

 *Calvary* EPISCOPAL CHURCH  
STONINGTON, CONNECTICUT

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# FIFTH SUNDAY OF EASTER 10 A.M. | April 28, 2024

## HOLY EUCHARIST, RITE II

PRELUDE *Canzona in C, BuxWVI66* D. Buxtehude

HYMN 379 "God is Love" *Abbot's Leigh*

1 God is Love, let heaven a - dore him; God is Love, let  
 2 God is Love; and Love en - folds us, all the world in  
 3 God is Love; and though with blind - ness sin af - flicts all

earth re - jice; let cre - a - tion sing be - fore him  
 one em - brace: with un - fail - ing grasp God holds us,  
 hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun -  
 ev - ery child of ev - ery race. And when hu - man hearts are  
 guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through  
 break - ing un - der sor - row's i - ron rod, then we find that  
 nev - er o'er us fi - nal tri - umph gain; God is Love, so



all cre - a - tion: God is Love, e - ter - nal Love.  
 self - same ach - ing deep with - in the heart of God.  
 Love for ev - er o'er the u - ni - verse must reign.

Words: Timothy Rees (1874-1939), alt. Copyright © by A.R. Mowbray & Co. Ltd. Music: *Abbot's Leigh*, Cyril Vincent Taylor (b. 1907) Copyright ©1942; Renewal 1970 by Hope Publishing Company. All rights reserved. Used with permission.

*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 with thy spirit.**

*Celebrant* Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son 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.*



NEW TESTAMENT ACTS 8:26-40

*The public reading of scripture is a part of our inheritance from Judaism, and the adoption of the practice by the early church is attested to in the New Testament. The Liturgy of the Word includes a reading from the Hebrew Scriptures (Old Testament), a Psalm, an Epistle, a Gospel lesson and sermon. It concludes with the recitation of the Nicene Creed, the Prayers of the People, the Confession, the Absolution, and the Peace.*

An angel of the Lord said to Philip, “Get up and go toward the south to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, “Go over to this chariot and join it.” So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

“Like a sheep he was led to the slaughter,  
and like a lamb silent before its shearer,  
so he does not open his mouth.  
In his humiliation justice was denied him.  
Who can describe his generation?  
For his life is taken away from the earth.”

The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

*Lector*      The Word of the Lord.

*People*      **Thanks be to God.**



# PSALM 22:24-30

*Deus, Deus meus*



24 My praise is of him in the <sup>1</sup>great as<sup>1</sup>sembly; \*  
I will perform my vows in the <sup>1</sup>presence of <sup>1</sup>those who <sup>1</sup>worship him.

25 The poor shall eat and be satisfied,  
and those who seek the <sup>1</sup>LORD shall <sup>1</sup>praise him: \*  
“May your <sup>1</sup>heärt <sup>1</sup>live for <sup>1</sup>ever!”

26 All the ends of the earth shall <sup>1</sup>remember and <sup>1</sup>turn to the <sup>1</sup>LORD, \*  
and all the families of the <sup>1</sup>nations shall <sup>1</sup>bow be<sup>1</sup>fore him.

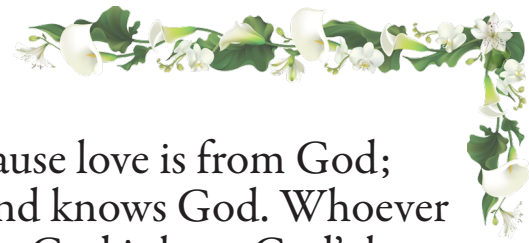
27 For kingship be<sup>1</sup>longs to the <sup>1</sup>LORD; \*  
he <sup>1</sup>rüles <sup>1</sup>over the <sup>1</sup>nations.

28 To him alone all who sleep in the earth bow <sup>1</sup>down in <sup>1</sup>worship; \*  
all who go down to the <sup>1</sup>düst <sup>1</sup>fall be<sup>1</sup>fore him.

29 My soul shall live for him;  
my des<sup>1</sup>cendants shall <sup>1</sup>serve him; \*  
they shall be <sup>1</sup>known as the <sup>1</sup>LORD's for <sup>1</sup>ever.

†30 They shall come and make known to a <sup>1</sup>people yet un<sup>1</sup>born \*  
the saving <sup>1</sup>deeds that <sup>1</sup>he has <sup>1</sup>done.

THE EPISTLE 1 JOHN 4:7-21



Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

*Lector*      The Word of the Lord.

*People*      **Thanks be to God.**





# HYMN 198 "Thou hallowed chosen morn of praise" *Mach's mit mir,*

1 Thou hal - lowed chos - en morn of praise, that best and great - est  
 2 Come, let us taste the vine's new fruit, for heaven - ly joy pre -

shin - est: fair Eas - ter, queen of all the days, of  
 par - ing; to - day the branch - es with the root in

sea - sons, best, di - vin - est! Christ rose from death; and  
 re - sur - rec - tion shar - ing: whom as true God our

we a - dore for ev - er and for ev - er - more.  
 hymns a - dore for ev - er and for ev - er - more.

Words: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt. Music: *Mach's mit mir, Gott*, melody from *Das ander Theil des andern neuen Operis Geistlicher Deutscher Lieder*, 1605; adapt., att., and harm. Johann Hermann Schein (1586-1630).

*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 15:1-8**

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

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

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

*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, Jack, Douglas, Barbara P., Richard, Debbie, Cicely Penny, Roland, Tom K.W., Stephanie, Lin, Jon, Denise, Harry, Melissa, Carl, Ann, Ted, Kristin, Diane, Alfred, Jenny, Bonnie, Lily, and Annie.

*Silence*

*The People may add their own petitions.*

*Leader* Hear us, Lord;

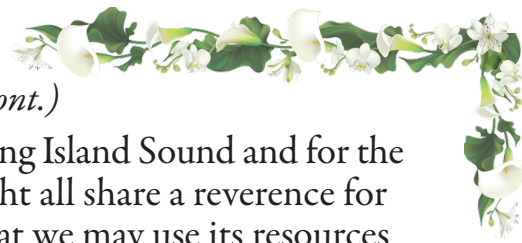
*People* **For your mercy is great.**

*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 greening.*

## THE PEACE

*The People stand.*

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

*People* **And also with you.**

## WELCOME & ANNOUNCEMENTS

## OFFERTORY SENTENCE





# HYMN 376

## “Joyful joyful, we adore thee”

### Hymn to Joy

1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;  
 2 All thy works with joy sur-round thee, earth and heaven re - flect thy rays,  
 3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,

hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.  
 stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.  
 well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!

Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;  
 Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,  
 Thou our Fa - ther, Christ our Bro - ther: all who live in love are thine;

giv - er of im - mor - tal glad - ness, fill us with the light of day.  
 chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.  
 teach us how to love each o - ther, lift us to the joy di - vine.

Words: Henry Van Dyke (1852-1933) Copyright © reprinted with the permission of Charles Scribner's Sons. All rights reserved. Used with permission.  
 Music: *Hymn to Joy*, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt.



# 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 *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)





# THE HOLY COMMUNION

## THE GREAT THANKSGIVING

### EUCCHARISTIC 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.*

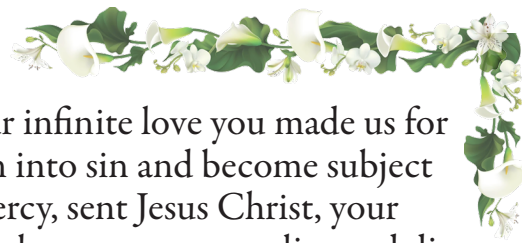
*In the Sanctus we join with saints and angels and all of creation in a song of praise and thanksgiving to God.*

### SANCTUS - *Holy, holy, holy Lord*

W. Mathias

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.

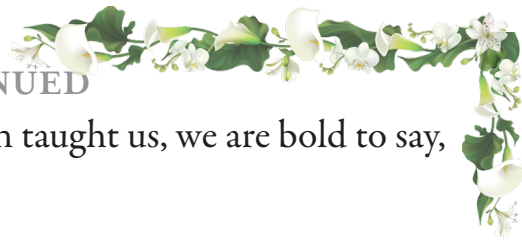
Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your 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 GREAT THANKSGIVING CONTINUED

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

*Celebrant & People* **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 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

*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 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 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.**



# ANTHEM

*O salutaris hostia*

G. Bentivoglio

# HYMN 321

“My God, thy table now is spread”

*Rockingham*

1 My God, thy ta - ble now is spread, thy cup with  
 2 O let thy ta - ble hon - ored be, and fur - nished  
 3 Drawn by thy quick - ening grace, O Lord, in coun - tless  
 4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren  
 well with joy - ful guests; and may each soul sal -  
 num - bers let them come and gath - er from their  
 world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.  
 va - tion see, that here its sa - cred pledg - es tastes.  
 Fa - ther's board the Bread that lives be - yond the tomb.  
 all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816)





## POSTCOMMUNION PRAYER

*Celebrant* Let us pray.

*Celebrant  
& People* **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.**

## BLESSING OF THE CONGREGATION



# HYMN 594

“God of grace and God of glory”

*Cwm Rhondda*

1 God of grace and God of glo - ry, on thy peo - ple pour thy power;  
 2 Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!  
 3 Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;  
 4 Save us from weak res - ig - na - tion to the e - vils we de - plore;

crown thine an - cient Church's sto - ry; bring her bud to glo - rious flower.  
 From the fears that long have bound us free our hearts to faith and praise:  
 shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.  
 let the gift of thy sal - va - tion be our glo - ry ev - er - more.

Grant us wis - dom, grant us cour - age, for the fac - ing of this  
 grant us wis - dom, grant us cour - age, for the liv - ing of these  
 Grant us wis - dom, grant us cour - age, lest we miss thy king - dom's  
 Grant us wis - dom, grant us cour - age, serv - ing thee whom we a -

hour, for the fac - ing of this hour.  
 days, for the liv - ing of these days.  
 goal, lest we miss thy king - dom's goal.  
 dore, serv - ing thee whom we a - dore.

*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

*Preludium in F*

G. Böhm

## **CHURCH STAFF**

Rector: The Rev. Gillian R. Barr,  
(O) 860-535-1181, ext. 1002; (cell) 860-385-3036  
Organist & Choirmaster: Dr. Matthew N. Provost  
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

## **CALVARY CHOIR**

Ben Baldwin, Stuart Chandler,  
John Ong, Margaret Tyler

## **ALTAR**

Altar Guild: Norma Chandonnait, Alice Conger,  
Martha Merrill

Flower Guild: Anne Potter

*Today's altar flowers are given to the Glory of God in donation from  
friends of the Altar Flower Fund.*

## **SERVING AT 8AM**

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

## **SERVING AT 10AM**

Acolyte: Emilia Leeming  
Intercessor: Martha Merrill  
Lectors: Courtenay McKelvy & Peggy Vermilya  
Minister of Communion: Juliet Hodge  
Ushers: Jim & Lori Taylor  
Vestry Counter: Terri Brennan  
Vestry Greeter: John Phelps