearts can ever be the same. If Jesus of Nazareth did what the Scriptures say he did—is doing what the Scriptures say he is doing—then Easter is the turning point of all time and space. If Jesus of Nazareth was raised from the dead—is even now risen from the dead—then this season is the hinge on which all human history bends. Eastertide is the starting point of a new Creation that will not at last go down to dust and decay and Death, but will instead be united with God in eternity.

Perhaps you are sitting in the pew right now listening to the Easter acclamation and wondering “So what? Who cares? What difference does it make?” I pray that by the power of the Holy Spirit you might see and know and believe and trust that Jesus Christ is risen from the dead—and that the life you live hereafter and the death you will one day die might be transformed by this truth. I pray that you will continue to grow in the knowledge and love of the Lord here at Trinity Cathedral, where all that we are and all that we do flows from the announcement that the tomb was found empty that first Easter morning. I pray that you will find the grace to say, with all your heart:

The Lord is risen indeed! Alleluia!

The Very Reverend Dane E. Boston, Dean of Trinity Cathedral

# THE HOLY EUCHARIST: RITE ONE

The service music is the *Keble Missa Brevis* by Philip Stopford (b. 1977)

VOLUNTARY: Sicilienne

Guy Weitz (1883-1970)

THE WORD OF GOD

The Book of Common Prayer, p. 323

*The hymns are sung from the blue Hymnal 1982.*

Hymn 518 “Christ is made the sure foundation”

*Westminster Abbey*

*The people standing, the Celebrant says*

Alleluia. Christ is risen.

*People* The Lord is risen indeed. Alleluia.

*The Celebrant says*

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

*The Celebrant continues*

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

GLORIA IN EXCELSIS (*sung by the choir*)

Glory be to God on high,  
and in earth peace, good will towards men.

We praise thee, we bless thee,  
we worship thee,  
we glorify thee,  
we give thanks to thee for thy great glory,  
O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ;  
O Lord God, Lamb of God, Son of the Father,  
that takest away the sins of the world,  
have mercy upon us.

Thou that takest away the sins of the world,  
    receive our prayer.  
Thou that sittest at the right hand of God the Father,  
    have mercy upon us.  
For thou only art holy;  
thou only art the Lord;  
thou only, O Christ,  
    with the Holy Ghost,  
    art most high in the glory of God the Father. Amen.

## THE COLLECT OF THE DAY

BCP, p. 175

*The Celebrant says to the people*

                    The Lord be with you.  
*People*          And with thy spirit.  
*Celebrant*    Let us pray.

*The Celebrant says the Collect.*

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee, leave us not comfortless, but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Savior Christ is gone before; who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. *Amen.*

## THE LESSONS

*The people sit.*

The First Lesson: Acts 1.15-17, 21-26

In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, “Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus. For he was numbered among us, and was allotted his share in this ministry.

“So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection.” And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed and said, “Lord, who knowest the hearts of all men, show which one of these two thou hast chosen to take the place in this ministry and apostleship from which Judas turned aside, to

go to his own place.” And they cast lots for them, and the lot fell on Matthias; and he was enrolled with the eleven apostles.

*Reader*     The Word of the Lord.

*People*     Thanks be to God.

Psalm 1 (*sung by the choir*)

*Beatus vir, qui non abiit*

Blessed is the man that hath not walked in the counsel of the ungodly,  
nor stood in the way of sinners \*

and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord \*

and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side \*

that will bring forth his fruit in due season.

His leaf also shall not wither \*

and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them \*

but they are like the chaff, which the wind scattereth away from the face of  
the earth.

Therefore the ungodly shall not be able to stand in the judgement \*

neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous \*

and the way of the ungodly shall perish.

Music: Herbert Howells (1892-1983)

The Second Lesson: 1 John 5.9-13

If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. And this is the testimony, that God gave us eternal life, and this life is in his Son. He who has the Son has life; he who has not the Son of God has not life. I write this to you who believe in the name of the Son of God, that you may know that you have eternal life.

*Reader*     The Word of the Lord.

*People*     Thanks be to God.

Hymn 603 “When Christ was lifted from the earth”

*St. Botolph*

## THE GOSPEL ALLELUIA

*First sung by a cantor, then by all*



*Cantor* I will not leave you comfortless  
I go away and come again unto you, and your heart shall rejoice.

*All repeat Alleluia.*

The Gospel: John 17.6-19

*Gospeler* The Holy Gospel of our Lord Jesus Christ according to John.

*People* Glory be to thee, O Lord.

Jesus said, "I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. Now they know that everything that thou hast given me is from thee; for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth."

*Gospeler* The Gospel of the Lord.

*People* Praise be to thee, O Christ.

THE SERMON

The Very Reverend Dane E. Boston

*The people stand*

THE NICENE CREED

I believe in one God,  
the Father Almighty,  
maker of heaven and earth,  
and of all things visible and invisible;

And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of his Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father;  
by whom all things were made;  
who for us men and for our salvation  
came down from heaven,  
and was incarnate by the Holy Ghost of the Virgin Mary,  
and was made man;  
and was crucified also for us under Pontius Pilate;  
he suffered and was buried;  
and the third day he rose again according to the Scriptures,  
and ascended into heaven,  
and sitteth on the right hand of the Father;  
and he shall come again, with glory,  
to judge both the quick and the dead;  
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,  
who proceedeth from the Father and the Son;  
who with the Father and the Son together is worshiped and glorified;  
who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;  
I acknowledge one Baptism for the remission of sins;  
and I look for the resurrection of the dead,  
and the life of the world to come. Amen.

## THE PRAYERS OF THE PEOPLE

*The people remain standing as the Intercessor says*

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of all thy saints that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

## THE PEACE

*All stand, and the Celebrant says*

                    The peace of the Lord be always with you.  
*People*          And with thy spirit.



*Then the Ministers and People may greet one another in the name of the Lord.*

## GREETING AND ANNOUNCEMENTS

*The Celebrant may begin the Offertory with a sentence of Scripture.*

## THE OFFERTORY

*For additional information on ways to give, please visit our website at [www.trinitysc.org/givelways-to-give](http://www.trinitysc.org/givelways-to-give)*

## THE ANTHEM

*Do not be afraid, for I have redeemed you.  
I have called you by your name;  
you are mine.*

When you walk through the waters, I'll be with you;  
you will never sink beneath the waves.  
When the fire is burning all around you,  
you will never be consumed by the flames.

When the fear of loneliness is looming,  
then remember I am at your side.

When you dwell in the exile of a stranger,  
remember you are precious in my eyes.

You are mine, O my child, I am your Father,  
and I love you with a perfect love.

Words: Gerard Markland (b. 1953)  
Music: Stopford

## THE PRESENTATION

*The people stand as representatives of the congregation bring the people's gifts and oblations to the Celebrant.*

Hymn 380, Verse 3 "From all that dwell below the skies"

*Old 100th*

Praise God, from whom all blessings flow;  
praise him, all creatures here below;  
praise him above, ye heavenly host:  
praise Father, Son, and Holy Ghost.

THE GREAT THANKSGIVING - *EUCCHARISTIC PRAYER I*

*The people remain standing. The Celebrant faces them and says*

The Lord be with you.  
*People* And with thy spirit.  
*Celebrant* Lift up your hearts.  
*People* We lift them up unto the Lord.  
*Celebrant* Let us give thanks unto our Lord God.  
*People* It is meet and right so to do.

*Then, facing the Holy Table, the Celebrant proceeds*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

*Here a Proper Preface is said, then the Celebrant proceeds*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS & BENEDICTUS (*sung by the choir*)

Holy, holy, holy, Lord God of Host:  
 Heaven and earth are full of thy glory.  
 Glory be to thee, O Lord Most High.  
 Blessed is he that cometh in the name of the Lord.  
 Hosanna in the highest.

*The people remain standing, and the Celebrant continues*

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament,

which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.”

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

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

*People and Celebrant*

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.

Give us this day our daily bread.  
And forgive us our trespasses,  
    as we forgive those who trespass against us.  
And lead us not into temptation,  
    but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
    for ever and ever. Amen.

### THE BREAKING OF THE BREAD

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*

*Then is sung*

AGNUS DEI (*sung by the choir*)

O Lamb of God, that takest away the sins of the world, have mercy upon us.  
O Lamb of God, that takest away the sins of the world, have mercy upon us.  
O Lamb of God, that takest away the sins of the world, grant us thy peace.

*The people join in saying this prayer*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

*Facing the people, the Celebrant may say the following Invitation*

The Gifts of God for the People of God.

*and may add* Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

*All baptized Christians are welcome to receive the Sacrament of Holy Communion, regardless of denomination.*

*Gluten-free Hosts are available for those who require it. Please inform the Minister of your need as you come forward. Should you require Communion to be brought to you at your seat, please inform a Verger, Usher, or Hospitality Minister of your need.*

*If you are not baptized or do not wish to receive Communion, please indicate your desire for a blessing by crossing your arms over your chest.*

## THE COMMUNION ANTHEM

*Ave verum corpus,  
natum de Maria Virgine  
vere passum immolatum  
in cruce pro homine;  
cujus latus perforatum  
unda fluxit sanguine,  
esto nobis praegustatum  
in mortis examine.*

*O dulcis, O pie, O Jesu,  
Fili Mariae, miserere nobis.  
Amen.*

Hail true body,  
born of the Virgin Mary  
truly suffered and was sacrificed  
on the cross for mankind;  
from whose side pierced  
flowed blood,  
be with us in the trial of our death.

O sweet, O merciful, O Jesus,  
Son of Mary, have mercy upon us.  
Amen.

Words: chant for the Blessed Sacrament

Music: Stephanie Martin (b. 1962)

## THE COMMUNION HYMNS (*sung by all*)

Hymn 341 “For the bread which you have broken”

*Omni die*

Hymn 315 “Thou, who at thy first Eucharist didst pray”

*Song 1*

## THE POSTCOMMUNION PRAYER

*After Communion, the Celebrant says*

Let us pray.

*The People join in saying this prayer*

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

*The Celebrant gives the blessing*

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you for ever. *Amen.*

*A Minister dismisses the people, to which they respond*

Thanks be to God. Alleluia, alleluia!

Hymn 215 “See the Conqueror mounts in triumph”

*In Babilone*

**VOLUNTARY:** Grand Chœur

Guy Weitz (1883-1970)

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The altar flowers are given in honor of Margaret Stevens Babson, Ogden S. Babson, Sandra Ruth Babson, Elizabeth Brooks Haile, Mr. Edward Cantey Haile Sr., Leila Manning Hopkins, Edward Darrell Hopkins III, John Adger Manning, Margaret Elliott Manning, Charlotte Ball Vogelsang, The Reverend John Coming Ball, Helen Ingle Ball, Carolyn Seawright Brennan, Thomas A. Brennan, Caroline Ball Hawkey, Helen Vosper Roberts, Thomas Loxley Roberts, Jr., Mary Scott Barringer Rooker, and William Augustus Rooker.

The service is sung by the Cathedral Choir of Girls and altos, tenors and basses of the Cathedral Singers.

The Right Reverend Daniel P. Richards, *Bishop*

The Very Reverend Dane E. Boston, *Dean*

The Reverend Canon James P. Hartley, *Sub-Dean & Canon Pastor*

The Reverend Canon Mia C. McDowell, *Canon Catechist*

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