



THE EPISCOPAL CHURCH OF THE REDEEMER



Latimore, Kelly. *La presentación de Cristo en el templo*,
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The Presentation of Our Lord
Holy Eucharist, Rite II
February 2, 2020 • 10 am

LITURGY OF THE WORD

ENTRANCE HYMN

H 436 LIFT UP YOUR HEADS, YE MIGHTY GATES

1 Lift up your heads, ye might - y gates; be - hold the
 2 O blest the land, the ci - ty blest, where Christ the
 3 Fling wide the por - tals of your heart; make it a
 *4 Re - deem - er, come! I o - pen wide my heart to
 5 So come, my Sov - ereign; en - ter in! Let new and

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

1 King of glo - ry waits! The King of kings is
 2 ru - ler is con - fessed! O hap - py hearts and
 3 tem - ple, set a - part from earth - ly use for
 4 thee: here, Lord, a - bide! Let me thy in - ner
 5 no - bler life be - gin; thy Ho - ly Spi - rit

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

1 draw - ing near; the Sa - vior of the world is here.
 2 hap - py homes to whom this King of tri - umph comes!
 3 heaven's em - ploy, a - dorned with prayer and love and joy.
 4 pres - ence feel: thy grace and love in me re - veal.
 5 guide us on, un - til the glo - rious crown be won.

OPENING ACCLAMATION

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

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

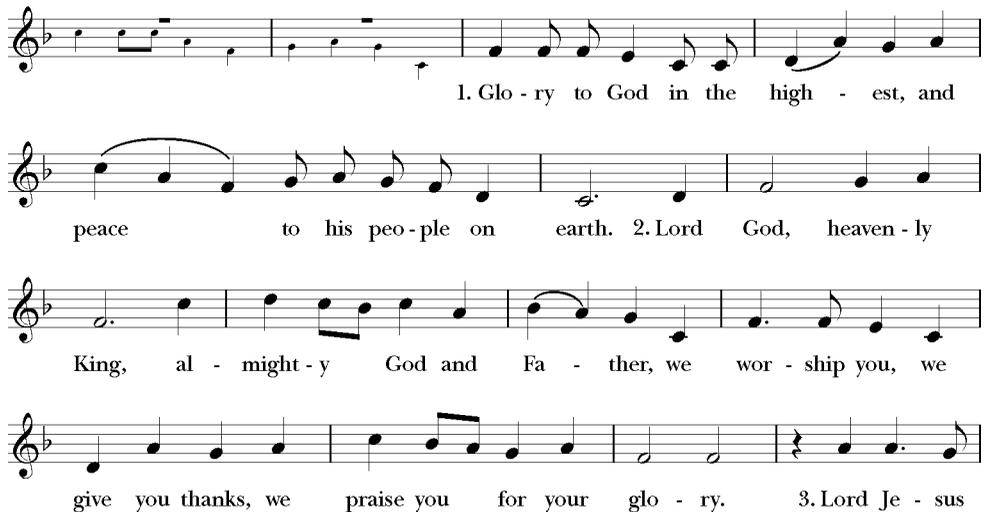
All **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

INVITATION TO CHILDREN

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

SONG OF PRAISE

S280 GLORIA



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 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.

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

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray. Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

FIRST LESSON

Malachi 3:1-4

Thus says the Lord, See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight- indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

Reader The Word of the Lord.

People **Thanks be to God.**

THE RESPONSE



[Ant.]

Psalm 84

- 1 How dear to me is your dwelling, O Lord of hosts! *
My soul has a desire and longing for the courts of the Lord;
my heart and my flesh rejoice in the living God.
- 2 The sparrow has found her a house
and the swallow a nest where she may lay her young; *
by the side of your altars, O Lord of hosts,
my King and my God.
- 3 Happy are they who dwell in your house! *
they will always be praising you.
- 4 Happy are the people whose strength is in you! *
whose hearts are set on the pilgrims' way.
- 5 Those who go through the desolate valley will find it a place of springs, *
for the early rains have covered it with pools of water.
- 6 They will climb from height to height, *
and the God of gods will reveal himself in Zion. [Ant.]
- 7 Lord God of hosts, hear my prayer; *
hearken, O God of Jacob.
- 8 Behold our defender, O God; *
and look upon the face of your Anointed.
- 9 For one day in your courts is better than a thousand in my own room, *
and to stand at the threshold of the house of my God
than to dwell in the tents of the wicked.
- 10 For the Lord God is both sun and shield; *
he will give grace and glory;
- 11 No good thing will the Lord withhold *
from those who walk with integrity.
- 12 O Lord of hosts, *
happy are they who put their trust in you. [Ant.]

SECOND LESSON

Hebrews 2:14-18

Since God's children share flesh and blood, Jesus himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

Reader The Word of the Lord.

People **Thanks be to God.**

GOSPEL SONG

H 517 HOW LOVELY IS THY DWELLING PLACE

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

1 How love - ly is thy dwell - ing - place, O Lord of hosts, to
2 Be - side thine al - tars, gra - cious Lord, the swal-lows find a

me! My thirst - y soul de - sires and longs with -
nest; how hap - py they who dwell with thee and

in thy courts to be; my ve - ry heart and
praise thee with - out rest, and hap - py they whose

flesh cry out, O liv - ing God, for thee.
 hearts are set up - on the pil - grim's quest.

Words: Para. of Psalm 84; sts 1-2, *The Psalm of David in Meeter*, 1650; sts. 3-4, Carl P. Daw, Jr. (b. 1944) Copyright ©1982, Carl P. Daw, Jr.
 Music: *Brother James' Air*; J. L. Macbeth Bain (1840?-1925) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

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 turn toward the Gospel.

When the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

Luke 2:22-40

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

"Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel."

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed~ and a sword will pierce your own soul too."

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but wor-

shipped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Deacon The Gospel of the Lord.

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

GOSPEL SONG

H 517 HOW LOVELY IS THY DWELLING PLACE

3 They who go through the des - ert vale will find it filled with
4 One day with - in thy courts ex - cels a thou-sand spent a -

springs, and they shall climb from height to height till
way; how hap - py they who keep thy laws nor

Zi - on's tem - ple rings with praise to thee, in
from thy pre - cepts stray, for thou shalt sure - ly

glo - ry throned, Lord God, great King of kings.
bless all those who live the words they pray.

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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.

***Please stand as
you are able.***

*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 under-
stand, 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 Let us now pray for the Church, and for the World.

Leader For the Church near and far, and for the reconciling love that she shares in your name.

We will arise, and shine, for our Light has come.

Leader For our country and for those who have been given authority among us.
We pray that all nations shall come to your light, and all leaders to the brightness of your dawn.

Leader For peace in all the world.

We pray for an end to violence, hatred, and war, and for the courage to be light in the darkness.

Leader For our neighbors.

May we bring our gifts into community, and find our lives enriched by the generosity of others.

Leader For those who suffer.

Give us strength to comfort all who endure the limitations of mind, body, and spirit.

Leader We give thanks for the many blessings of this life.

May we see the radiance of your grace in our daily lives.

Leader For those who now rest in your glorious presence.

May we be guided by their example, as light perpetual shines upon them.

The Celebrant concludes:

Radiant God, you scatter the darkness by your holy presence. May the living of these prayers make us a reflection of your True and Eternal Light; the One who gives life, and illuminates our world, your Son our Savior, Jesus Christ. **Amen.**

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.

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

Celebrant The peace of the Lord be always with you.

People **And also with you.**

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

OFFERTORY

NUNC DIMITTIS

HOWELL

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

***All kneel as
they are able***

***Please stand as
you are able.***

*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
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

H 380 (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

EUCHARISTIC PRAYER B

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.**

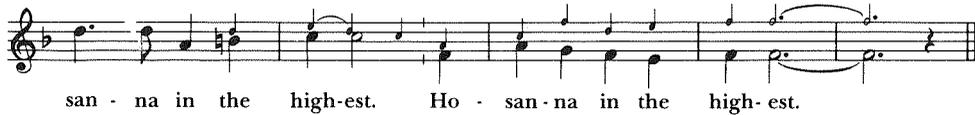
Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. 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:

*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)*

Celebrant and People

S125 SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -



The people may stand or kneel, then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O Father,

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

Celebrant And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. 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.**

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).

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.

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.

***Please be
seated until
directed
forward by the
ushers.***

COMMUNION ANTHEM

○ *HOW AMIABLE* R. VAUGHAN WILLIAMS

*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.*

COMMUNION HYMN

H 259 HAIL TO THE LORD WHO COMES

1 Hail to the Lord who comes, comes to his tem - ple gate;
 2 but, borne up - on the throne of Ma - ry's gen - tle breast,
 3 There Jo - seph at her side in rev - erent won - der stands;
 4 O Light of all the earth, thy chil - dren wait for thee!

not with his an - gel host, not in his king - ly state;
 watched by her du - teous love, in her fond arms at rest,
 and, filled with ho - ly joy, old Si - meon in his hands
 Come to thy tem - ples here, that we, from sin set free,

no shouts pro - claim him nigh, no crowds his com - ing wait;
 thus to his Fa - ther's house he comes, the heav - en - ly guest.
 takes up the prom - ised child, the glo - ry of all lands.
 be - fore thy Fa - ther's face may all pre - sent - ed be!

Words: John Ellerton (1862-1893), alt. Music: *Old 120th*, melody from *The Whole Booke of Psalmes*, 1570; harm. Thomas Ravenscroft (1592?-1635?), after Richard Allison (16th cent.); adapt. Ralph Vaughan Williams (1872-1958)

You may eat the bread immediately, 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 communion.

Gluten-free communion wafers are available upon request.

The people may stand or kneel.

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 **Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

THE BLESSING

Following the Blessing, the people respond

Amen.

CLOSING HYMN

H 324 LET ALL MORTAL FLES KEEP SILENCE

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



1 Let all mortal flesh keep silence, and with fear and
 2 King of kings, yet born of Ma - ry, as of old on
 3 Rank on rank the host of hea - ven spreads its van - guard
 4 At his feet the six - winged ser - aph; cher - u - bim with



trem - bling stand; pon - der noth - ing earth - ly -
 earth he stood, Lord of lords in hu - man
 on the way, as the Light of Light de -
 sleep - less eye veil their fac - es to the



mind - ed, for with bless - ing in his hand
 ves - ture, in the Bo - dy and the Blood
 scend - eth from the realms of end - less day,
 Pres - ence, as with cease - less voice they cry,



Christ our God to earth de - scend - eth,
 he will give to all the faith - ful
 that the powers of hell may va - nish
 "Al - le - lu - ia, al - le - lu - ia!"



our full hom - age to de - mand.
 his own self for heaven - ly food.
 as the dark - ness clears a - way.
 Al - le - lu - ia, Lord Most High!"

Words: Liturgy of St. James, para. Gerard Moultrie (1829-1885) Music: Picardy, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906

THE DISMISSAL

Deacon Go in peace to love and serve the Lord.

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

TOCCATA IN D MINOR "DORIAN," BWV 538

J. S. BACH

IN THANKSGIVING & MEMORY

WE GIVE THANKS FOR THOSE CELEBRATING:

Birthdays in the next week: Bonnie Dowers, Tate Greenwald, Evie Ferguson, Elizabeth Carlson, Millie Vatter, Ninah Foad, Robin Henderson, Jeffrey Helvie, Sarah Larsen, Kevin Kappers, Chuck Hardy, Kelen Weathers, Graham Wetherill.

Anniversaries in the coming week: Betsy & Brian Babb, Cindy & Bill Hamann.

The **FLOWERS** that beautify our worship spaces are given to the glory of God in loving memory of Cliff & Jacque Weake by Gay Weake, Wilford Lawrence Romney by Nicky Bade, David Knoll by Pat Knoll, Erin & Clara by Les McNeill & family.

PARTICIPANTS IN TODAY'S WORSHIP

<i>Celebrant</i>	The Rev. Melanie Slane
<i>Preacher</i>	The Rev. Mitchell Bojarski
<i>Deacon</i>	The Rev. Gary Lubin
<i>Acolytes</i>	Kaitlin Goodman, Natalie Goodman, Aaron Gorz, Anna Kirk, Lilli Kirk
<i>Sacristan</i>	William Montgomery
<i>Lector</i>	Peter Merten
<i>Lay Reader</i>	Maggie Gough
<i>Chalicians</i>	Andrew Cole, Mike Firesheets
<i>Intercessor</i>	John Mosher
<i>Ushers</i>	Missy Holzman, Bill Killen, Dan Walker, Ginnie Walker
<i>Greeters</i>	Bain Massey, Richard Massey, Louisa Adams
<i>Bankers</i>	Mike Hardy, Betsy Schram, Bob Campbell (alt.)
<i>Bread Guild</i>	Brett Flodder, Brian Babb, Pattie Kovach
<i>Flower Guild</i>	Francie Morrison, Christine Bennett, Courtney Vice
<i>Altar Guild</i>	Kathe Kissel, Judy Frey, Lisa Frey, Liz Schildknecht, Kelly Schleker, Sharon Smith
<i>Children's Liturgy</i>	The Rev. Melanie Slane, Laurie McKernan



The Episcopal Church of the Redeemer

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