



THE EPISCOPAL CHURCH OF THE REDEEMER



JESUS MAFA. *Nicodemus*

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

JESUS MAFA is a response to the New Testament readings from the Lectionary by a Christian community in Cameroon, Africa. Each of the readings were selected and adapted to dramatic interpretation by the community members. Photographs of their interpretations were made, and these were then transcribed to paintings.

The Second Sunday in Lent
Holy Eucharist, Rite II
March 8, 2020 • 10 am

PRELUDE

ICH RUF ZU DIR, HERR JESU CHRIST

C. P. E. BACH

INTROIT

CALL TO REMEMBRANCE

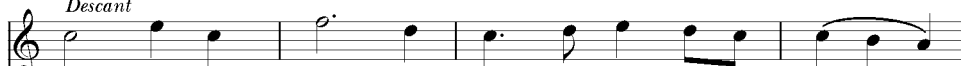
FARRANT

LITURGY OF THE WORD

ENTRANCE HYMN


H 473 LIFT HIGH THE CROSS

Descant



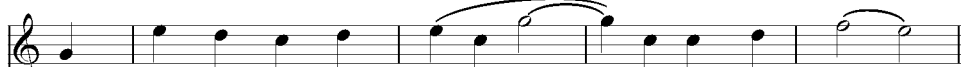
Lift high the cross, the love of Christ pro - claim

Refrain




Lift high the cross, the love of Christ pro - claim

Please stand for the singing of the Entrance Hymn.



till all the world a - dore his sa - cred Name.




till all the world a - dore his sa - cred Name.

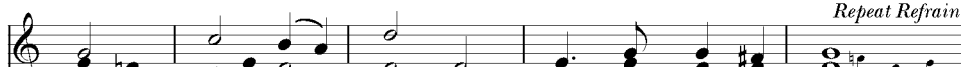
Those who wish to do so bow in reverence to acknowledge God's presence as the cross passes by.




Led on their way by this tri - um - phant sign,
 Each new - born ser - vant of the Cru - ci - fied
 O Lord, once lift - ed on the glo - rious tree,
 So shall our song of tri - umph ev - er be:



Repeat Refrain



the hosts of God in con - quering ranks com - bine.
 bears on the brow the seal of him who died.
 as thou hast prom - ised, draw the world to thee.
 praise to the Cru - ci - fied for vic - to - ry.



Words: George William Kitchin (1827-1912); alt. Michael Robert Newbolt (1874-1956) Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947);
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INVITATION TO CHILDREN

Children (grades 1-4) are invited to go 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.

All kneel as they are able

OPENING ACCLAMATION

Celebrant Bless the Lord who forgives all our sins;

People **God's mercy endures for ever.**

PENITENTIAL ORDER

Mark 12:29-31

All remain kneeling as the Celebrant continues

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."

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

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 continues

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.**

All remain kneeling as we sing

THE KYRIE

SUSAN CALVIN FLETCHER

In the early church, in the east, the Greek supplication Kyrie eleison ("Lord, have mercy") was the common response to intercessory biddings addressed to the people.

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

The first system of the musical score consists of a vocal line and a piano accompaniment. The vocal line is written in a single staff with a treble clef and a key signature of one sharp (F#). The lyrics are "Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy." The piano accompaniment is written in two staves (treble and bass clefs) with a key signature of one sharp. It features a steady rhythmic accompaniment with chords and moving lines in both hands.

Christ, have mer - cy. Christ have mer - cy. Christ have mer - cy.

The second system of the musical score consists of a vocal line and a piano accompaniment. The vocal line is written in a single staff with a treble clef and a key signature of one sharp. The lyrics are "Christ, have mer - cy. Christ have mer - cy. Christ have mer - cy." The piano accompaniment is written in two staves (treble and bass clefs) with a key signature of one sharp. It continues the accompaniment from the first system, with some changes in the bass line.

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy. _____

The third system of the musical score consists of a vocal line and a piano accompaniment. The vocal line is written in a single staff with a treble clef and a key signature of one sharp. The lyrics are "Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy. _____". The piano accompaniment is written in two staves (treble and bass clefs) with a key signature of one sharp. It concludes the piece with a final cadence.

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Composer Tempo ♩ = 72

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. O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

FIRST LESSON

Genesis 12:1-4a

The Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

So Abram went, as the Lord had told him; and Lot went with him.

Reader The Word of the Lord.

People **Thanks be to God.**

THE RESPONSE

Psalm 121



[Ant.]

1 I lift up my eyes to the hills; *

from where is my help to come?

2 My help comes from the Lord, *

the maker of heaven and earth.

3 He will not let your foot be moved *

and he who watches over you will not fall asleep.

4 Behold, he who keeps watch over Israel *

shall neither slumber nor sleep;

[Ant.]

5 The Lord himself watches over you; *

the Lord is your shade at your right hand,

6 So that the sun shall not strike you by day, *

nor the moon by night.

7 The Lord shall preserve you from all evil; *

it is he who shall keep you safe.

8 The Lord shall watch over your going out and your coming in, *

from this time forth for evermore.

[Ant.]

SECOND LESSON

Romans 4:1-5, 13
-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Reader The Word of the Lord.

People **Thanks be to God.**

GOSPEL SONG

H 559 LEAD US, HEAVENLY FATHER, LEAD US

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

1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem -
2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness

pes - tuous sea; guard us, guide us, keep us, feed us,
thou dost know; thou didst tread this earth be - fore us;

for we have no help but thee, yet pos - ses - sing
 thou didst feel its keen - est woe; yet un - fear - ing,

ev - ery bless - ing, if our God our Fa - ther be.
 per - se - ver - ing, to thy pas - sion thou didst go.

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

Words: James Edmeston (1791-1867), alt. Music: *Dulce carmen*, melody from *An Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motets or Antiphons*, ca. 1840; harm. William Henry Monk (1823-1889)

All turn toward the Gospel.

THE GOSPEL

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

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

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?

John 3:1-17

“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?

No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

“Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

Deacon The Gospel of the Lord.

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

GOSPEL SONG

H 559 LEAD US, HEAVENLY FATHER, LEAD US

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in G major and 3/4 time. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: "3 Spi - rit of our God, de - scend - ing, fill our hearts with heaven - ly joy; love with ev - ery pas - sion blend - ing, plea - sure that can nev - er cloy; thus pro - vid - ed, par - doned, guid - ed, noth - ing can our peace des - troy." The piano accompaniment features a steady bass line and chords that support the vocal melody. The score ends with a double bar line.

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.

- Celebrant* Here in the wilderness we pray to you O God, that in our cares and concerns for the whole human family, the Truth of your Word may shine forth in our lives.
- Leader* We pray this day for your Church: that she may drink from living springs, and traverse the desert in trust and hope. Pray for the Church.
- Leader* We pray this day for the world: that we may come to live as one family and grow beyond violence and fear. Pray for the world.

The people pause for silent reflection as a period of silence follows each petition.

Silence

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.

- Leader* We pray this day for the United States: that we may be reconciled and healed. Pray for the nation.
- Leader* We pray this day for Cincinnati: that our children be nurtured, our leaders be wise, and our lives be peaceful and just. Pray for our community.

Silence

Silence

- Leader* We pray this day for the afflicted. Pray for those who suffer.

Silence

- Leader* We pray this day for the departed. Pray for those who have died

Silence

- Celebrant* God of mercy, in this season of Lent, we pray you change our hearts, mend our lives, and lead us to places of healing and wholeness. We ask this in the name of the One who came that we might have life, and have it abundantly, Jesus Christ our Lord. **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 SO LOVED THE WORLD

E. BAIRSTOW

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

The people stand, as they are able for the PRESENTATION HYMN

H 707 TAKE MY LIFE, AND LET IT BE



1 Take my life, and let it be con - se - crat - ed, Lord, to thee;
2 Take my voice, and let me sing al - ways, on - ly, for my King;



take my mo - ments and my days, let them flow in cease - less praise.
take my in - tel - lect, and use ev - ery power as thou shalt choose.



Take my hands, and let them move at the im - pulse of thy love;
Take my will, and make it thine; it shall be no long - er mine.



take my heart, it is thine own; it shall be thy roy - al throne.
Take my - self, and I will be ev - er, on - ly, all for thee.

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 our 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. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. 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

SANCTUS

SUSAN CALVIN FLETCHER

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)

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

name of the Lord. Ho - san - na in the high - est.

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Composer Tempo ♩ = 120

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 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.

AMEN.

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

Lamb of God, you take a-way the sins of the world: have mer - cy on us.

The first system of the musical score is for the first system of the hymn. It features a vocal line in the top staff, a piano accompaniment in the middle two staves (treble and bass clef), and a separate bass line in the bottom staff. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "Lamb of God, you take a-way the sins of the world: have mer - cy on us."

Lamb of God, you take a-way the sins of the world: have mer - cy on us.

The second system of the musical score is for the second system of the hymn. It features a vocal line in the top staff, a piano accompaniment in the middle two staves (treble and bass clef), and a separate bass line in the bottom staff. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "Lamb of God, you take a-way the sins of the world: have mer - cy on us."

Lamb of God, you take a-way the sins of the world: grant us peace.

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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 immediately, and if you wish to receive the wine from the chalice, please assist the chalice to your lips for a sip of wine.

COMMUNION ANTHEM

PSALM 121

I. RAMINSH

COMMUNION HYMN

H 440 BLESSED JESUS, AT THY WORD

1 Bless - ed Je - sus, at thy word we are gath - ered all to
2 All our know - ledge, sense, and sight lie in deep - est dark - ness
3 Gra - cious Lord, thy - self im - part! Light of Light, from God pro -

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.

hear thee; let our hearts and souls be stirred
shroud - ed, till thy Spi - rit breaks our night
ceed - ing, o - pen thou our ears and heart,

now to seek and love and fear thee; by thy teach - ings
with the beams of truth un - cloud - ed; thou a - lone to
help us by thy Spi - rit's plead - ing. Hear the cry thy

pure and ho - ly, drawn from earth to love thee sole - ly.
 God canst win us; thou must work all good with - in us.
 Church up - rais - es; hear, and bless our prayers and prais - es.

Words: Tobias Clausnitzer (1619-1684); tr. Catherine Winkworth (1827-1878), alt. Music: *Liebster Jesu*, melody Johann Rudolph Ahle (1625-1673); alt. *Das grosse Cantional: oder Kirchen-Gesangbuch*, 1687; harm. George Herbert Palmer (1846-1926)

THE COMMISSIONING OF EUCHARISTIC VISITORS

*If a Lay
 Eucharistic
 Visitor will take
 communion to
 those not with
 us, they will be
 commissioned.*

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.**

POSTCOMMUNION PRAYER

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 147 NOW LET US ALL WITH ONE ACCORD

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



1 Now let us all with one ac - cord, in
2 The cov - e - nant, so long re - vealed to
3 Your love, O Lord, our sin - ful race has
4 Re - mem - ber, Lord, though frail we be, in
5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
2 those of faith in for - mer time, Christ by his own ex -
3 not re - turned, but fal - si - fied; au - thor of mer - cy,
4 your own i - mage were we made; help us, lest in anx -
5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
2 am - ple sealed, the Lord of love, in love sub - lime.
3 turn your face and grant re - pent - ance for our pride.
4 i - e - ty, we cause your Name to be be - trayed.
5 ev - er live, in love and u - ni - ty and peace.

Words: Alt. Gregory the Great (540-604); tr. *Praise the Lord*, 1972, alt. Copyright © by James Quinn, SJ. Printed by permission of Geoffrey Chapman, a division of Cassell Ltd. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. Thomas Foster (b. 1938) Copyright ©1984, Thomas Foster. All rights reserved. Used with permission.

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

VATER UNSER IM HIMMELREICH JAN PIETERSZOOM

IN THANKSGIVING & MEMORY

WE GIVE THANKS FOR THOSE CELEBRATING:

Birthdays in the next week: Tom Shepard, Steve Zimmerman, Emma Carroll, Molly Dugan, Oliver Lyman, Ashley Ford, Rob Kranz, Jeff Shaffer, Adam Ross, Quinn McNeill, Minda Matthews-Smith, Annie Graner, Eleanor Flodder, John Crouch, Lisa Senter, Samuel Bass, Esther Gault, Ainsley Gough.

PARTICIPANTS IN TODAY'S WORSHIP

<i>Celebrant</i>	The Rev. Joyce Keeshin
<i>Preacher</i>	The Rev. Philip DeVaul
<i>Acolytes</i>	Luke Leopard, Jaffa Oden, Jorie Oden, William Wallpe
<i>Sacristan</i>	William Montgomery
<i>Lector</i>	Allison Rumboll
<i>Lay Reader</i>	Gale Sheldon
<i>Chalicians</i>	Brad Gough, Andrea Rogers
<i>Intercessor</i>	Carol Ewbank
<i>Ushers</i>	Larry Kissel, Matthew Carey, Polk Laffoon, Ed Polaski
<i>Greeters</i>	Keenan Beauchamp, Pattie Kovach, Julie Anne Baur
<i>Bankers</i>	Michael Staffiera, Larry Kissel (alt.)
<i>Bread Guild</i>	Hollis Bass, Kathy Krug, Brett Flodder
<i>Flower Guild</i>	Kathe Kissel, Courtney Vice, Sue Wilkening, Carol Lyon
<i>Altar Guild</i>	Karen Staffiera, Kathy Behne, Jan Hill, Pattie Kovach, Amanda Rasche
<i>Children's Liturgy</i>	The Rev. Joyce Keeshin, Kelly Schleker



The Episcopal Church of the Redeemer

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