

# The Sixteenth Sunday After Pentecost



The Holy Eucharist, Rite I  
(Annotated)

September 20, 2020

All Saints' Episcopal Church

5001 Crestline Road, Fort Worth, Texas

# LAY AND ORDAINED MINISTERS

## **Celebrant / Preacher**

The Rev. Christopher N. Jambor

## **Organist / Choirmaster**

Clive Driskill-Smith

## **Lector**

Johann van Beest

## **Subdeacon**

Bill Greenhill

## **Lay Eucharistic Minister**

Jeany Pitre

## **Acolyte**

Henry Mankin

## **The Choir**

Helen Ferguson, Lillith Ferguson,  
Philip Johnson, Laura Ofeno, and Katie Powell

## **The Flower Guild (Team Two)**

Martha Doby and Susie Silman



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**The flowers on the Altar are given to the greater glory of God.**

# THE HOLY EUCHARIST

The Organ Prelude, Andante tranquillo op 65 no 3

Felix Mendelssohn

The Procession (*stand*)

ST THOMAS (WILLIAMS)

Hymn 411 O bless the Lord, my soul!

1 O bless the Lord, my soul! His grace to thee pro - claim!  
2 O bless the Lord, my soul! His mer - cies bear in mind!  
3 He will not al - ways chide; he will with pa - tience wait;  
4 He par - dons all thy sins, pro - longs thy fee - ble breath;  
5 He clothes thee with his love, up - holds thee with his truth;

1 And all that is with - in me join to bless his ho - ly Name!  
2 For - get not all his ben - e - fits! The Lord to thee is kind.  
3 his wrath is ev - er slow to rise and rea - dy to a - bate.  
4 he heal - eth thine in - fir - mi - ties and ran - soms thee from death.  
5 and like the ea - gle he re - news the vi - gor of thy youth.

6 Then bless his holy Name,  
whose grace hath made thee whole,  
whose loving-kindness crowns thy days:  
O bless the Lord, my soul!

Words: James Montgomery (1771-1854); para. of Psalm 103:1-5  
Music: *St. Thomas (Williams)*, melody Aaron Williams (1731-1776); harm. Lowell Mason (1792-1872)

O bless the Lord, my soul (H411). Words: James Montgomery 1771-1854); para. of Psalm 103:1-5. Music: *St. Thomas (Williams)*, melody Aaron Williams (1731-1776); harm. Lowell Music (1792-1872). This selection is in the public domain.

## The Opening Acclamation

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

*People* And blessed be his kingdom, now and forever. Amen.

## The Collect for Purity

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

*Amen.*

All of our liturgies come from the *Book of Common Prayer*. But what is common prayer? First, it is prayer in the common language, the vernacular, which is understood by the people. Second, it is prayer which is shared in common. There are no secret prayers, only known and said by priests. Every piece of our liturgy belongs to all of us! (The word ‘liturgy’ literally means ‘the work of the people.’) Praying the same words together every day binds us in thought, faith, and action.

Whenever you see ✠, you are invited to cross yourself. This optional act of devotion is performed by many Christians who feel it draws them more fully into the liturgy, indicating that they are “marked as Christ’s own forever.”

In early Roman Catholic liturgies, the Collect for Purity was said in private by the priest to prepare him to say the mass. Now, we say this prayer together—in common—so that we might all be prepared for the mystery which is to come.

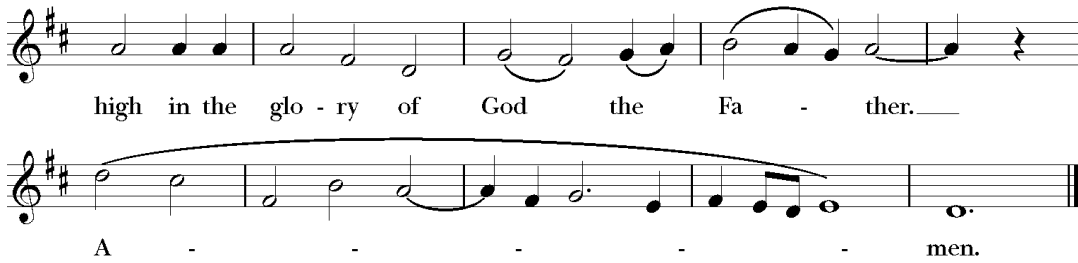
## Song of Praise

Healey Willan

The Gloria in Excelsis has been customary for use on Sunday mornings since the 11th or 12th centuries. Traditionally, the Song of Praise is well known to the congregations, inviting all to participate fully in the beginning of the service.



1. Glo - ry be to God on high, and on earth peace,  
good will towards men. 2. We praise thee, we bless thee,  
we wor - ship thee, we glo - ri - fy thee, we give  
thanks to thee for thy great glo - ry, 3. O Lord God, heaven - ly  
King, God the Fa - ther Al - might - y.  
4. O Lord, the on - ly be - got - ten Son, Je - sus Christ;  
5. O Lord God, Lamb of God, Son of the Fa - ther, that  
ta - kest a - way the sins of the world, have mer - cy up -  
on us. 6. Thou that ta - kest a - way the sins of the  
world, re - ceive our prayer. 7. Thou that sit - test at the  
right hand of God the Fa - ther, have mer - cy up - on us.  
8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. thou  
on - ly, O Christ, with the Ho - ly Ghost, art most



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## The Liturgy of the Word

### The Collect of the Day

*Celebrant*      The Lord be with you.  
*People*          And also with thy spirit.  
*Celebrant*      Let us pray.

Grant us, O Lord, not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

### The First Lesson, Jonah 3:10-4:11 (*sit*)                      Revised Standard Version

When God saw what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them; and he did not do it.

But it displeased Jonah exceedingly, and he was angry. And he prayed to the LORD and said, "I pray thee, LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil. Therefore now, O LORD, take my life from me, I beseech thee, for it is better for me to die than to live." And the LORD said, "Do you do well to be angry?" Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city.

And the LORD God appointed a plant, and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. But when dawn came up the next day, God appointed a worm which attacked the plant, so that it withered. When the sun rose,

The first half of the Holy Eucharist is 'The Liturgy of the Word,' which focuses on the reading of Holy Scripture, God's Word.

We believe that in this opening prayer, the priest *collects* the prayers of the congregations and offers them up to God.

The Collect of the Day also summarizes themes in the readings, helping us to understand what each Sunday is "about."

God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint; and he asked that he might die, and said, "It is better for me to die than to live." But God said to Jonah, "Do you do well to be angry for the plant?" And he said, "I do well to be angry, angry enough to die." And the Lord said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should not I pity Nin'evah, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?"

**The Gradual**, Psalm 145:1-8

*Exaltabo te, Deus*

*Stephen Elvey*

The word "Gradual" comes from the Latin "gradus" meaning "step." Traditionally, the psalm was read or chanted from the chancel steps.



- 1 I will exalt you O / God my / King, \*  
and bless your / Name for / ever and / ever.
- 2 Every / day will I / bless you \*  
and praise your / Name for / ever and / ever.
- 3 Great is the LORD and / greatly to be / praised; \*  
there / is no / end to his / greatness.
- 4 One generation shall praise your / works to a - / nother \*  
and / shall de - / clare your / power.
- 5 I will ponder the glorious / splendor of your / majesty \*  
and / all your / marve - lous / works.
- 6 They shall speak of the might of your / wond - rous / acts, \*  
and / I will / tell of your / greatness.
- 7 They shall publish the remembrance of your / **great** / goodness; \*  
they shall / sing of your / righteous / deeds.
- 8 The LORD is gracious and / full of com - / passion, \*  
slow to / anger and of / **great** / kindness.

Te Deum laudamus. Music: Stephen Elvey (1805-1860.) This selection is in the public domain.

**The Second Lesson**, Philippians 1:21-30

Revised Standard Version

For to me to live is Christ, and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account. Convinced of this, I know that I shall remain and continue with you all, for your progress and joy in the faith, so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents. This is a clear omen to them of their destruction, but of your salvation, and that from God. For it has been granted to you that for the sake of Christ you should only believe in him but also suffer for his sake, engaged in the same conflict which you saw and now hear to be mine.

**The Sequence** (*stand*)

MARYTON

Hymn 660 O Master, let me walk with thee (1-2/3-4)

1 O Mas - ter, let me walk with thee in low - ly  
 2 Help me the slow of heart to move by some clear,  
 3 Teach me thy pa - tience; still with thee in clos - er,  
 4 in hope that sends a shin - ing ray far down the

paths of ser - vice free; tell me thy se - cret;  
 win - ning word of love; teach me the way - ward  
 dear - er com - pa - ny, in work that keeps faith  
 fu - ture's broad - ening way, in peace that on - ly

help me bear the strain of toil, the fret of care.  
 feet to stay, and guide them in the home - ward way.  
 sweet and strong, in trust that tri - umphs o - ver wrong,  
 thou canst give, with thee, O Mas - ter, let me live.

Words: Washington Gladden (1836-1918) Music: *Maryton*, Henry Percy Smith (1825-1898)

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**The Holy Gospel, Matthew 20:1-16** Revised Standard Version

Before the Gospel: *Glory be to thee Lord Christ.*

Jesus said, "The kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard.

Although the reading of Holy Scripture is not one of our seven sacraments, it does have a sacramental nature. When we proclaim the gospel, we all rise and turn toward the gospel book. We do this because we believe that Christ, the Word, is truly among us when his good news is shared. When we turn to face the gospel book, we remember that we are called to reorient our lives around the Good News of God in Christ.

And going out about the third hour he saw others standing idle in the market place; and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came, the owner of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' And when those hired about the eleventh hour came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' So the last will be first, and the first last."

After the Gospel: *Glory be to thee, O Lord.*

**The Sermon** (*sit*)

**The Nicene Creed** (*stand*)

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,

A sermon or homily has been required as part of our service since the first Prayer Book in 1549. The word sermon comes from the Latin *sermo* meaning 'conversation.' We hope the sermons at All Saints' spark many conversations in days that follow.

Creeds have been a part of Eucharistic worship since the early years of the church. The tradition began with the Jewish mealtime ritual proclamation of the faith over bread and wine.



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 Prayers of the People, Form I

*Celebrant* With all our heart and with all our mind, let us pray to the  
Lord, saying "Lord, have mercy."

For the peace of the world, for the welfare of the holy Church of  
God, and for the unity of all peoples, let us pray to the Lord.

*People*

*The responses may be sung in harmony, a.*



*Several petitions follow, each ending with, "...let us pray to the Lord,"  
to which the people respond, "Lord have mercy."*

*To see our parish prayer list, click [here](#).*

*Officiant* In the communion of the ever-Blessed Virgin Mary, and all the  
saints, let us commend ourselves, and one another, and all our  
life, to Christ our God.

*People*



When we say 'catholic,' we do not mean Roman Catholic. We refer, instead, to the Universal Church. We pray for unity among the whole body of Christ.

We pray for the dead because we trust that even after our earthly life is over, we will continue to grow in the knowledge and love of God. In death, life does not end, it changes.

*Celebrant* Lord hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

### **The Confession and Absolution** (*kneel*)

*Celebrant* Let us humbly confess our sins unto Almighty God.

*All* Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men:

We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us.

We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable.

Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. *Amen.*

*Celebrant* Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, ✠ have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

### **The Peace** (*stand*)

*Celebrant* The Peace of the Lord be always with you.

*People* And with thy spirit.

*The Ministers and People greet one another in the name of the Lord.*

### **Announcements** (*sit*)

#### **Welcome to All Saints' Episcopal Church!**

New to All Saints'? We're so glad you're here! Please fill out a [Visitor Card](#).

Visit our [website](#) or view our [newsletter](#). Or, [email](#) us for information.

St. Augustine wrote that the aim of the Christian's life is to align our will with the will of God. If we can do this, our every action will draw us closer to God.

When a priest pronounces absolution, we receive assurance that God has forgiven us. 'Absolve' comes from the Latin *absolvere* meaning 'to set free.' When God forgives us, God sets us free from the weight of our own transgressions.

In the Early Church, Christians greeted one another with the kiss of peace—a literal kiss on the face or mouth. While we discourage kissing those outside your family, we encourage you to greet one another in the Name of God.

# The Liturgy of Holy Communion

## The Offertory Anthem *(sit)*

Henry Walford Davies

God be in my head, and in my understanding; God be in mine eyes, and in my looking; God be in my mouth, and in my speaking; God be in my heart, and in my thinking; God be at mine end, and at my departing.

## Eucharistic Prayer II

*Celebrant*                      *People*  
The Lord be with you. And with thy spi - rit.

*Celebrant*                      *People*  
Lift up your hearts. We lift them up un - to the Lord.

*Celebrant*  
Let us give thanks un - to our Lord God.

*People*  
It is meet and right so to do.

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## The Celebrant Continues

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

## Sanctus

Healey Willan

Ho - ly, ho - ly, ho - ly, Lord God of  
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -  
- ry be to thee, O Lord Most High. Bless - ed is he that com - eth  
— in the name of the Lord. Ho - san - na in the high - est.

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The second portion of our service focuses on the Sacrament of Holy Communion. Our BCP defines Sacraments as “outward and visible signs of inward and spiritual grace.”

Holy Communion mysteriously connects us to a Great Cloud of Witnesses. These witnesses are both living Christians beyond our walls and those who have joined Christ in life beyond the grave. Whether we are worshipping through streaming video, recorded podcasts, or in person in our beloved sanctuary, we are never alone. Our worship binds us to the Body of Christ, which is so much larger than we can see or comprehend.

When we sing the *Sanctus*, we are reminded of Isaiah’s vision of the heavenly host who sing, ‘Holy, Holy, Holy!’ in praise of God (*see Isaiah 6:1-3.*) With this song, we join the angels in their song of praise.

*The People kneel and the Celebrant continues.*

From the very beginning of the Church, Christians have been gathering to celebrate the Eucharist. We have Eucharistic prayers, and fragments of prayers, from the second and third centuries. Even in these ancient, rudimentary prayers, we notice a few distinct elements: blessing and thanking God, praying for communicants, speaking the name of God over the bread and wine, and the invocation of the Holy Spirit. These same elements are present in each of our Eucharistic prayers. Where do you see these same components in the prayer we are using today?

The part of mass when we ask the Holy Spirit to come upon the bread and the wine is called the 'epiclesis,' which literally means 'to call from on high.'

We believe that the Holy Spirit makes the bread and the wine into the Sacrament. But the elements are not the only things that change. The Holy Spirit blesses us too, making us worthy to receive the Body and Blood of Christ.

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

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

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sin. Do this, as oft as ye shall drink it, in remembrance of me." ✠

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

People AMEN.

*The Celebrant continues*

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

**The Our Father** (*sung by all*) *Plainsong, adapted by Charles Winfred Douglas*

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**The Breaking of the Bread** (*Christ our Passover*)

*Ambrosian chant*

*The Celebrant breaks the consecrated Bread.*

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*Celebrant* The gifts of God for the people of God. ✠

This AMEN, written in all capital letters, is called 'The Great Amen.' We believe that the elements are consecrated by the time we sing 'AMEN.' The priest genuflects in reverence of this mystery.

The Our Father is derived from Matthew 6:9-13 and Luke 11:2-4. The Doxology ('for thine is the kingdom...') is not part of the prayer as taught by Jesus. This final clause first appeared liturgically in the Scottish Book of Common Prayer (1637.) Roman Catholics do not say this Doxology.

The celebrant holds a moment of silence before and after the breaking of the bread. This is an opportunity for benediction, when we are invited to look upon and adore the blessed sacrament.

*If you are joining us for Drive-Through Communion, please press pause now.*

*Please resume after you have received the sacrament.*

**Ablutions Anthem** *(sit)*

*Ralph Vaughan Williams*

Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, unto Him be glory and dominion for ever and ever, Amen.

**The Post-Communion Prayer** *(kneel)*

*Celebrant* Let us pray.

*People* Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou has prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world with end. Amen.

In baptism, “God adopts us as his children and makes us members of Christ’s Body, the Church, and inheritors of the kingdom of God.” The Post-Communion Prayer reminds us that we gather together in prayer so that we might go forth to live out our call as baptized Christians.

Blessings, sometimes called ‘benediction,’ literally means to ‘call out the good.’ Blessings remind us that as pieces of God’s creation, God made us and called us good.

The text of this blessing dates back to the 1549 Prayer Book! Millions of the faithful have been blessed with precisely these words.

**The Blessing**

*Celebrant*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Ghost, be upon you and remain with you always.

*People* Amen.

**The Dismissal**

*Celebrant* Go in peace to love and serve the Lord.

*People* Thanks be to God.

**The Procession** (*stand*)

FESTAL SONG

Hymn 551 Rise up, ye saints of God!

1 Rise up, ye saints of God! Have done with less - er things, give  
2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,  
3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.  
bring the day of truth and love and end the night of wrong.  
quick-ened by the Spi - rit's power, rise up, ye saints of God!

The musical score consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat major or D minor). The first system contains the first three lines of the hymn. The second system contains the final three lines of the hymn. The piano accompaniment features a steady bass line with chords and some melodic movement in the upper register.

The liturgy has ended, but the work has only just begun! We have been fed and edified and blessed so that we might go out to be Christ's hands and feet in the world.

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**The Organ Postlude, Allegro maestoso e vivace, op 65 no 2**

*Felix Mendelssohn*

## **All Saints' Episcopal Church**

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[www.asecfw.org](http://www.asecfw.org)

**The Rev. Christopher N. Jambor, *Rector***

### **The Rector's Staff**

Paul Aultman	<i>Sexton</i>
Julien Cirrincione	<i>Assistant to the Rector</i>
Clive Driskill-Smith	<i>Organist / Choirmaster</i>
Agustin Estrada	<i>Assistant Sexton</i>
The Rev. Maddie Hill	<i>Assisting Priest</i>
Alma Kleckner	<i>Bursar / Financial Secretary</i>
Holly Luke	<i>Sunday School Superintendent</i>
Karla Uecker	<i>Communications Manager</i>
The Rev. Lynne M. Waltman	<i>Assisting Priest</i>

### **Vestry**

#### **Term Ends January 2021**

Linda Christie, Suzy Griffin (*Clerk*), Kyle Mankin,

Anne Michels, Scott Rector

#### **Term Ends January 2022**

William Brammer, Whit Smith, Elizabeth Ming,

Richard Varnell (*Treasurer*), Mollee Westfall (*Senior Warden*),

#### **Term Ends January 2023**

Trace Worrell, Gilman Tracy (*Junior Warden*), Stephanie Burk

Wende Dwyer-Johnsen, Steve Fleming





