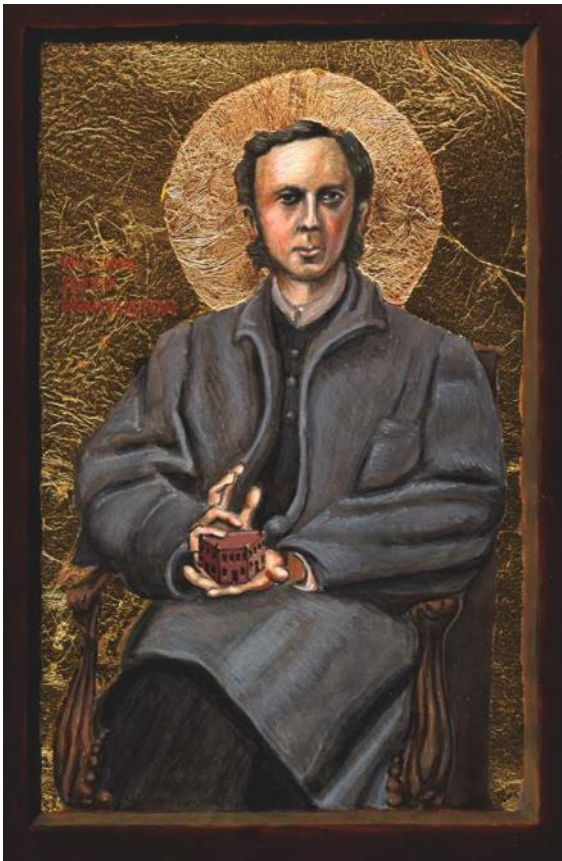




Saint Stephen's welcomes everyone who wishes to follow Christ, worship together, grow in faith and share God's love through service to others.

27 July 2022 9:30am

THE FEAST OF WILLIAM REED HUNTINGTON



from Wikipedia

William Reed Huntington (September 20, 1838 – July 26, 1909)^[1] was an American Episcopal priest and author.

Life

Huntington was born in Lowell, Massachusetts. He began his education at Norwich University at Alden Partridge's military college in Norwich, Vermont and eventually transferred and graduated from Harvard in 1859 and in 1859–1860 was an instructor in chemistry there. Entering the Episcopal ministry, he was rector of All Saints Church, Worcester, Massachusetts, in 1862–1883 and of Grace Church, New York from 1883 until his death. Huntington always took a prominent part in public affairs. He was active in the movement for liturgical revisions and was secretary of the Prayer-Book Revisions Committee, and editor with Samuel Hart of the Standard Prayer-Book of 1892. Huntington died in Nahant, Massachusetts, in 1909. ^[2] Huntington was elected a member of the

Continued Pg. 11

Leader: Welcome to this place of ancient origins:

ALL: A house of prayer for many and home to all who come.

Leader: Welcome to this gathering place:

ALL: Friend and stranger, saint and sinner, all who gather here.

Leader: Come with hope or hesitation; come with joy or yearning; all who hunger, all who thirst for life in all its fullness.

ALL: Generous God, Generous Savior, touch us through your spirit.

Gloria

1982 Hymnal #S236

**Glory to you, Lord God of our fathers;
you are worthy of praise; glory to you.**

**Glory to you for the radiance of your holy Name;
we will praise you and highly exalt you for ever.**

**Glory to you in the splendor of your temple;
on the throne of you majesty, glory to you.**

Glory to you, seated between the cherubim;

we will praise you and highly exalt you for ever.

**Glory to you, beholding the depths;
in the high vault of heaven,
glory to you.**

Glory to you, Father, Son, and Holy Spirit;

we will praise you and highly exalt you for ever.

Leader: We gather in God's name.

ALL: We claim Christ's promised presence.

The Collect:

Presider Let us pray.

All: O Lord our God, we thank you for instilling in the heart of your servant William Reed Huntington a fervent love for your Church and its mission in the world; and we pray that, with unflagging faith in your promises, we may make known to all people your blessed gift of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Leader: Let us prepare ourselves for the Word of God as it comes to us in the reading of Holy Scripture.

ALL: Our hearts and minds are open.

(Please be seated for the lessons)

The First Lesson - A Reading from Joel 2:12-17

Even now, says the Lord,
return to me with all your heart,
with fasting, with weeping, and with mourning;
rend your hearts and not your clothing.
Return to the Lord, your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
and relents from punishing.
Who knows whether he will not turn and relent,
and leave a blessing behind him,
a grain offering and a drink offering
for the Lord, your God?

Blow the trumpet in Zion;
sanctify a fast;
call a solemn assembly;
gather the people.
Sanctify the congregation;
assemble the aged;
gather the children,
even infants at the breast.
Let the bridegroom leave his room,
and the bride her canopy.

Between the vestibule and the altar
let the priests, the ministers of the Lord, weep.
Let them say, "Spare your people, O Lord,
and do not make your heritage a mockery,
a byword among the nations.
Why should it be said among the peoples,
'Where is their God?'"

Lector: The Word of the Lord.

People: **Thanks be to God.**

The Psalm - Psalm 133

- 1 Oh, how good and pleasant it is, *
when brethren live together in unity!
- 2 It is like fine oil upon the head *
that runs down upon the beard,
- 3 Upon the beard of Aaron, *
and runs down upon the collar of his robe.
- 4 It is like the dew of Hermon *
that falls upon the hills of Zion.
- 5 For there the Lord has ordained the blessing: *
life for evermore.

Gospel Lesson:

Deacon: The Holy Gospel of Our Lord Jesus Christ according to
John 17:20–26

People: Glory to you, Lord Christ.

Looking up to heaven, Jesus said, “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

Deacon: The Gospel of the Lord
People: **Thanks be to you, Lord Christ**

The Sermon

An Affirmation of our Faith (from the Iona Community)

Deacon/Leader: Let us affirm our faith together, saying:

ALL: We believe in God above us, maker and sustainer of all life, of sun and moon, of water and earth, of male and female.

We believe in God beside us, Jesus Christ, the Word made flesh, born of a woman, servant of the poor, tortured and nailed to a tree. A man of sorrows, he died forsaken, he descended into the earth to the place of death, on the third day he rose from the tomb. He ascended into Heaven to be everywhere present, and his kingdom will come on earth.

We believe in God within us, the Holy Spirit of Pentecostal fire, life-giving breath of the world, spirit of healing and forgiveness, source of resurrection and of eternal life. Amen.

Prayers of the People

Leader: O Jesus, you sat at table with the betrayed, marginalized, and rejected of Palestine. We pray for those today who do not feel welcomed in their daily lives. Help us to be hospitable to all we meet in our daily lives. Christ, in your mercy,

ALL: HEAR OUR PRAYER.

Leader: O Jesus, you identified with the naked. with those who had no place to lay their heads, and with the hungry and thirsty. We pray for the homeless, those without clothing and food, those in need of basic comforts in our community. Help us to be faithful in caring for these people around us. Christ, in your mercy,

ALL: HEAR OUR PRAYER.

Leader: O Jesus, you belonged to a refugee family. We pray for all the displaced people in our world, and for the nations to unite in caring for those seeking asylum and new lives of hope and safety. Help us to see you in each person seeking refuge and extend our welcome to them. Christ, in your mercy,

ALL: HEAR OUR PRAYER.

Leader: O Jesus, you cared for your companions and for the little ones who surrounded you. We pray for our family, friends, and neighbors, and for those for whom you have given us a special care:

* For the first peoples of this land, especially the Apache people, that we may honor each other and work together for our common good.

* In the diocesan cycle of prayer for *St. Augustine's , in Tempe*

* In the Anglican cycle of prayer for *The Diocese of Western Massachusetts*

Christ, in your mercy,

ALL: HEAR OUR PRAYER.

Leader: O Jesus, you prayed that we might be one as you and the Father are one. We pray that during this week ahead we may feel at home with one another and with you in our midst. Christ, in your mercy,

ALL: HEAR OUR PRAYER.

The Confession:

Deacon: Let us humbly confess our sins to God.

**All: Most merciful God, Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbors as ourselves.
In your mercy forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly, love mercy,
and walk humbly with you, our God. Amen.**

Presider: May the God of love and power forgive you and free you from you sins, heal and strengthen you by his Spirit, and raise you to new life in Christ our Lord.

All Amen.

The Peace:

Presider: We who are many, and come from many places, are one in Christ.
 May the peace of Christ always be with you.

All: And also with you.

(The people exchange signs of peace with each other)

The Offertory

Presider: We celebrate the life that Jesus has shared among his community through the centuries, and shares with us now. Made one in Christ and one with each other, may we offer our gifts and with them ourselves, a single, holy, and living sacrifice.

Doxology

(Hymn #380 v. 3)

**Praise God from whom all blessings flow
Praise him all creature here below
Praise Him above ye heavenly host
Praise, Father, Son, and Holy Ghost Amen**

The Holy Communion

The Great Thanksgiving

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 God thanks and praise.**

Presider

We offer you praise, dear God, and hearts lifted high, for in the communion of your love, Christ comes close to us and we come close to Christ.

Therefore with the whole realm of nature around us, with earth, sea and sky, we sing to you. With the angels of light who envelop us, with Stephen and the host of heaven, with all the saints before and beside us, we sing to you. And with our loved ones, separate from us now, who yet in this mystery are close to us, we join in the song of your unending greatness:

Sanctus

1982 Hymnal #S129

**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

Then the Presider continues

Blessed is our friend and teacher Jesus, who walks with us the road of our world's suffering, and who is known to us in the breaking of bread.

On the night of his arrest Jesus took bread and having blessed it he broke the bread and gave it to his disciples, saying, "Take, eat. This is my body, given to you."

In the same way he took wine and having given thanks for it, he poured it out and gave the cup to his disciples, saying, "This cup is the new relationship with God, sealed with my blood. Take this and drink it. I shall drink wine with you next in the coming Kingdom of God."

Therefore we proclaim the mystery of faith:

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

Hear us, O Christ, and breathe your Spirit upon us (+) and upon this bread and wine (+). May they become for us your body and blood, vibrant with your life, healing, renewing and making us whole. And as the bread and wine which we now eat and drink are changed into us, may we be changed again into you, bone of your bone, flesh of your flesh, loving and caring in the world.

Loving God, through your goodness we have this bread and wine to offer, which your earth has given and human hands have made. May we know your presence in the sharing of this bread and this cup. AMEN.

Presider: *As our Savior Christ has taught us, we now pray,*

**All: 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

Fraction Anthem

1982 Hymnal #S155

**Alleluia, alleluia, alleluia
Christ our Passover is sacrificed for us
Therefore let us keep the feast
Alleluia, alleluia, alleluia**

Invitation to Communion:

Presider: The Lord's Supper is now made ready. So come to this table, you who have much faith and you who would like to have more; you who have been here often and you who have not been for a long time or you who are here for the first time; you who have tried to follow Jesus, and you who feel you have failed; Come. It is Christ who invites us to meet him here.

(All are invited and welcome to come forward and receive communion in this church.)

Birthdays, Anniversaries, Healing, Travelers, Gratitudes

Post Communion Prayer

Presider: Let us pray:

**People: Lord of all mercy,
we your faithful people by our communion with you
have celebrated that one true sacrifice
which takes away our sins and brings pardon and peace:
keep us firm in the foundation of your Word and Truth
and guide us in your will and your ways;
through Jesus Christ our Lord. AMEN.**

Benediction:

Presider: May the everlasting God shield you, east and west and wherever you go. And the blessing of God of all life be upon you, the blessing of Christ of all love be upon you, the blessing of the Spirit of all grace be upon you, The blessing of the Holy Trinity be upon you. Now and forever more. AMEN.

Dismissal

Deacon: People of St. Stephen's, what does God call us to do?

People: We are called to love and serve.

Deacon: Let us go forth into the world, rejoicing in God's Spirit. Alleluia!
Alleluia!

People: Thanks be to God. Alleluia, Alleluia, (Alleluia!)

Join us for refreshments and a time of fellowship in the Parish Hall.

[American Antiquarian Society](#) in 1875.^[3]

Works

The [Chicago-Lambeth Quadrilateral](#) had its genesis in an 1870 essay by Huntington. In *The Church Idea, an Essay toward Unity* Huntington's goal was to establish "a basis on which approach may be by God's blessing, made toward Home Reunion," i.e., with the [Roman Catholic](#) and [Eastern Orthodox](#) Churches. The Quadrilateral is a four-point articulation of [Anglican](#) identity, often cited as encapsulating the fundamentals of the Communion's doctrine and as a reference-point for [ecumenical](#) discussion with other Christian denominations. The four points are:

1. The Holy Scriptures, as containing all things necessary to salvation;

The Creeds (specifically, the [Apostles'](#) and [Nicene](#) Creeds), as the sufficient statement of Christian faith;

The dominical sacraments of [Baptism](#) and [Holy Communion](#);

The historic [episcopate](#), locally adapted.^[4]

The Quadrilateral has had a significant impact on Anglican identity since its passage by the Lambeth Conference.^[4] The Resolution came at a time of rapid expansion of the Anglican Communion, primarily in the territories of the [British Empire](#). As such, it provided a basis for a shared ethos, one that became increasingly important as colonial churches influenced by British culture and values, evolved into national ones influenced by local norms.

Huntington also wrote:

- *Conditional Immortality* (1878)
 - *The Book Annexed: Its Critics and its Prospects* (1886)
 - *Short History of the Book of Common Prayer* (1893)
 - *A National Church* (1898)
 - *Sonnets and a Dream*. Jamaica, Queensborough, New York: The Marion Press, 1899.
- A Good Shepherd and Other Sermons* (1906)

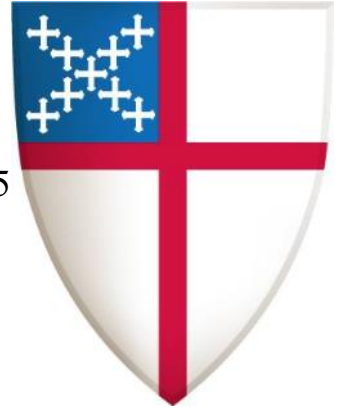
Veneration

Huntington is honored with a [feast day](#) on the [liturgical calendar of the Episcopal Church \(USA\)](#) on July 27.

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Or you can also use the QRC here to fill this out online.



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