

 *Calvary* EPISCOPAL CHURCH
STONINGTON, CONNECTICUT

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HOLY EUCHARIST, RITE II

PRELUDE

Veni Creator en Taille à 5

N. de Grigny

HYMN 225

“Hail thee, festival day!”

Salve festa dies

Refrain

Hail thee, fes - ti - val day! blest day that art hal - lowed for
 ev - er, day when the Ho - ly Ghost shone in the
 world with God's grace. *First time only* grace. **2**

1 Lo, in the like - ness of fire, on those who a -
 3 Hark! for in myr - i - ad tongues Christ's own, his —
 wait his ap - pear - ing, he whom the
 cho - sen a - pos - tles, preach to the

Repeat Refrain

Lord fore - told sud - den - ly, swift - ly, de - scends:
 ends of the earth Christ and his won - der - ful works:

2 Forth from the Fa - ther he comes with seven - fold —
 4 Praise to the Spi - rit of Life, all praise to the

my - sti - cal of - fering, pou - ring on all hu - man
 fount of our be - ing, light that dost light - en —

Repeat Refrain

souls in - fin - ite rich - es of God:
all, life that in all dost a - bide:

The refrain may be sung once by choir alone and repeated by all. The stanzas may be sung by choir alone, alternately by contrasted groups, or by all.

Words: Venantius honorius Fortunatus (540?-600?); tr. *English Hymnal*, 1906, alt. Music: *Salve festa dies*, Ralph Vaughan Williams (1872-1958)
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The Collect for Purity is a prepartatory prayer of priest and people for God to cleanse our hearts and prepares us for worship. It has been used at the opening of the Anglican eucharist since 1549.

THE WORD OF GOD

The People stand.

Celebrant Alleluia! Christ is risen.

People **The Lord is risen indeed. Alleluia!**

Celebrant and People **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.**

GLORY TO GOD - *Gloria in excelsis*

W. Mathias

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 COLLECT OF THE DAY

The Collect of the Day concluded the entrance rite and introduces the Liturgy of the Word. These prayers are usually related in the thematic way to the Gospel or the observance of the day.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

People **Amen.**

The People sit.

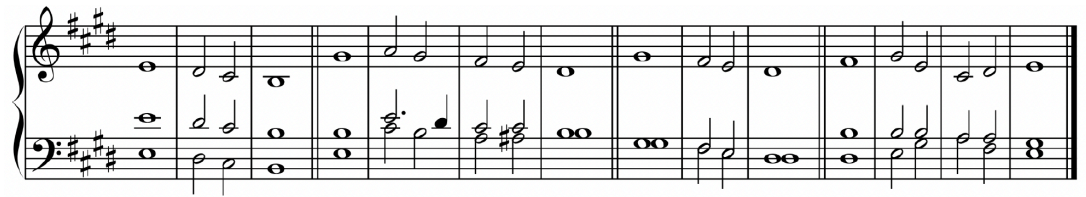
The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord GOD, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD."

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act," says the LORD.

Lector The Word of the Lord.

People **Thanks be to God.**



25. O LORD, how | manifold • are your | works!*
- in wisdom you have made them all;
the | earth is | full of • your | creatures.
26. Yonder is the great and wide sea
with its living things too | many • to | number,*
____ | creatures • both | small and | great.
27. There move the ships,
and there is | that Le- | viathan,*
which | you have | made • for the | sport of it.
28. All of them | look to | you*
to give them their | food in | **due** | season.
29. You give it to | them; they | gather it;*
- you open your hand, and | they are | filled with | good things.
30. You hide your face, and | they are | terrified;*
- you take away their breath,
and they | die • and re- | turn to • their | dust.
31. You send forth your Spirit, and | they are • cre- | ated;*
- and so you re- | new the | face of • the | earth.
32. May the glory of the LORD en- | dure for | ever;*
- may the LORD re- | jice in | all his | works.
33. He looks at the | earth • and it | trembles;*
- he touches the | mountains | and they | smoke.
34. I will sing to the LORD as | long as • I | live;*
- I will praise my | God • while I | have my | being.
35. May these words of | **mine** | please him;*
- I will re- | **jice** | in the | LORD.
37. Bless the Lord | O my | soul.*
____ | Halle- | **lu**- | jah!

When the day of Pentecost had come, the disciples were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs-- in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."

But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

'In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.
Even upon my slaves, both men and women,
in those days I will pour out my Spirit;
and they shall prophesy.
And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.
The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord's great and glorious day.
Then everyone who calls on the name of the Lord shall be
saved.' "

Lector The Word of the Lord.

People **Thanks be to God.**

1 Come down, O Love di - vine, seek thou this soul of mine,
 2 O let it free - ly burn, till earth - ly pas - sions turn
 3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
 to dust and ash - es in its heat con - sum - ing;
 shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,
 and let thy glo - rious light shine ev - er on my sight,
 for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 where - in the Ho - ly Spi - rit makes a dwell - ing.

Words: Bianco da Siena (d. 1434?); tr. Richard Frederick Littledale (1833-1890), alt. Music: *Down Ampney*, Ralph Vaughan Williams (1872-1958)
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*All stand, as able,
for the reading of the
Gospel, which is pre-
ceded and followed by
acclamations directed
to Christ. The Gospel
holds a place of honor
as the final reading.
The Gospel procession
is symbolic of the
Word coming to the
people.*

The People stand.

GOSPEL JOHN 15:26-27; 16:4b-15

Celebrant The Holy Gospel of our Lord Jesus Christ according to John.

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

Jesus said to his disciples, "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning.

"I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned.

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

Celebrant The Gospel of the Lord.

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

THE SERMON

The Nicene Creed is our common affirmation of the faith. It states what we as a church believe, even as our individual understandings may grow and change over the years.

The People Stand.

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 people join in heart and prayer to offer our common petitions, intercessions, and thanksgivings to God.

THE PRAYERS OF THE PEOPLE - FORM VI

page 392

The Leader and People pray responsively

Leader In peace, we pray to you, Lord God.

Silence

Leader For all people in their daily life and work;

People **For our families, friends, and neighbors, and for those who are alone.**

Leader For this community, the nation, and the world; especially for the conflicts in Ukraine and Gaza and Haiti, and for our own country in this election. year;

People **For all who work for justice, freedom, and peace.**

Leader For the just and proper use of your creation;

People **For the victims of hunger, fear, injustice, and oppression.**

Leader For all who are in danger, sorrow, or any kind of trouble;

People **For those who minister to the sick, the friendless, and the needy.**

Leader For the peace and unity of the Church of God;

People **For all who proclaim the Gospel, and all who seek the Truth.**

Leader For Michael, our Presiding Bishop, and Jeff and Laura our Bishops; and for all bishops and other ministers;

People **For all who serve God in God's Church.**

People For the special needs and concerns of this congregation, especially: Rupert, Douglas, Barbara P., Cicely Penny, Roland, Tom K.W., Stephanie, Lin, Jon, Denise, Harry, Melissa, Carl, Ann, Ted, Kristin, Diane, Alfred, Jenny, and Annie.

Silence

The People may add their own petitions.

Leader Hear us, Lord;

People **For your mercy is great.**

Leader We thank you, Lord, for all the blessings of this life.

Silence

The People may add their own thanksgivings.

THE PRAYERS OF THE PEOPLE *(cont.)*

Leader We give thanks for the beauty of Long Island Sound and for the life it sustains. We pray that we might all share a reverence for the earth as God's own creation, that we may use its resources rightly in the service of others and to the honor and glory of God. We pray for all who care for God's creation.

People We will exalt you, O God our King;
And praise your Name for ever and ever.

Leader We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions.

Leader Lord, let your loving-kindness be upon them;

People **Who put their trust in you.**

Celebrant adds a concluding Collect.

The Peace is an ancient practice among Christians. It is a sign of love, affection, reconciliation, and greeting.

THE PEACE

The People stand.

Celebrant The peace of the Lord be always with you.

People **And also with you.**

WELCOME & ANNOUNCEMENTS

OFFERTORY SENTENCE

ANTHEM

Come, Holy Ghost

O. Gibbons

DOXOLOGY

HYMN 380 (st. 3) "Praise God from whom all blessings flow"

Old 100th

1 From all that dwell be - low the skies let
2 E - ter - nal are thy mer - cies, Lord, and
*3 Praise God, from whom all bless - ings flow; praise

the Cre - a - tor's praise a - rise! Let the Re - deem - er's
truth e - ter - nal is thy word: thy praise shall sound from
him, all crea - tures here be - low; praise him a - bove, ye

Name be sung through ev - ery land, by ev - ery tongue!
shore to shore till suns shall rise and set no more.
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)

Music: *Old 100th*, melody from *Pseumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

THE HOLY COMMUNION

THE GREAT THANKSGIVING

EUCHARISTIC PRAYER A

The People stand.

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 him 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.

The Celebrant inserts a Proper Preface.

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:

Eucharistic Prayer D is adapted from the Liturgy of Saint Basil (d. 379) and is the most widely authorized Eucharistic prayer among Christians. It is included in the Coptic, Greek and Slavic Orthodox Churches, in the Roman Catholic Church, the United Methodist Church, and other parts of the Anglican Communion.

In the Sanctus we join with saints and angels and all of creation in a song of praise and thanksgiving to God.

SANCTUS - Holy, holy, holy Lord

W. Mathias

The musical score for the Sanctus is written in G major and 4/4 time. It consists of five staves of music with lyrics underneath. The lyrics are: "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."

The Celebrant continues

In the words of the Great Thanksgiving we give thanks for the life, death and resurrection of Christ, in whom and through whom creation is restored in God's perfect likeness and all creation is united to God and each other. The consecratory prayer concludes with the Great AMEN.

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:

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

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.

Celebrant and People **AMEN.**

By saying "Amen" here, we join our voices to everything the priest has just said on our behalf in the Great Thanksgiving. It is the only "Amen" in the whole Prayer Book printed in CAPS because it is the most important!

The Lord's Prayer forms the natural climax of our participation in Christ's self-offering. Our corporate recitation binds us together at a focal point in the celebration and expresses our unity with one another in Christ.

The Breaking of the Bread is primarily a utilitarian act. Bread is broken in order to be shared. Symbolically Christians have seen in the breaking of the bread a reminder of the Lord's body broken on the cross and of our own need to be broken in order both to share in the life of Christ and to share that life with others.

THE GREAT THANKSGIVING CONTINUED

Celebrant And now, as our Savior Christ hath taught us, we are bold to say,

Celebrant **Our Father, who art in heaven,**
& People **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

A period of silence is kept.

Celebrant Alleluia! Christ our Passover is sacrificed for us;

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

Celebrant 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.

THE PRAYER OF SPIRITUAL COMMUNION

FOR THOSE PARTICIPATING ONLINE

Jesus, I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace.

Lord Jesus, come dwell in my heart in the fullness of your strength; be my wisdom, and guide me in right pathways; conform my life and actions to the image of your holiness; and, in the power of your gracious might, rule over every hostile power that threatens or disturbs the growth of your kingdom. Amen.

POSTCOMMUNION PRAYER

Celebrant Let us pray.

Celebrant **Eternal God, heavenly Father,**
& People **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.**

SENDING AND COMMISSIONING OF LAY EUCHARISTIC VISITORS

Susan Ayers and Bob Callahan will visit Dick Wertz.

Celebrant In the name 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.**

BLESSING OF THE CONGREGATION

Unison

1 Ye watch - ers and ye ho - ly ones, bright ser - a - phs, cher - u -
 2 O high - er than the cher - u - bim, more glo - rious than the
 3 Re - spond, ye souls in end - less rest, ye pa - tri - archs and
 4 O friends, in glad - ness let us sing, su - per - nal an - thems

Harmony *Unison*

bim, and thrones, raise the glad strain, Al - le - lu - ia! Cry
 ser - a - phim, lead their prais - es, Al - le - lu - ia! Thou
 pro - phets blest, Al - le - lu - ia, al - le - lu - ia! Ye
 ech - o - ing, Al - le - lu - ia, al - le - lu - ia! To

out, do - min - ions, prince - doms, powers, vir - tues, arch - an - gels, an - gels'
 bear - er of the e - ter - nal Word, most gra - cious, mag - ni - fy the
 ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant, raise the
 God the Fa - ther, God the Son, and God the Spi - rit, Three in

Harmony

choirs, Al - le - lu - ia, al - le - lu - ia, al - le -
 Lord, Al - le - lu - ia, al - le - lu - ia, al - le -
 song, Al - le - lu - ia, al - le - lu - ia, al - le -
 One, Al - le - lu - ia, al - le - lu - ia, al - le -

Unison

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

Words: John Athelstan Laurie Riley (1858-1945) Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958) Words, Music: Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

*Having heard the
pronouncement of
God's blessing upon
us and all of creation,
we are sent forth to be
Christ in the world.*

DISMISSAL

Celebrant Go in peace to love and serve the Lord. Alleluia, alleluia!

People **Thanks be to God. Alleluia, alleluia!**

POSTUDE

Komm, heiliger Geist, Herre Gott

M. Weckmann

CALVARY CHURCH STAFF

Main Number: 860 535-1181
Rector: The Rev. Gillian R. Barr,
(O) 860-535-1181, ext. 1002; (cell) 860 385-3036
Organist & Choirmaster: Dr. Matthew N. Provost, 860 942-2123
Operations & Communications Manager: Heather Ainslie
Sexton: Stuart Chandler
CMS Artistic Director: Dr. Matthew N. Provost
CNS Director: Claudia Murphy

VOLUNTARY ASSOCIATE CLERGY

The Rev. Dr. Douglass Lind, Priest Associate
The Rev. Mary-Lloyd Brainard, Deacon Emerita

VESTRY

Senior Warden: Spike Lobdell
Junior Warden: Juliet Hodge
Clerk: Ben Baldwin, Treasurer: John Ong
Members-at-Large: Terri Brennan, Dean Davis,
Lucia Johnstone, Paul Leeming, Carol Marshall,
John Phelps, Brooke Stoddard, Jim Taylor,
Kate Welch

SERVING TODAY

ALTAR & FLOWERS

Altar Guild: Aline Glorieux & Margaret Victoria
Flower Guild: Alice Groton
*Today's altar flowers are given to the Glory of God in donation from
friends of the Altar Flower Fund.*

CALVARY CHOIR

Ben Baldwin, Stuart Chandler,
Jonathan Dean, John Ong, Margaret Tyler

WORSHIP MINISTERS AT 8AM

Intercessor: Candy Sanford
Lector: Gillian Millsom & Candy Sanford
Ushers: Tom & Candy Sanford

WORSHIP MINISTERS AT 10AM

Acolyte: Bob Callahan
Intercessor: Kay Graham
Lector: Belinda de Kay
Minister of Communion: Juliet Hodge
Ushers: Don Charbonnier & John Phelps
Vestry Counter: Kate Welch
Vestry Greeter: Dean Davis