

PRELUDE & PROCESSION

✠ *The congregation stands as the procession enters the church.*

COLLECT FOR THE EVENING, *spoken by the Officiant*

We will stand before you, O Lord, at the last, and we will know as we are known, and we will see what we have failed to see; open our eyes to see and know that we stand in your presence now, that you are here before us seeking our response of love; grant that we may respond in such a way that we may be prepared to stand before you at the last. **Amen.**

✠ *The congregation is seated.*

Introit from *Requiem, Op. 9*

Maurice Duruflé (1902-1986)

*Requiem aeternam dona eis, Domine.
Et lux perpetua luceat eis.
Te decet hymnus, Deus, in Sion,
Et tibi reddetur votum in Jerusalem
Exaudi orationem meam
Ad te omnis caro veniet.*

Eternal rest give unto them, O Lord,
And let perpetual light shine upon them.
A hymn, O God, becomes thee in Zion
And a vow shall be paid to thee in Jerusalem.
Hear my prayer; All flesh shall come before thee.

Kyrie from *Requiem, Op. 9*

Maurice Duruflé (1902-1986)

*Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.*

Lord, have mercy
Christ, have mercy.
Lord, have mercy.

First Lesson — The Wisdom of Solomon 3: 1–9

✠ *The congregation stands to sing, and is seated upon conclusion of the hymn.*

Hymn 623

O what their joy and their glory must be

O quanta qualia

Second Lesson — Ruth 1: 3-5, 7-9, 16-18

Anthem Entreat Me Not To Leave You

Dan Forrest (b. 1978)

Entreat me not to leave you,
Nor to turn back from following after you.
For where you go, I will go
And where you live, I will live
Your people shall be my people

And your God, my God
Where you die, I will die
And there will I be buried.
The Lord do so to me, and more also,
If ought but death part you and me.

Third Lesson —Ecclesiastes 3:1-15

Anthem Only in Sleep

Ēriks Ešenvalds, music (b. 1977)
Sarah Teasdale, words (1884-1933)

Only in sleep I see their faces,
Children I played with when I was a child.
Louis comes back with her brown hair
braided, Annie with ringlets, warm and
wild. Only in sleep time is forgotten.
What may have come to them, who can
know?

Yet, we played last night as long ago, and
the dollhouse stood at the turn off the stair.
The years have not sharpened their smooth
round faces, I met their eyes and found
them wise. Do they too dream of me, I
wonder? And for them am I too a child?

— Emily Spadaro, soprano

LITANY FOR THOSE IN ANY NEED OR TROUBLE AND FOR THE FAITHFUL DEPARTED

Spoken by the officiant

Abide with us, Lord, for it is toward the evening and the day is far spent:

Abide with us, and with your whole church.

Abide with us in the evening of the day, in the evening of life, in the evening of the world.

Abide with us in your grace and mercy, in your comfort and your blessing.

Abide with us in the night of distress and fear, in the night of doubt and temptation,
in the night of bitter death, when these shall overtake us.

Abide with us and all your faithful ones, O Lord, in time and in eternity. Amen.

REMEMBRANCES OF THE DEPARTED, read by Warren Ayres

Here are read the names of those from this parish and the wider community who have joined the company of saints in light.

❖ *The congregation stands to sing, and remains standing upon conclusion of the hymn.*

Hymn 31

Most Holy God, the Lord of heaven

Dunedin

SUNDAY NIGHT RESURRECTION, spoken by the officiant

Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice. Almighty God, from whose love neither life nor death can separate us: let the whole company of heaven praise you; let the whole church throughout the world praise you. Let us this night praise you. **Amen.**

❖ *The officiant and congregation, in turn, say together:*

By your death upon the cross,	Raise us, good Lord.
By your burial in the grave,	Raise us, good Lord.
By your descending into hell,	Raise us, good Lord.
By your mighty resurrection,	Raise us, good Lord.
By your conquering death,	Raise us, good Lord.
By your risen appearances,	Raise us, good Lord.
By your presence among us,	Raise us, good Lord.

All **Let our prayers be set forth in thy sight as the incense,
and let the lifting up of our hands be an evening sacrifice. Amen.**

❖ *The congregation is seated for the final movement.*

Anthem If I Must Go

Thomas LaVoy, music (b. 1990)
Sarah Teasdale, words (1884-1933)

If I must go to heaven's end
Climbing the ages like a stair,
Be near me, and forever bend
With the same eyes above me there.

Time will fly past us like leaves flying,
We shall not heed, for we shall be
Beyond living, beyond dying,
Knowing and known unchangeably.

—Brenna Markey, soprano

The anthem above is composed by Thomas LaVoy and commissioned by Michael Diorio and the choirs of Church of the Redeemer this summer. The textures created in this piece are in keeping with American poet Sarah Teasdale's beautiful poem of the same name. The text is a petition for constancy through life's passages, and brings to mind the idea of time suspended when we are in that realm beyond living and dying.

❖ *The congregation stands as the bells toll during the closing procession, and is asked to depart in silence.*

In all times people are born, suffer and die; they preach and eat bread and drink wine and have friends. And all generations have words for these events. But the vocabulary of [the] search for the point of [our] life is not constant. Some people “sin,” others “err,” and others live “sub specie aeternitatis.” Some people have “souls” and some are made of “matter.” The birth and death of such words is the true content of history. —Robert Jenson

The readings of this evening’s service are intended as responses to three basic human questions:
What does it mean to live in time? What does it mean to have a soul? What does it mean to belong to another?

The reading from Ecclesiastes opens with a description of the dialectic of experiences we all know within time. Its lesser known complement comes in the following verses, where it is noted that though we cannot understand or comprehend eternity, we are also unable to shake ourselves loose from the sense that, in Thornton Wilder’s words, “something about us is eternal.”

In our current era, we presume a nearly absolute sense of personal individuality. This is countered by Paul in his letter to the Romans, where he claims that to live at all means that we are already and always in relationship with God. Faith or belief is not a projection; it is, in part, a conviction strengthened by our excavation of what it means to be human.

MEMBERS OF THE REDEEMER CHOIR, CHANCEL CHOIR & SCHOLA CANTORUM

Susan Ayres
Warren Ayres
Trish Bennett
Carol Chew
Lucie Edmonds
Susannah Edmonds
Matthew Fisher
Bridgette Gan
Ken Garner
Kellye Hatcher
Katy Hutchings
Wilson Jeffreys
Kristen Johnson
Scott Johnson
Sheryl Johnson
Jim Jordan

Sashini Kannan
Hope Knight
Aaron Leyland
Quinn Leyland
Melanie LeBoeuf
Ariana MacKenzie-LoCastro
Laurie MacKenzie
Brenna Markey
Nicholas Masterman
Ryan Masterman
Danielle Muse
Jack Northington
Lachlan Northington
Rebecca Northington
Meredith Noll

Jennifer Patten
CeCe Rae
Dr. Susan Rushing
Emily Spadaro
Tad Sperry
Bailey Sperry
Dr. Connie Stuckert
Bill Susskind
Leslie Susskind
Joan Warren
Lauren Wilkinson
Lindsey Wilkinson
Michael Wilkinson
Roxanna Wood
David Woods
Susan Van Allen

SERVING THE PARISH

Bob Mikrut, *Verger*
Sev Fahr, *Crucifer*
Jenny Kirkpatrick, *Lector*
Charlotte MacLean, *Lector*
Bill Gross, *Lector*

The Rev. Peter T. Vanderveen, *Officiant*
Dr. Michael J. Diorio, *Organist & Director of Music*
Adrian S. Binkley, *Michael Stairs Organ Scholar*

