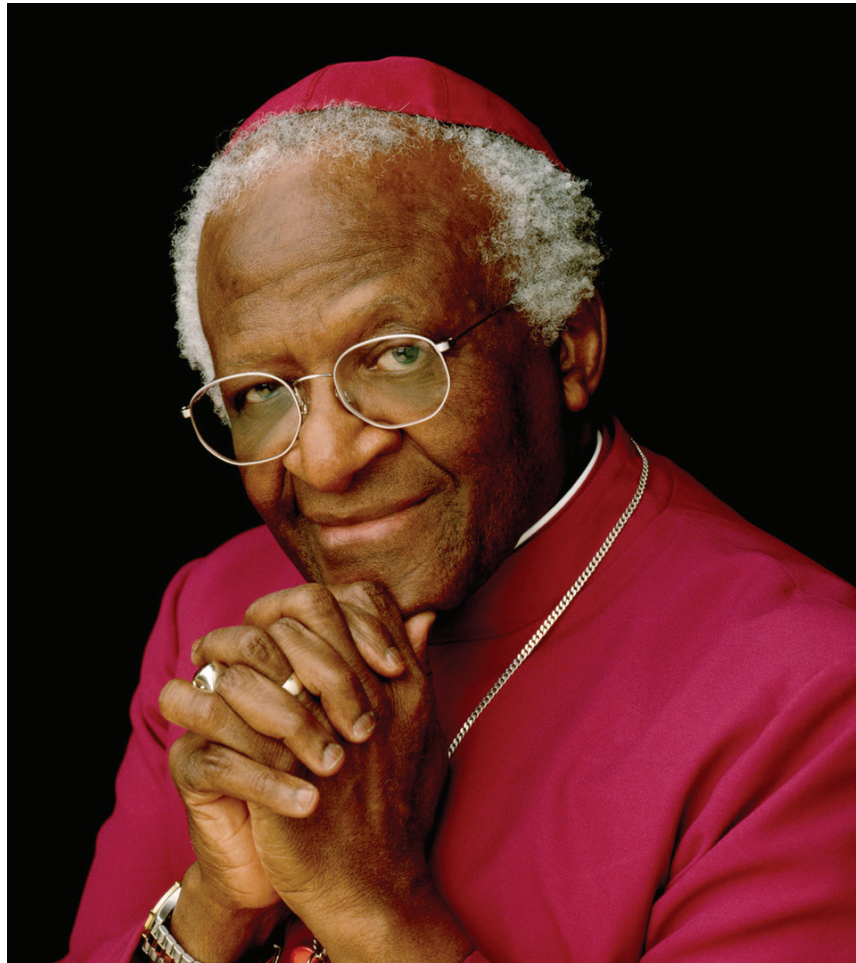


A LITURGY IN MEMORY OF
ARCHBISHOP EMERITUS DESMOND MPIOLO TUTU



OCTOBER 7, 1931 TO DECEMBER 26, 2021

EPIPHANY PARISH OF SEATTLE
1805 38TH AVENUE
SEATTLE, WASHINGTON
JANUARY 16, 2022 AT 5:30 PM

We invite you to help create the experience of silence before our service.
 Our hope is to calm our hearts as we prepare to enter into an intensity of shared presence.
 Thank you for turning off all electronic devices.

THE ORDER OF SERVICE

Voluntary

At the sound of the bell, all rise as able.

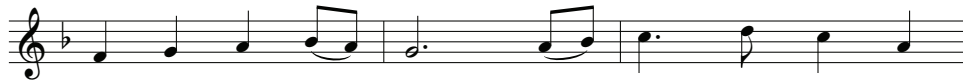
Sung by all as the procession enters the church.

Hymn

All Are Welcome



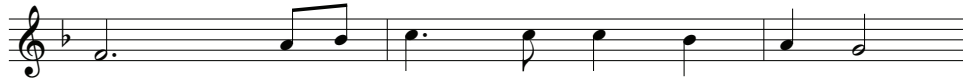
1. Let us build a house where love can dwell And
 2. Let us build a house where proph - ets speak, And
 3. Let us build a house where love is found In
 4. Let us build a house where hands will reach Be -
 5. Let us build a house where all are named, Their



all can safe - ly live, A place where saints and
 words are strong and true, Where all God's chil - dren
 wa - ter, wine and wheat: A ban - quet hall on
 yond the wood and stone To heal and strength - en,
 songs and vi - sions heard And loved and treas - ured,



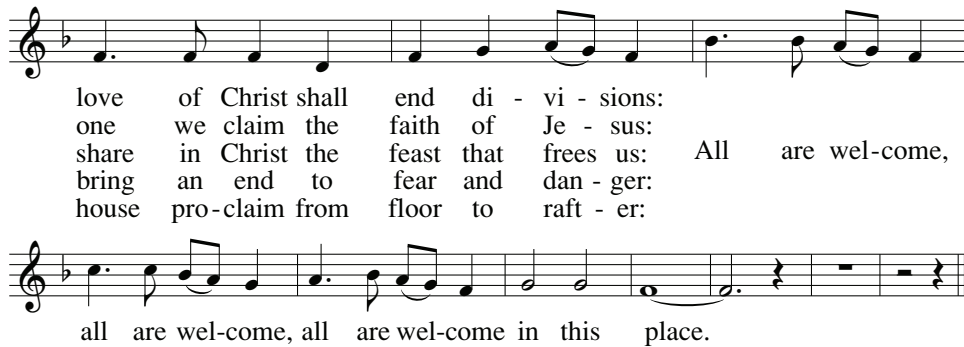
chil - dren tell How hearts learn to for -
 dare to seek To dream God's reign a -
 ho - ly ground, Where peace and jus - tice
 serve and teach, And live the Word they've
 taught and claimed As words with - in the



give. Built of hopes and dreams and vi - sions,
 new. Here the cross shall stand as wit - ness
 meet. Here the love of God, through Je - sus,
 known. Here the out - cast and the stran - ger
 Word. Built of tears and cries and laugh - ter,



Rock of faith and vault of grace; Here the
 And as sym - bol of God's grace; Here as
 Is re - vealed in time and space; As we
 Bear the im - age of God's face; Let us
 Prayers of faith and songs of grace, Let this



love of Christ shall end di - vi - sions:
 one we claim the faith of Je - sus:
 share in Christ the feast that frees us: All are wel-come,
 bring an end to fear and dan - ger:
 house pro-claim from floor to raft - er:
 all are wel-come, all are wel-come in this place.

Text: Marty Haugen, b. 1950 Text © 1994 GIA Publications, Inc. Tune: TWO OAKS (see RW #219)

The people sit.

Welcome

The Reverend Doyt L. Conn, Jr.

The people stand.

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

People O God, whose mercies cannot be numbered: Accept our prayers on behalf of your servant Desmond, and grant him an entrance into the land of light and joy, in the fellowship of your saints; through Jesus Christ thy Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

TRANSFIGURATION

Presider Perhaps the ultimate expression of seeing with the eyes of the heart is when we are able to see each other as God sees us – not our earthly human bodies but the divine light that shines through them. **Amen.** (*God Has a Dream, 93*)

The people sit.

First Reading read by Desmond Conn

During the darkest days of apartheid. . . there were times when you had to whistle in the dark to keep your morale up, and you wanted to whisper in God’s ear: “God, we know You are in charge, but can’t You make it a little more obvious?” God did make it more obvious to me once, during what we call the Feast of the Transfiguration. Apartheid was in full swing as I and other church leaders were preparing for a meeting with the prime minister. During our discussions I went into the priory garden for some quiet. There was a huge Calvary—a large wooden cross without corpus, but with protruding nails and a crown of thorns. . . a stark symbol of the Christian faith. It was winter: the grass was pale and dry and nobody would have believed that in a few weeks’ time it would be lush and green and beautiful again. It would be transfigured.

As I sat quietly in the garden I realized the power of transfiguration—of God’s transformation—in our world. The principle of transfiguration is at work when something so unlikely as the brown grass that covers our veld in winter becomes bright green again. Or when the once dry streams gurgle with swift-flowing water. When winter gives way to spring and nature seems to experience its own resurrection.

The principle of transfiguration says nothing, no one and no situation, is 'untransfigurable,' that the whole of creation...waits expectantly for its transfiguration, when it will be released from its bondage and share in the glorious liberty of the children of God, when it will not be just dry inert matter but will be translucent with divine glory.

I doubt. . . that we could produce a more spectacular example of this principle of transfiguration than the Cross itself...Once a means of death, it is now perceived by Christians to be the source of life eternal. (*God Has a Dream, 2-4*)

The people stand.

People It was this revelation of Jesus' divinity, of his luminosity, that the disciples saw on the mountaintop. Jesus reminds his disciples that they cannot stay basking in the glory of God on the mountaintop. They must go down into the valley of human need. And so must we. But as we work to feed the hungry, we must also remember to draw our own sustenance from our glimpses of God. In all the activity that is required of us as God's partners, there must also be stillness, for in this stillness we can hear God's voice in our lives and the will of God working in the world. (*God Has a Dream, 93 and 97-98*)

The people sit.

Musical Interlude (*sung by the choir*)

Breathe on me, Breath of God

Edwin Hatch (1835-89)

Breathe on me, Breath of God,
fill me with life anew,
that I may love what thou dost love,
and do what thou wouldst do.

Breathe on me, Breath of God,
until my heart is pure;
until with thee I will one will,
to do and to endure.

Breathe on me, Breath of God,
till I am wholly thine;
until this earthly part of me
glows with thy fire divine.

Breathe on me, Breath of God:
so shall I never die,
but live with thee the perfect life
of thine eternity.

GOD'S PARTNERS

The people stand.

Presider God will come 'in the fullness of time' because God has a dream and God will make his dream come true through us. For we are His partners. **Amen.** (*God Has a Dream, 127*)

The people sit.

Second Reading *Read by Kelli Martin*

When, according to the Christian faith, we had fallen into the clutches of the devil and were enslaved by sin, God chose Mary, a teenager in a small village, to be the mother of His Son. He sent an archangel to visit her. I envision it happening like this.

(Knock, knock.)

'Come in.'

'Er, Mary?'

'Yes.'

'Mary, God would like you to be the mother of His Son.'

'What? Me!! In this village you can't even scratch yourself without everybody knowing about it! You want me to be an unmarried mother? I'm a decent girl, you know. Sorry, try next door.'

If she had said that, we would have been up a creek. Mercifully, marvelously, Mary said, 'Behold the handmaid of the Lord; be it unto me according to thy word,' and the universe breathed a cosmic sigh of relief, because she made it possible for our Savior to be born.

Mary was a poor teenage girl in Galilee and reminds us that transfiguration of our world comes from even the most unlikely places and people. You are the indispensable agent of change. You should not be daunted by the magnitude of the task before you. Your contribution can inspire others.

God calls on us to be his partners to work for a new kind of society where people count; where people matter more than things, more than possessions; where human life is not just respected but positively revered; where people will be secure and not suffer from the fear of hunger, from ignorance, from disease; where there will be more gentleness, more caring, more sharing, more compassion, more laughter; where there is peace and not war.

Our partnership with God comes from the fact that we are made in God's image. Each and every human being is created in this same divine image. That is an incredible, a staggering assertion about human beings. Each of us is a 'God carrier,' as St. Paul put it.

There is a church in Rome with a statue of a Christ without arms. When you ask why, you are told that it shows how God relies on us, His human partners, to do His work for Him. Without us, God has no eyes; without us, God has no ears; without us, God has no arms. God waits upon us, and relies on us. *(God Has a Dream, 1-4)*

The people stand.

People **Our God is a God who has a bias for the weak, and we who worship this God, who have to reflect the character of this God, have no option but to have a like special concern for those who are pushed to the edges of society, for those who because they are different seem to be without a voice. We must speak up on their behalf, on behalf of the drug addicts and the down-and-outs, on behalf of the poor, the hungry, the marginalized ones. . . , on behalf of those who. . . have different sexual orientations from our own. We must be where Jesus would be, this one who was vilified for being the friend of sinners.** *(God Has a Dream, 59-66)*

The people remain standing.

Hymn

To God be the Glory, Great Things He hath Done

1. To God be the glo - ry— great things he hath
2. O per - fect re - demp - tion, the pur - chase of
3. Great things he hath taught us, great things he hath

done! So loved he the world that he gave us his
blood! To ev - 'ry be - liev - er, the prom - ise of
done, And great our re - joic - ing through Je - sus the

Son, Who yield - ed his life, an a - tone - ment for
God; The vil - est of - fend - er who tru - ly be -
Son; But pur - er and high - er and great - er will

sin, And o - pened the life - gate that all may go in.
lieves, That mo - ment from Je - sus a par - don re - ceives.
be Our won - der, our trans - port, when Je - sus we see.

Praise the Lord, praise the Lord, let the earth hear his

voice! Praise the Lord, praise the Lord, let the peo - ple re -

joice! O come to the Fa - ther through Je - sus, the

Son, and give him the glo - ry— great things he hath done!

Text: Fanny J. Crosby, 1820–1915
 Tune: TO GOD BE THE GLORY, 11 11 11 11 with refrain; William H. Doane, 1832–1915

UBUNTU

The people remain standing.

Presider All life is religious, all life is sacred, all life is of a piece. . . bound together in a bundle of life. My humanity is bound up in yours and we can only be human together. **Amen.** (*An African Prayer Book*, xvi-xvii; Tutu: *An Authorised Portrait*, 304)

The people sit.

Third Reading *Read by Brad Neary*

Adam was having the time of his life in the Garden of Eden. He enjoyed his work as the primal gardener. The animals loved him and lived in an idyllic, undisturbed harmony. Everything was lovely in the garden. No, not quite. God looked on his human creature and was concerned, for his life was not all unalloyed bliss. God said, 'It is not good for man to be alone.' And so God asked Adam to choose a mate for himself from among the animals which paraded before him in procession. God would ask his human friend: 'What about this one?' Adam would reply: 'Not on your life! No, thank you!' And so God decided to put Adam to sleep and produced from his rib that delectable creature, Eve; and when Adam awoke he exclaimed: 'Wow! This is just what the doctor ordered.'

This beautiful story tells a fundamental truth about us—that we are made to live in a delicate network of interdependence with one another, with God and with the rest of God’s creation. We say in our African idiom: ‘A person is a person through other persons.’ We are made for complementarity. I have gifts that you do not; and you have gifts that I do not. *Voila!* So we need each other to become fully human.

God is smart, making us different so that we will get to know our need for one another. We are meant to complement one another in order to be truly human and to realize the fullness of our potential to be human. After all, we are created in the image of a God who is a diversity of persons who exist in ineffable unity.

[T]his universe has been constructed in such a way that unless we live in accordance with its moral laws we will pay the price for it. One such law is that we are bound together in what the Bible calls ‘the bundle of life.’ Our humanity is caught up in that of all others. We are human because we belong. We are made for community, for togetherness, for family, to exist in a delicate network of interdependence. Truly, ‘it is not good for man to be alone,’ for no one can be human alone. We are sisters and brothers of one another. . . and each one of us is a precious individual. (*An African Prayer Book* xiii-xv; *No Future Without Forgiveness*, 196.)

The people stand.

People **You know when *ubuntu* is there. It has to do with what it means to be truly human, to know that you are bound up with others in the bundle of life. A person is a person because he recognizes others as persons. The world is also discovering we are made for interdependence not just with human beings. The Bible tells us of our relationship to the rest of creation and the sacredness of God’s creation. Every shrub has the ability to be a burning bush and to offer us an encounter with the transcendent.** (*God Has a Dream*, 26)

The people sit.

Anthem (*sung by the choir*)

Jesu, Joy of Man’s Desiring

J. S. Bach (1685-1750)

Jesu, joy of man’s desiring,
Holy wisdom, love most bright;
Drawn by Thee, our souls aspiring
Soar to uncreated light.

Word of God, our flesh that fashioned,
With the fire of life impassioned,
Striving still to truth unknown,
Soaring, dying round Thy throne.

ALL BELONG

The people stand.

Presider [W]e have the delightful account of the call of Jeremiah where God utters the startling words: ‘Before I formed you in the womb, I knew you.’ God was declaring to Jeremiah that long before he was an idea in his father’s or mother’s head, God knew him. He was no divine afterthought. He was part of the divine plan from all eternity. He was no accident. None of us is a divine afterthought. God has chosen us from all eternity to be an indispensable part of His divine plan. **Amen.** (*God Has a Dream*, 60-61)

The people sit.

Fourth Reading *read by Sherilyn Peterson*

In God's family, there are no outsiders. All are insiders. Black and white, rich and poor, gay and straight, Jew and Arab, Palestinian and Israeli, Roman Catholic and Protestant,...Hutu and Tutsi, Muslim and Christian, Buddhist and Hindu, all belong. Jesus said, 'I, if I be lifted up, will draw all to me.' Not some, but all. And it is a radical thing that Jesus says that we are members of one family. We belong. God says, All, all are My children. It is shocking. It is radical.

Members of a family have a gentle caring and compassion for one another. How I pray that we will open our eyes and see the real, true identity of each one of us, that this one is not a white or black, Hindu, Buddhist, Christian, Muslim, or Jew, but a brother, a sister, and treat each other as such. If we could but recognize our common humanity, that we do belong together, that our destinies are bound up in one another's, that we can be free only together, that we can survive only together, that we can be human only together, then a glorious world would come into being where all of us lived harmoniously together as members of one family, the human family, God's family. In truth a transfiguration would take place. God's dream would become a reality. (*God Has a Dream, 20 and 23-24*)

The people stand.

People **[O]ur God marvelously, miraculously cares about each and every one of us. The Bible has this incredible image of you, of me, of all of us, each one, held as something precious, fragile in the palms of God's hands. And that you and I exist only because God is forever blowing God's breath into our being. And so God says to you, 'I love you. You are precious in your fragility and your vulnerability. Your being is a gift I breathe into you and hold you as something precious.'**
(*God Has a Dream, 8-9*)

The people remain standing.

Hymn (sung by all)

Great is Thy Faithfulness

1. Great is thy faith - ful - ness, O God my Fa - ther,
2. Sum - mer and win - ter, and spring - time and har - vest,
3. Par - don for sin and a peace that en - dur - eth,

1. There is no shad - ow of turn - ing with thee;
2. Sun, moon and stars in their cours - es a - bove,
3. Thine own dear pres - ence to cheer and to guide;

1. Thou chang - est not, thy com - pas - sions, they fail not,
2. Join with all na - ture in man - i - fold wit - ness,
3. Strength for to - day and bright hope for to - mor - row,

1. As thou hast been thou for - ev - er wilt be.
2. To thy great faith - ful - ness, mer - cy and love.
3. Bless - ings all mine, with ten thou - sand be - side!

Great is thy faith - ful - ness! Great is thy faith - ful - ness!

Morn - ing by morn - ing new mer - cies I see;

All I have need - ed thy hand hath pro - vid - ed,

Great is Thy faith - ful - ness, Lord un - to me!

Words: Thomas O. Chisholm (1866-1960) Music: William M. Runyan (1870-1957)

FORGIVENESS AND RECONCILIATION

The people remain standing.

Presider When we fail, God does not abandon us and say, 'Good riddance to bad rubbish!' No, God picks us up, dusts us off and says, 'Try again.' Christianity is the faith of ever-new beginnings. God suffers from amnesia when it comes to our sins. God does not look at the caterpillar we are now, but the dazzling butterfly we have it in us to become. **Amen.** (*An African Prayer Book, 38*)

The people sit.

Fifth Reading *read by Mary Henry*

How do we embrace our enemies? How do we get rid of the hatchet forever instead of just burying it for a time and digging it up later? True enduring peace—between countries, within a country, within a community, within a family—requires real reconciliation between former enemies and even between loved ones who have struggled with one another.

True reconciliation is based on forgiveness, and forgiveness is based on true confession, and confession is based on penitence, on contrition, on sorrow for what you have done. We know that when a husband and wife have quarreled, one of them must be ready to say the most difficult words in any language, 'I'm sorry,' and the other must be ready to forgive for there to be a future for their relationship. This is true between parents and children, between siblings, between neighbors, and between friends.

We have had a jurisprudence . . . in Africa that was not retributive but restorative. [W]hen people quarreled the main intention was not to punish the miscreant but to restore good relations. For Africa is concerned, or has traditionally been concerned, about the wholeness of relationship. That is something we need in our world, a world that is polarized, a world that is fragmented, a world that destroys people. It is also something we need in our families and friendships, for restoration heals and makes whole while retribution only wounds and divides us from one another.

Only together, hand in hand, as God's family and not as one another's enemy, can we ever hope to end the vicious cycle of revenge and retribution. This is the only hope for us and for making God's dream a reality. Because God truly only has us. There is no future without forgiveness. (*God Has a Dream, 44-58; Tutu: The Authorised Portrait, 47*)

The people stand.

A Litany of Confession *led by Douglas Marshall*

Reader Lord, we confess our day-to-day failure to be human.

People Lord, we confess to you.

Readers Lord, we confess that we often fail to love with all we have and are, often because we do not fully understand what loving means, often because we are afraid of risking ourselves.

People Lord, we confess to you.

Reader Lord, we cut ourselves off from each other and we erect barriers of division.

People Lord, we confess to you.

Reader Lord, we confess that by silence and ill-considered word

People We have built up walls of prejudice

Reader Lord, we confess that by selfishness and lack of sympathy

People We have stifled generosity and left little time for others.

Holy Spirit, speak to us. Help us to listen to your word of forgiveness, for we are very deaf. Come fill this moment and free us from our sin.

Cathedral Church of Saint George, Cape Town (*An African Prayer Book, 39*)

The people sit.

Musical Interlude

Great Hymn

Ntsikana

Ulo Thixo omkhulu, ngosezuhvini;

Ungu Wena-wena Khaka lenyaniso.

Ungu Wena-wena Nqaba yenyano.

Ungu Wena-wena Hlati lenyaniso.

Ungu Wena-wen' uhlel enyangwaneni.

Ulo dal' ubom, wadala phezulu.

Lo Mdal' owadala wadala izulu.

Lo Menzi weenkwenkivezi noZilimela:

Yabinza inkwenkwezi. isxelela.

Lo Menzi wemfaman' uzenza ngabomi?

Lathetha ixilongo lisibizile.

Ulongqin' izingela imphefumlo.

Ulohlanganis' imihlamb' eyalanayo.

Ulo mkhokeli wasikhokela thina.

Ulungub' inkhul' esiyambatha thina.

Thou art the great God-the one who is in heaven.

It is thou, thou Shield of Truth,

it is thou, thou Tower of Truth,

it is thou, thou Bush of Truth

it is thou, thou who sittest in the highest,

thou art the creator of life.

thou madest the regions above.

The creator who madest the heavens also,

the maker of star and the Pleiades -

the shooting stars declare it unto us.

The maker of the blind, of thine own will didst thou make them.

The trumpet speaks - for us it calls,

thou art the Hunter who hunts for souls.

Thou art the Leader who goes before us,

thou art the Great Mantle which covers us.

*Ozandla Zakho zinamanxeba Wena.
Onyawo Zakho zinamanxeba Wena.
Ugazi Lakho limrbolo yini na?*

*Ugazi Lakho liphalelelele thina.
Le mali emkulu-na siyibizile?
Lo mzi Wakhona-na si wubizile?*

Thou art he whose hands are wounded.
thou art he whose feet are wounded;
thou art he whose blood is a trickling stream -
and why?
Thou art he whose blood was spilled for us.
For this great price we call,
for thine own place we call.

Sung in English, from Baptist Xhosa Hymns

UNCONDITIONAL LOVE AND GRATITUDE

The people stand.

Presider Long before we could have done anything to earn it, to deserve it, God freely, graciously. . . chose each one of us to be his children. That is the Good News: that God loved us, that God loves us, and that God will love us forever unchangingly. This is the point being made in the parable of the Prodigal Son. [H]ere the father sits longing for and watching out for his wayward son, and one day when he sees the broken, tattered figure away in the distance, he does not stand on his dignity. He throws it all to the wind and does the unexpected. He rushes out to meet this one... lavishing unexpected love on him. **Amen.** (*Desmond Tutu, God Has a Dream, 35-36*)

Sixth Reading *read by Judith Mayotte*

We are each created *by God, like God, for God.* In the New Testament, in Ephesians, we are told that God chose us to be His children 'before the foundation of the world.' Do you realize that this refers to you, to me, to each one of us? Before the foundation of the world, before we were conceived, God had already decided He wanted us. Long before we could have done anything to earn it, to deserve it, God freely, graciously, chose you, chose me, chose each one of us to be His children. That is the Good News: that God loved us, that God loves us, and that God will love us forever unchangingly.

We were created by love, for love and so that we should love. 'Before I formed you in the womb, I knew you,' is what God said to Jeremiah. Before the foundation of the world God chose us to be his children in Jesus Christ. God created you because God loved you. You do not need to impress God so that God will love you. God already loves you and God will love you for ever and ever. There is nothing you can do that will make God love you less. There is nothing you can do to make God love you more. God's love for you is infinite, perfect and eternal. Tremendous stuff. (*God Has a Dream, 34; An African Prayer Book, xviii*)

The people stand.

People **Our relationship with God is a love affair and ultimately the greatest joy is just to be with the Beloved, to drink in the beauty of the Beloved. All we must do is to be deeply thankful, to be Eucharistic people, to say forever: 'Thank you, God, for loving me so much'.** (*An African Prayer Book, xvii and xix*)

Concluding Prayer

The Reverend Doyt L. Conn, Jr.

The Peace

Presider The peace of the Lord be always with you.

People And also with you.

The ministers and people greet one another in the name of Christ.

The people sit.

Announcements

THE LITURGY OF THE TABLE

Offertory Sentence

Presider Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God.

The people stand to sing.

Offertory Anthem

Guide me, O Thou Great Jehovah

Cwm Rhondda

1 Guide me, O thou great Je - ho - vah, pil - grim through this
2 O - pen now the crys - tal foun-tain, whence the heal - ing
3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
stream doth flow; let the fire and cloud - y pil - lar
fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
lead me all my jour - ney through; strong de - liv - erer,
land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
strong de - liv - erer, be thou still my strength and
songs of prais - es, I will ev - er give to

more, shield, thee, feed me now and be thou still I will ev - er give to thee, strength and shield. ev - er - more. give to thee.

Words: William Williams (1717-91) Music: John Hughes (1873-1932)w

The people remain standing.

Eucharistic Prayer from Archbishop Tutu's Funeral Service at St. George's Cathedral Cape Town on January 1, 2022

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 It is right and indeed our duty and joy, Lord and heavenly Father, God almighty and eternal, always and everywhere to give thanks through Jesus Christ, your only Son our Lord; because through him you have created everything from the beginning and formed us in your own image; through him you delivered us from the slavery of sin, when you gave him to be born as man, to die on the cross, and to rise again for us; through him you claimed us as your own people when you enthroned him with you in heaven through him who sent out your Holy Spirit, the giver of life.

And now we give you thanks because by his resurrection he has conquered evil and death and banished sorrow and despair. By his victory he has given us eternal life, and delivered us from the bondage of sin and the fear of death into glorious liberty of the children of God.

Therefore with angels and archangels and with all the company of heaven, we acclaim you and declare the greatness of your glory: we praise you now and for ever singing:

Sanctus sung by all

William Mathias (1934-92)

Ho - ly, 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 high-est.

Presider Hear us, Father, through your Son Christ our Lord; through him accept our offering of thanks and praise and send your Holy Spirit upon these gifts of bread and wine so that they may be to us his body and his blood.

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

So too after supper he took the cup, and when he had given you thanks he gave it to them saying, "Drink of it all of you; for this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins; whenever you drink it, do this in remembrance of me."

So we proclaim the mystery of faith:

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

Presider Holy Father, with these your gifts, we your people celebrate before you the one perfect sacrifice of Christ our Lord, his rising from the dead and his ascending into the glory of heaven.

Gracious Lord, accept us in him unworthy though we are, so that we who share in the body and blood of your Son may be one with all your people of this and every age.

Grant that as we await the coming of Christ our Savior in the glory and triumph of his kingdom, we may daily grow into his likeness; with whom and in whom, and through whom, by the power of the Holy Spirit, all glory and honor be given to you, almighty Father, by the whole company of earth and heaven, throughout all ages, now and for ever. **AMEN.**

Presider And now, as our Savior Christ has taught us, we are bold to 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
and 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 yours is the kingdom,
the power, and the glory forever. Amen

Breaking of the Bread

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

People **God bless our world.**
Guard her children,
Guide her leaders,
And give her peace for Jesus Christ's sake. Amen.

Trevor Huddleston, the Archbishop's original mentor

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

The Invitation to Communion

Presider 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.

All are invited to receive the Holy Communion. The bread will be placed in your palm. You may consume the bread and then drink from the chalice (please grasp the bottom of the chalice firmly and guide it to your lips); or, you may leave the bread in your palm for the chalice bearer to dip it into the wine and place it on your tongue. The people's response to receiving the bread and the wine is "Amen." Gluten-free wafers are available. To indicate to the Eucharistic minister that you would like a gluten-free wafer, please present your hands palms down. Those who do not wish to receive Communion are invited to come forward for a blessing, indicated by crossing your arms over your chest.

Music During the Communion

Motet

Ave Verum Corpus

W. A. Mozart (1756-91)

Hail, true Body, born of the Virgin Mary,
having truly suffered, sacrificed on the cross for humankind,
from whose pierced side water and blood flowed:
Be for us a foretaste of the Heavenly banquet in the trial of death!

O sweet Jesus, O holy Jesus,
O Jesus, son of Mary,
have mercy on me. Amen.
(Sung in Latin)

The people stand.

Postcommunion Prayer

Presider Let us pray.

People Almighty and eternal God, we thank you for feeding us in these holy mysteries with the body and blood of your Son our Saviour Jesus Christ; and for keeping us by your grace in the Body of your Son, the company of all faithful people. Help us to persevere as living members of that holy fellowship, and to grow in love and obedience according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Presider Just as Archbishop Tutu spoke these words while he was still among us, I am sure he is going all over heaven speaking them now: "Because God is God, because God is infinite, because none of us who are creatures will ever fathom the infinitude that is God, heaven is going to be forever a place of new discovery. I would say, 'Oh, God, you're so beautiful'. And I will call, I will call, 'Come, come and see,' and this other one will say, 'Have you seen just how beautiful God is?'" **Amen.** (*Book of Joy, 162*)

The Blessing

Presider "May God raise you up above everything; Spread out like water of a lake: Be abundance that never ends, that never changes. Be like a mountain. Be like a camel. Be like a cloud—a cloud that brings rain always. And God promised that it would be so." And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**
Samburu, Kenya (An African Prayer Book, 128)



1 For all the saints, who from their la - bors rest, who
 2 Thou wast their rock, their for - tress, and their might:—
 3 O may thy sol - diers, faith - ful, true, and bold,—
 4 O blest com - mun - ion, fel - low - ship di - vine!—



thee— by faith be - fore the world con - fessed, thy
 thou, Lord, their Cap - tain in the well - fought fight;—
 fight as the saints who no - bly fought of old, and
 We feeb - ly strug - gle, they in glo - ry shine; yet



Name, O— Je - sus, be for ev - er blessed.
 thou, in the dark - ness drear, the one true Light.
 win, with— them, the vic - tor's crown of gold.
 all are— one in thee, for all are thine.



Al - le - lu - ia, al - le - lu - ia!

Words: William Walsham How (1823-97) Music: Ralph Vaughn Williams (1872-1958)

Dismissal

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

People Thanks be to God.

*After the procession has led the way out of the church,
 we invite you to remain for the Voluntary or depart quietly.*

Voluntary

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Sources for Memorial Liturgy for Archbishop Desmond Mpilo Tutu

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Desmond Tutu with Douglas Abrams, *God Has a Dream: A Vision of Hope for Our Time* (New York: Doubleday, 2004)

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Desmond Tutu, *No Future Without Forgiveness* (New York: Doubleday, 1999).

Desmond Tutu

Each of us, born into a particular historical time and geographic place, responds to our historical currents through the choices we make in living out our lives. Archbishop Emeritus Desmond Mpilo Tutu's lifespan coursed through some of the most critical and challenging years of South Africa's history. Because of the courage and deep faith with which he opened himself to opportunities presented and negotiated roadblocks encountered, Desmond Tutu became one of the greatest spiritual and prophetic leaders of our time.

Desmond Tutu was born on October 7, 1931 in a black township outside the small town of Klerksdorp, west of Johannesburg. His Xhosa father, Zachariah Zelilo Tutu (known as ZZ), educated at the well-known Lovedale mission school, was a teacher. He passed on his love of books and learning to his son. At the same time, young Desmond frequently saw his father humiliated due to the stringent pass laws and witnessed his father's cruelty at home, when drunk. For young Desmond, his compassionate, most generous Motswana mother, Aletta Dorothea Mavoertsek Mathlare (Matse), was his anchor. She washed clothes for white families and served as a cook.

As he was growing up, his family moved somewhat frequently. About the time Desmond was ready for high school, his father became headmaster at St. Paul's Anglican School in Munsieville. Sickly as a youth first with polio, as he entered high school in Johannesburg's Western Native Township, Desmond dreamed of becoming a doctor, though there were never sufficient school funds. Because Munsieville was a long commute to Johannesburg, Desmond lived in a hostel at the Sophiatown mission of the Anglican Community of the Resurrection. It was here that he met the person who became a mentor, Father Trevor Huddleston. Desmond was "blown away" when this white Father Huddleston tipped his hat when greeting his mother, a black woman. When Desmond contracted tuberculosis and was confined to a sanatorium for eighteen months, Father Huddleston visited him frequently and their bond grew.

In lieu of gaining a medical degree, Desmond matriculated at a teacher's training school in Pretoria. Although he had seen Nomalizo Leah Shenxane with one of his sisters in younger years, it was not until his years following high school that the two of them noticed each other romantically. She, too, was training to be a teacher. Both, for a time following their marriage, entered this profession while welcoming the first of their four children, Trevor and Thandeka.

Desmond and Leah married on July 2, 1955. In this same year a coalition of organizations that became the "Congress of the People" endorsed the Freedom Charter. This political manifesto demanding equality in a non-racial democracy was in response to the ever-more radical imposition of apartheid legislation by the Afrikan National Party, elected in 1948. Among the multitudes, Desmond and Leah, too, were caught up in the radical freedom struggle and transformation of South Africa.

One piece of legislation was the Bantu Education Act, legislating even more inferior education for South Africa's black population and placing all mission schools under government control. Desmond and Leah, in consideration of justice, resigned their teaching posts. Both now without employment, Desmond decided to apply for the priesthood and Leah went into nursing for a short time until Naomi's birth.

At St. Peter's Theological College, Tutu was a fine student. Here he began a deeper prayer life and times of silence that carried him throughout his long life. Once ordained in December 1961, Father Desmond Tutu served as a parish priest. He found the ministry an incredible privilege wherein one is "given the privilege of connecting people with the transcendent, connecting people with their God." (John Allen, *Rabble-Rouser for Peace*, 76) Some church leaders of the time recognized the need in South Africa's churches for well-educated black leaders. In order for him to engage in further theological studies, Father Desmond was sent to King's College London. However, he and his young family first had to endure extended government harassment in gaining Bantu-approved passports.

Life in a country without apartheid, pass laws or overt racism was a glorious revelation to the Tutus. While at King's College, Desmond lived into his vocation. Mpho, their fourth child was born during this period. Between late 1962 and 1967, when the Tutus returned to South Africa, Father Desmond completed both undergraduate and graduate studies. He grew spiritually and in his commitment to challenge the evils of apartheid.

Returning from London to apartheid South Africa was difficult for the family, especially for the four Tutu children, having lived in an atmosphere of far greater freedom of movement and integration. Certainly there was more violence in South Africa and greater restrictions placed on the non-white majority. Resistance to these restrictions grew, as did the brutality of the crackdown by government forces. With so many anti-apartheid leaders in prison or in exile, Desmond Tutu's voice became the voice for peaceful liberation. As Desmond Tutu rose in the ranks of the church, his moral and spiritual leadership became more crucial. In his capacity most notably as General Secretary of the South Africa Council of Churches (1978-85), Bishop of Johannesburg (1985-86), and Archbishop of Cape Town and Primate of the Anglican Church in southern Africa (1986-95), his clarion call in response to the brutality of apartheid was, "We are a peaceful people." At the height of the struggle against apartheid, Desmond Tutu was awarded the Nobel Peace Prize in 1984.

On February 11, 1990, the day Mandela was released from 27 years of imprisonment and spoke at City Hall before thousands standing on Cape Town's Grand Parade, the birth of a new South Africa began. That night Winnie and Nelson Mandela stayed at Bishopscourt in an apartheid "white" designated area. When Desmond Tutu first became archbishop, he lived "illegally" in the residence, refusing to ask the necessary special permission to live there.

The new South African constitution, dismantling apartheid, provided a means for addressing the evils of apartheid and promoting reconciliation. The creation of the South Africa Truth and Reconciliation Commission (TRC) made possible the movement toward reconciliation and restorative justice over revenge. Mandela appointed Desmond Tutu chair of the TRC and hearings were held throughout South Africa. He brought to his work with the TRC a spirit of ubuntu, and "worked with his fellow commissioners to heal the broken souls of victim and perpetrator alike." (SU 2000 Citation). According to Tutu:

"Perhaps we had not realized just how wounded and traumatized all of us South Africans were as a result of the buffeting we had in various ways taken from apartheid. This vicious system had far more victims than anyone had ever thought possible....In one way or another, as a supporter, as a perpetrator, as a victim, or one who opposed the system, something happened to our humanity, to our personhood.

"All South Africans were less whole than we would have been without apartheid. Those who were privileged lost out as they became more uncaring, less compassionate, less humane, and therefore less human; for this universe has been constructed in such a way that unless we live in accordance with its moral laws we will pay the price for it. One such law is that we are bound together in what the Bible calls 'the bundle of life.' Our humanity is caught up in that of all others. We are human because we belong. We are made for community, for togetherness, for family, to exist in a delicate network of interdependence."
(Desmond Tutu, No Future Without Forgiveness, 198)

In later years Archbishop Tutu served as chair of the Elders, founded by Nelson Mandela and many of the group being Nobel Peace Laureates. Through the Elders he became in many ways the moral conscience of the world speaking out on matters relating to many parts of Africa, Tibet, Israel/Palestine, US, Myanmar, Northern Ireland, climate issues, and the cronyism, corruption, and arms deal in his own South Africa. As this man of prayer and embracer of all peoples said: "The international community cannot be neutral in the face of evil."

Archbishop Tutu's life was a grace-filled life – a life of loving service. For his self-giving life, we lift our hearts in joyful thanksgiving. The Eucharist, the great Christian act of thanksgiving, was central to his life. On Christmas Day, December 25, 2021, the current Archbishop of Cape Town Thabo Makgoba came to his room to celebrate with him what was Desmond Tutu's final Eucharistic liturgy. Archbishop Desmond Mpilo Tutu, at the age of 90, died early Monday morning, December 26, 2021. Throughout South Africa and across the globe, people celebrated the life of this courageous, generous, loving man. In Cape Town at St. George's Cathedral, where Archbishop Tutu served as Archbishop of Cape Town, Archbishop Thabo and the people in Eucharist celebrated his new, eternal life. Archbishop Tutu was cremated and interred at St. George's Cathedral. May he rest in peace and rise in glory. May his memory be a blessing.

Archbishop Tutu's vision and values will live on through the programs and activities of The Desmond and Leah Tutu Legacy Foundation (www.tutu.org.za)

Serving this evening

Rector The Reverend Doyt L. Conn, Jr.

Director of Music Zachary Hemenway

Associate Director of Music Dr. Wyatt Smith

The Epiphany Choir

Head Verger Diane Carlisle

Verger Tamara Lamb

Eucharistic Ministers Ann Beck, Diana Bender,

Michael Fraas, Matt Marshall, John Starbard

Ushers Valerie Conn, Miles Ewing, Laura Rodde,

Laura Sargent, Mike Simmons

Altar Guild Sally Clarke

Flowers Sandra Darling

Readers

Desmond Conn

Kelli Martin

Brad Neary

Sherilyn Peterson

Mary Henry

Doug Marshall

Judith Mayotte

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Trish Stone	<i>All Threads Together</i>

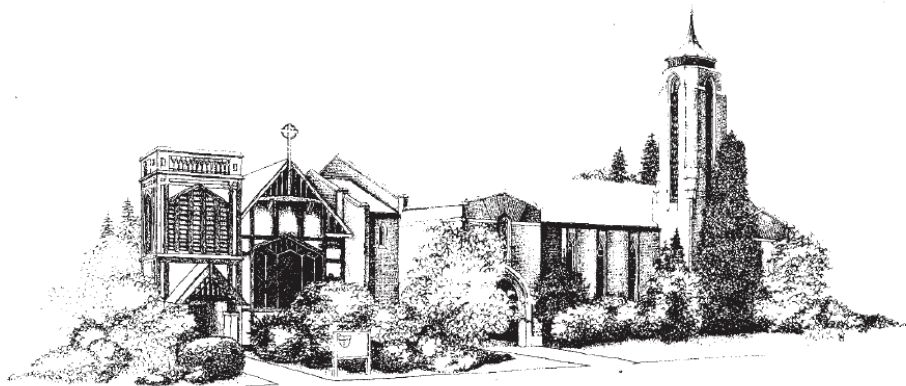
To find out more about all of our ministries go to
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Vestry

Doug Marshall - Senior Warden	
Lauren Wearsch - Junior Warden	
Julie von Koschembahr - Member-at-Large	
Vernon Barback	Brian Boyle
Andrea King	Judith Mayotte
Kelli Martin	Zach Miller
Warren Morrow	Alvin Moseberry
Eleanor Nelson	



Wherever you are on your spiritual journey,
you have a place at Epiphany.