



THE EPISCOPAL CHURCH OF THE REDEEMER



JESUS MAFA. *Healing of the ten lepers*

from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.

The Eighteenth Sunday after Pentecost
Holy Eucharist, Rite II
October 13, 2019 • 10 am

LITURGY OF THE WORDENTRANCE HYMN

H 1 FATHER, WE PRAISE THEE, NOW THE NIGHT IS OVER



1 Fa - ther, we praise thee, now the night is
 2 Mon - arch of all things, fit us for thy
 3 All - ho - ly Fa - ther, Son, and e - qual

*Please stand as
you are able for
the singing of
the Entrance
Hymn.*



o - ver, ac - tive and watch - ful, stand we all be -
 man - sions; ban - ish our weak - ness, health and whole - ness
 Spi - rit, Trin - i - ty bless - ed, send us thy sal -



fore thee; sing - ing we of - fer prayer and med - i -
 send - ing; bring us to hea - ven, where thy saints u -
 va - tion; thine is the glo - ry, gleam - ing and re -

*Those who wish
to do so bow in
reverence to
acknowledge
God's presence
as the cross
passes by.*



ta - tion: thus we a - dore thee.
 nit - ed joy with - out end - ing.
 sound - ing through all cre - a - tion.

Words: Latin, 10th cent.; tr. Percy Dearmer (1867-1936) Copyright © by permission of Oxford University Press. Music: *Christie sanctorum*, melody from *Antiphoner*, 1681; harm. Ralph Vaughan Williams (1872-1958) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

OPENING ACCLAMATION

Jesus' summary of the Law (from Matthew 22:37-40) has been included at the outset of Episcopal services since 1789. It orients our worship and our life in the necessity of Love.

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People And Blessed be God's kingdom, now and for ever. Amen.

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

Celebrant Hear what the Lord Jesus Christ says: Love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And the second is like it: Love your neighbor as yourself. On these two commandments hang all the Law and the Prophets.

INVITATION TO CHILDREN

Children (grades 1-4) are invited to the Chapel for Children's Liturgy. Each will also receive a donut snack, please let us know if there are any allergies. They will return at The Peace.

HYMN OF PRAISE

S278 GLORIA

The Gloria is a song that describes the great majesty of God in Trinity, and dates back to at least the 4th Century.

The first verse is taken from the song of the angels at the birth of Jesus in Luke 2:14.

1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa-ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,

on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
 take a - way the sin of the world: have mer - cy on us;
 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For
 you a - lone are the Ho - ly One, you a - lone are the Lord,
 7. you a - lone are the Most High, Je - sus Christ, with the
 Ho - ly Spi - rit, in the glo - ry of
 God the Fa - ther. A - men.

The second verse is addressed to God the Father and is said to be taken in part from a song sung by Sts. Augustine and Ambrose at the occasion of Augustine's baptism.

The third, fourth, and fifth verses address Jesus Christ, and incorporate the texts of the Eastern hymns "Agnus Dei" and "Kyrie".

The Gloria was a regular part of Christian worship services at least as early as the 5th Century, and became customary on Sundays in the 11th or 12th Century.

THE COLLECT OF THE DAY

The Collect of the Day "collects" our individual thoughts into unified prayer that we might respond to the lessons we are about to hear.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray. Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

FIRST LESSON

2 Kings 5:1-3, 7-15c

Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the LORD had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me." But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the LORD his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean?'" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean. Then he returned to the man of God, he and all his company; he came and stood before him and said, "Now I know that there is no God in all the earth except in Israel."

Reader The Word of the Lord.

People **Thanks be to God.**

THE RESPONSE

Psalm 111



[Ant.]

1 Hallelujah!

I will give thanks to the LORD with my whole heart, *
in the assembly of the upright, in the congregation.

2 Great are the deeds of the LORD! *
they are studied by all who delight in them.

3 His work is full of majesty and splendor, *
and his righteousness endures for ever.

4 He makes his marvelous works to be remembered; *
the LORD is gracious and full of compassion.

[Ant.]

5 He gives food to those who fear him; *
he is ever mindful of his covenant.

6 He has shown his people the power of his works *
in giving them the lands of the nations.

7 The works of his hands are faithfulness and justice; *
all his commandments are sure.

8 They stand fast for ever and ever, *
because they are done in truth and equity.

[Ant.]

9 He sent redemption to his people; *
he commanded his covenant for ever; *
holy and awesome is his Name.

10 The fear of the LORD is the beginning of wisdom; *
those who act accordingly have a good understanding;
his praise endures for ever.

[Ant.]

SECOND LESSON

2 Timothy 2:8-15

Remember Jesus Christ, raised from the dead, a descendant of David~ that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. The saying is sure: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he will also deny us; if we are faithless, he remains faithful~for he cannot deny himself. Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

Reader The Word of the Lord.

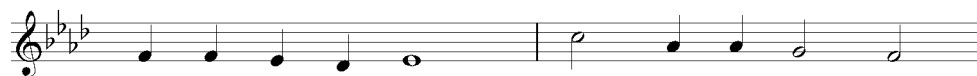
People **Thanks be to God.**

GOSPEL SONG

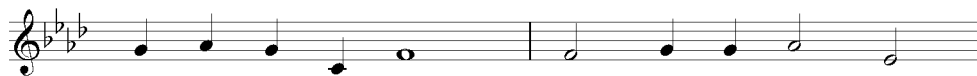
H 541 COME, LABOR ON (V. 1-3)



1 Come, la - bor on. Who dares stand i - dle
 2 Come, la - bor on. The en - e - my is
 3 Come, la - bor on. A - way with gloom - y



1 on the har - vest plain, while all a - round us
 2 watch - ing night and day, to sow the tares, to
 3 doubts and faith - less fear! No arm so weak but



1 waves the gold - en grain? And to each ser - vant
 2 snatch the seed a - way; while we in sleep our
 3 may do ser - vice here: by feeb - lest a - gents



1 does the Mas - ter say, "Go work to - day."
 2 du - ty have for - got, he slum - bered not.
 3 may our God ful - fill his right - eous will.

Please stand as you are able for the singing of the Gospel Song

The Gospel procession into the congregation reminds us that Jesus came among us.

THE GOSPEL

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

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

All face the Gospel.

Luke 17:11-19

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed,

turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

Deacon The Gospel of the Lord.

People Praise to you, Lord Christ.

GOSPEL SONG

H 541 COME, LABOR ON (V. 4-5)



4 Come, la - bor on. Claim the high call - ing
5 Come, la - bor on. No time for rest, till

4 an - gels can - not share— to young and old the
5 glows the west - ern sky, till the long sha - dows

4 Gos - pel glad - ness bear: re - deem the time; its
5 o'er our path - way lie, and a glad sound comes

4 hours too swift - ly fly. The night draws— nigh.
5 with the set - ting sun, "Ser - vants, well done."

Words: Jane Laurie Borthwick (1813-1897), alt. Music: *Ora Labora*, Thomas Tertius Noble (1867-1953)

THE HOMILY

There will be a pause for silent reflection immediately following the homily.

THE NICENE CREED

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

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation he came down from heaven:
by the power of the Holy Spirit he became incarnate
from the Virgin Mary, and was made man.

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

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

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

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

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

The Nicene Creed is the most ancient and important corporate confession of our faith. We are joining ourselves to the great heritage of the holy (of God) catholic (universal) and apostolic (witnessing to the resurrection) church down through the centuries.

This heritage is vaster, richer, and more mysterious than any one individual can understand, but we, as the community of the members of the Body of Christ, share and commit ourselves to it.

THE PRAYERS OF THE PEOPLE

Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or are in any trouble, and for the departed.

We are reminded in worship that we are connected to a larger fellowship - the Church - the Body of Christ, on whose heart lies the cares and concerns of the world.

Celebrant

For love of God and love of neighbor, let us pray for the Church and for the World, saying: In the power of the Holy Spirit, fill us with Life.

Silence

Leader

Infinite Creator, in the beginning, you made heaven and earth, and in time, you called us to care for creation in your name. Give us strength to steward the land, water, and air that gives us life. In the power of the Holy Spirit,
Fill us with Life.

Leader

Holy Trinity of Love, the human family hungers for harmony. Give the Church courage to profess with our lives the goodness of Christ that we confess in our hearts. In the power of the Holy Spirit,
Fill us with Life.

Leader

Source of Peace, our communities, our nation, and our world feast on the bread of anxiety; and feed violence with fear and isolation. Make us a shining light in these places of darkness, remembering especially (...). In the power of the Holy Spirit,
Fill us with Life.

Leader

Joy of our hearts, on this day, we give thanks for (...), and for all the blessings of this life, and we join the Church in voicing thanks to you for all the great and simple joys which we now name (...). In the power of the Holy Spirit,
Fill us with Life.

Leader

Suffering Servant, you know the depths of our distress. Many among us are in need of healing and wholeness. We seek restoration of life for all who are ill, all who are in pain, and all who endure the limitations of our bodies. We pray especially for: (...) and those you hold in prayer this day (...). In the power of the Holy Spirit,
Fill us with Life.

Leader

Risen Savior, we mourn the loss of those who have departed this world as believers of Jesus Christ, and those whose faith is known to you alone. We lift to you the names of the Saints who have touched our lives (...). May they change from glory to glory in your eternal presence. In the power of the Holy Spirit,
Fill us with Life.

Celebrant Faithful God, you form and fill us with grace and love. Send us forth from this gathering inspired by Jesus Christ, our everlasting Life.

Amen.

Having heard the word of God and having prayed for others, we are led to amendment of life.

CONFESSION OF SIN

Deacon Let us confess our sins against God and our neighbor.

Silence may be kept.

All **Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways, to the glory of your Name. Amen.**

All kneel as they are able

The Celebrant, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace is an extension of Christian greeting and teaching. It symbolizes our intent to forgive as we are forgiven, to live in peace - shalom, harmony - with all persons.

THE PEACE

Celebrant The peace of the Lord be always with you.

People **And also with you.**

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

OFFERTORY

GOD BE IN MY HEAD

B. SCOTT

The offertory sentence reminds us that our offerings are our response to God's care and nurture.

*Please stand as
you are able
for the
Presentation
Hymn.*

PRESENTATION HYMN

H380 (V. 1, 3) DOXOLOGY

From all that dwell below the skies
let the Creator's praise arise!
Let the Redeemer's Name be sung
through every land, by every tongue!
Praise God from whom all blessings flow:
praise Him all creatures here below;
praise Him above ye heavenly hosts:
praise Father, Son and Holy Ghost. Amen.

THE GREAT THANKSGIVING

EUCCHARISTIC PRAYER A

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

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

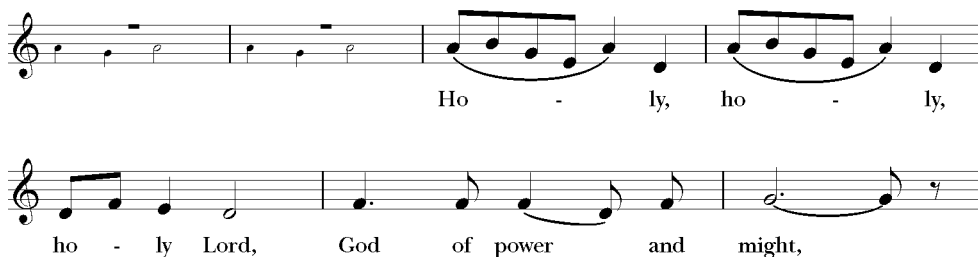
Celebrant Let us give thanks to the Lord our God.

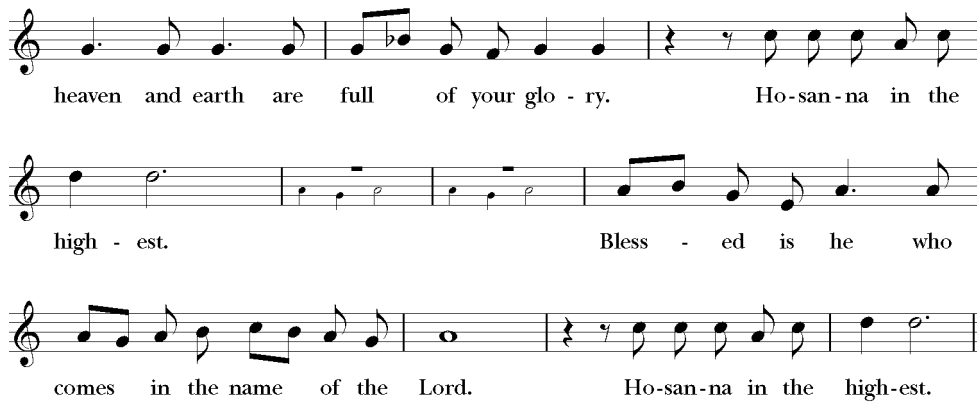
People **It is right to give God thanks and praise.**

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

S128 SANCTUS





The Sanctus (Holy, Holy, Holy) exemplifies that the Eucharist is the action of the whole Church, even of the whole creation, by sharing the song of the angels and the company of heaven (Isaiah 6:1-3, Psalm 118:25-26, Revelation 4:8)

The People may kneel, then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.

Therefore we proclaim the mystery of faith:

The Institution Narrative recalls the particular mighty act that is the focus of the service: the gift of Christ's body and blood to be our spiritual food and drink (1 Corinthians 11:23-26, Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20).

Celebrant and People

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

*We ask
that the
Holy Spirit
sanctify
(bless or
make holy)
the bread
and wine
and also us
who are to
receive the
sacrament
of Christ's
body and
blood.
Because it
gives our
assent ("So
be it") to
all the
Eucharistic
Prayer, the
people's
response is
called The
Great
Amen.*

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.
AMEN.

And now, as our Savior Christ has 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

Celebrant Alleluia. Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. Alleluia.**

The Celebrant says the following Invitation

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.

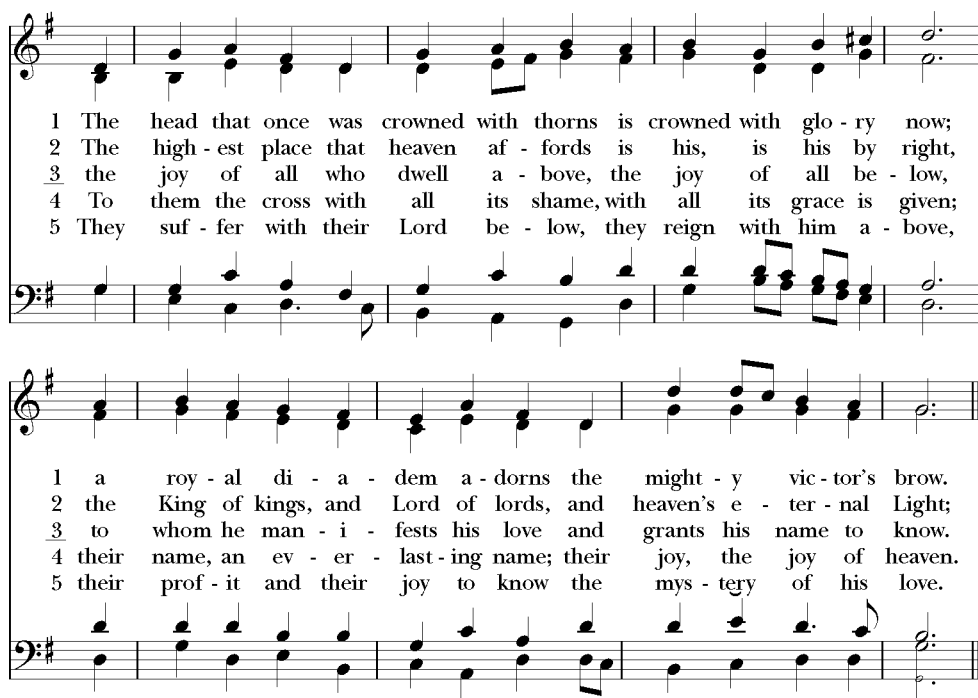
COMMUNION ANTHEM

SALVATOR MUNDI

J. BLOW

COMMUNION HYMN

H 483 THE HEAD THAT ONCE WAS CROWNED WITH THORNS



1 The head that once was crowned with thorns is crowned with glo - ry now;
 2 The high - est place that heaven af - fords is his, is his by right,
 3 the joy of all who dwell a - bove, the joy of all be - low,
 4 To them the cross with all its shame, with all its grace is given;
 5 They suf - fer with their Lord be - low, they reign with him a - bove,

1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.
 2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;
 3 to whom he man - i - fests his love and grants his name to know.
 4 their name, an ev - er - last - ing name; their joy, the joy of heaven.
 5 their prof - it and their joy to know the mys - tery of his love.

6 The cross he bore is life and health,
 though shame and death to him:
 his people's hope, his people's wealth,
 their everlasting theme.

Words: Thomas Kelly (1769-1855)

Music: *St. Magnus*, melody from *Divine Companion*, 1707; harm. William Henry Monk (1823-1889), after John Pyke Hullah (19th cent.)

*If you wish
to receive
the bread -
the body of
Christ,
please
come to
the altar
and hold
out your
hand to
take the
bread.*

*You may
eat the
bread
immedi-
ately, and
if you wish
to receive
the wine
from the
chalice,
please
assist the
chalice to
your lips
for a sip of
wine.*

*You may
also leave
the bread
in your
hand and
dip it in the
wine.*

*If you wish
to receive
the bread
only,
please
know it is
the historic
position of
the Church
that
receiving
one of the
elements is
sufficient
to
complete
commun-
ion.*

POSTCOMMUNION PRAYERS

*If a Lay
Eucharistic
Visitor will
take
communion
to those not
with us, the
first post-
communion
prayer is
said.*

Celebrant In the name of God and on behalf of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

People **We who are many are one body, because we all share one bread, one cup.**

Celebrant Let us pray.

All **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

THE BLESSING

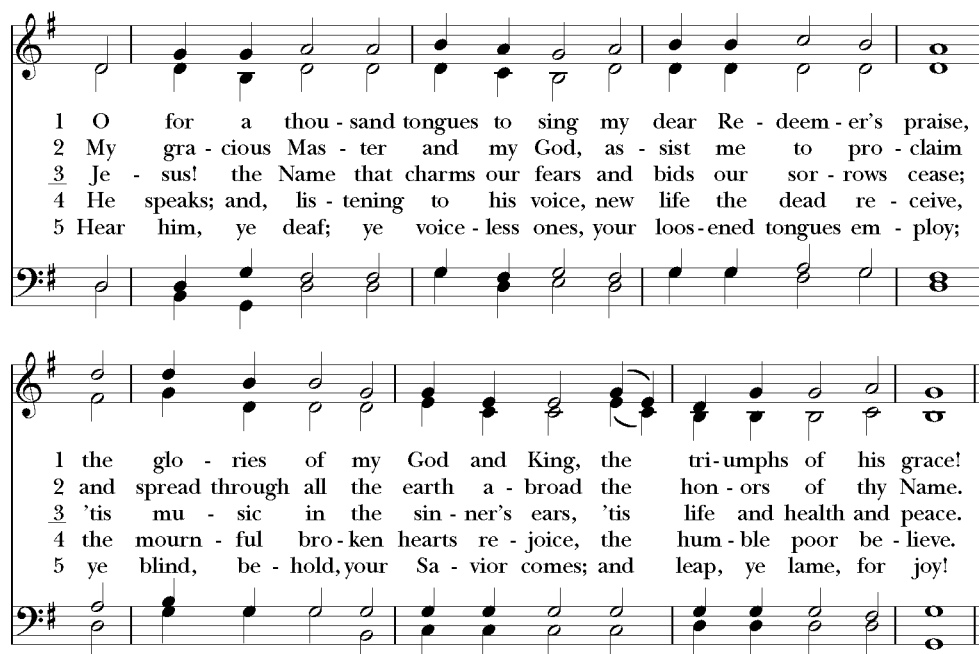
Following the Blessing, the people respond

Amen.

CLOSING HYMN

H 493 O FOR A THOUSAND TONGUES TO SING

*Please stand as
you are able for
the singing of
the Closing
Hymn.*



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!
 2 and spread through all the earth a - broad the hon - ors of thy Name.
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
 be now and ever given
 by saints below and saints above,
 the Church in earth and heayen.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

THE DISMISSAL

Deacon Let us go forth in the name of Christ.
People Thanks be to God.

*The dismissal
asserts the
relationship
between worship
and living. It is a
call to mission, a
call to live the
baptismal and
Eucharistic life
in the world.*

POSTLUDE

FUGUE IN G MAJOR, BWV 541/2

J. S. BACH

IN THANKSGIVING & MEMORY

WE GIVE THANKS FOR THOSE CELEBRATING:

Birthdays in the next week: Anni Macht, Chris Wasik, Gale Schmidt, Jack Roehr, Cy Zack, Brad Franz, Beth Bojarski, Blair Barter, Susie Gaynor, Hobey Hinchman, Kathleen Shepard, Ellie Ross, William Esselen, Beth Flynn, Baer Huttenbauer, Everly Gough.

Anniversaries in the coming week: Sara & Mark Pearce, Sherri & Jeff Brokamp, Kate & PJ Cosgrove, Carol & Ed Ewbank, Megan & Doug Feichtner, Lee & Make Hardy.

PARTICIPANTS IN TODAY'S WORSHIP

<i>Celebrant & Preacher</i>	The Rev. Philip DeVaul
<i>Deacon</i>	The Rev. Gary Lubin
<i>Acolytes</i>	Aaron Gorz, Luke Leopard, Caroline McKernan
<i>Sacristan</i>	Stewart Lewis
<i>Lector</i>	Cynthia Williams
<i>Lay Reader</i>	Mike Firesheets
<i>Chalicists</i>	Missy Darling, Ed Ewbank
<i>Intercessor</i>	Carol Ewbank
<i>Ushers</i>	Polk Laffoon, Jane Mashburn, Ed Polaski, Bill Schildknecht
<i>Greeters</i>	Carter Kemper, Amanda Rasche
<i>Bankers</i>	Bob Campbell, Larry Kissel, Dick Adams (alt.)
<i>Bread Guild</i>	Carol Hesser, Hollis Bass , Guy Byars
<i>Flower Guild</i>	Angela Lyman, Denise Beauchamp, Kathleen Stengel, Courtney Vice
<i>Altar Guild</i>	Karen Staffiera, Missy Darling, Pattie Kovach, Katy Mallon, Amanda Rasche, Rachel Votaw
<i>Children's Liturgy</i>	Tommy Kirk, Elizabeth Ross



The Episcopal Church of the Redeemer

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