The people stand for the ringing of The Angelus on Raphael the Bell, and remain standing as the Altar Party enters in silence.

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting

Blessed be God: the Father, the Son, and the Holy Ghost.

And blessed be his kingdom, now and for ever. 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.
The Summary of the Law

Then follows the Summary of the Law, or The Decalogue.

Hear what our Lord Jesus Christ saith:
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.  

Matthew 22:37-40

The Kyrie

The Celebrant and People pray

Lord, have mercy upon us. Kyrie eleison.
Christ, have mercy upon us. or Christe eleison.
Lord, have mercy upon us. Kyrie eleison.

The Gloria in Excelsis

The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.

Glory be to God on high, and on earth peace, good will towards men.
We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.
O Lord God, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us.
Thou that takest away the sins of the world, receive our prayer.
Thou that sittest at the right hand of God the Father, have mercy upon us.
For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.
THE COLLECT OF THE DAY

The Celebrant says to the People

The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

The Celebrant prays the Collect.

PROPER 9

Week of the Sunday from July 3 to July 9

Grant to us, Lord, we beseech thee, the spirit to think and do always such things that are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

THE LESSONS

A Reading from the Book of the Prophet Zechariah (9:9-12).

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your captives free from the waterless pit. Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

The Word of the Lord.

People Thanks be to God.

Psalm 145:8-14.

8 The LORD is gracious and merciful; * long-suffering, and of great goodness.
9 The LORD is loving unto every man; *
   and his mercy is over all his works.
10 All thy works praise thee, O LORD; *
   and thy saints give thanks unto thee.
11 They show the glory of thy kingdom, *
   and talk of thy power;
12 That thy power, thy glory, and mightiness of thy kingdom, *
   might be known unto men.
13 Thy kingdom is an everlasting kingdom, *
   and thy dominion endureth throughout all ages.
14 The LORD upholdeth all such as fall, *
   and lifteth up all those that are down.

A Reading from the Epistle of St. Paul to the Romans (7:21-8:6).
I find it to be a law that when I want to do right, evil lies close at
hand. For I delight in the law of God, in my inmost self, but I see in
my members another law at war with the law of my mind and mak-
ing me captive to the law of sin which dwells in my members.
Wretched man that I am! Who will deliver me from this body of
death? Thanks be to God through Jesus Christ our Lord! So then, I
of myself serve the law of God with my mind, but with my flesh I
serve the law of sin. There is therefore now no condemnation for
those who are in Christ Jesus. For the law of the Spirit of life in
Christ Jesus has set me free from the law of sin and death. For God
has done what the law, weakened by the flesh, could not do: sending
his own Son in the likeness of sinful flesh and for sin, he con-
demned sin in the flesh, in order that the just requirement of the law
might be fulfilled in us, who walk not according to the flesh but ac-
cording to the Spirit. For those who live according to the flesh set
their minds on the things of the flesh, but those who live according
to the Spirit set their minds on the things of the Spirit. To set the
mind on the flesh is death, but to set the mind on the Spirit is life
and peace.

   The Word of the Lord.

People   Thanks be to God.
All standing, the Deacon or Priest reads the Gospel, first saying

* The Holy Gospel of our Lord Jesus Christ according to St. Matthew (11:25-30).

**People**  
Glory be to thee, O Lord.

Jesus said, “I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will. All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

The Gospel of the Lord.

**People**  
Praise be to thee, O Christ.

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THE SERMON

THE NICENE CREED

On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying

Let us confess our faith in the words of the Nicene Creed:

**Celebrant and People**

I believe in one God,  
the Father Almighty,  
maker of heaven and earth,  
and of all things visible and invisible;  

And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of his Father before all worlds,  
God of God, Light of Light, very God of very God,  
begotten, not made,  
being of one substance with the Father;  
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory, to judge both the quick
and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];†
who with the Father and the Son together
is worshipped and glorified;
who spake by the Prophets.

And I believe one, holy, Catholic, and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,*
and the life of the world to come. Amen.

† The phrase “and the Son” (Latin filioque) is not in the original Greek text. See the resolution of
the College of Bishops concerning the filioque in Documentary Foundations.

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says these prayers, or the Prayers of the People in the Renewed
Ancient Text.

Let us pray for the whole state of Christ’s Church and for the world.

Almighty and everliving God, who by thy holy Word hast
taught us to make prayers, and supplications, and to give thanks
for all men: Receive these our prayers which we offer unto thy
divine Majesty, beseeching thee to inspire continually the
Universal Church with the spirit of truth, unity, and concord;
and grant that all those who do confess thy holy Name may
agree in the truth of thy holy Word, and live in unity and godly
love.

Silence

Reader Lord, in thy mercy:

People Hear our prayer.
We beseech thee also, so to lead the nations of the world into the way of righteousness; and so to direct and dispose the hearts of all our leaders, especially N., our President, that thy people may enjoy the blessings of freedom and peace. Grant that our leaders may truly and impartially administer justice, upholding integrity and truth, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. 

Reader  Lord, in thy mercy: 
People  Hear our prayer.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, and especially to thy servants N., the Archbishop of Canterbury, N., our Archbishop, N., our Bishop, and N. (N.), our Priest(s), that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. 

Reader  Lord, in thy mercy: 
People  Hear our prayer.

Prosper, we pray thee, all those who proclaim the Gospel of thy kingdom among the nations, and strengthen us to fulfill thy great commission, making disciples of all nations, baptizing them and teaching them to obey all thou hast commanded. 

Reader  Lord, in thy mercy: 
People  Hear our prayer.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity [especially ____________]. 

Reader  Lord, in thy mercy: 
People  Hear our prayer.
We remember before thee, O Lord, all thy servants who have departed this life in thy faith and fear, [especially ______________,] that thy will for them may be fulfilled, and we beseech thee to grant us grace so to follow the good examples of [N., and] all thy saints, that with them we may be partakers of thy heavenly kingdom.  

Reader  Lord, in thy mercy:  
People  Hear our prayer.  

Additional prayers may be added.  

The Celebrant concludes with this or some other appropriate Collect.  

Grant these our prayers, O Heavenly Father, for Jesus Christ’s sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen. 

The Celebrant may then say the Exhortation.  

THE CONFESSION AND ABSOLUTION OF SIN  

The Deacon or other person appointed says the following:  

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.  

or  

Let us humbly confess our sins unto Almighty God.  

Silence  

The Deacon and People kneel as able and pray:  

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.

The Bishop or Priest stands and says

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, par don 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 COMFORTABLE WORDS

The Celebrant may then say one or more of the following sentences, first saying

Hear what comfortable words our Savior Christ saith unto all that truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. Matthew 11:28

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. John 3:16
Hear also what Saint Paul saith.
This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 TIMOTHY 1:15

Hear also what Saint John saith.
If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 JOHN 2:1-2

If only some of the sentences are to be said, they may be introduced as

Hear the Word of God to all who truly turn to him.

THE PEACE

Celebrant The Peace of the Lord be always with you.
People And with thy spirit.

Then the Ministers and People may greet one another in the Name of the Lord.

THE OFFERTORY

The Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the Congregation may bring the People’s offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented. The following may be said.

Celebrant Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as Head above all. All things come of thee, O Lord,
People And of thine own have we given thee. 1 CHRONICLES 29:11, 14
THE SURSUM CORDA

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.

People And with thy spirit.

Celebrant Lift up your hearts.

People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

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.

Here a Proper Preface is normally sung or said.

THE LORD’S DAY

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:

THE SANCTUS

Celebrant and People

Holy, Holy, Holy, Lord God of hosts:
Heaven and earth are full of thy glory.
   Glory be to thee, O Lord Most High.
Blessed is he that cometh in the Name of the Lord.
   Hosanna in the highest.
THE PRAYER OF CONSECRATION

The People kneel or stand. The Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of 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.

Hear us, O merciful Father, we most humbly beseech thee; and of thine almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. †

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here* may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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 ye all of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.” ‡

† This paragraph does not occur in the 1662 Book of Common Prayer, but ecumenical consensus expects its use.
‡ In the 1662 Order, the Distribution of Communion occurs here. The Lord’s Prayer is then said. The remainder of the Prayer of Consecration follows the Lord’s Prayer as an alternative Post Communion Prayer.
Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, 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 in glory.

[And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.]

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

[And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through 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. Amen.

THE LORD’S PRAYER

The Celebrant then says

And now as our Savior Christ hath taught us, we are bold to say:
Celebrant and People together pray

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 FRACTION

If the consecrated Bread was not broken earlier, the Celebrant breaks it now.

A period of silence is kept.

Then may be sung or said

Celebrant [Alleluia.] Christ our Paschal Lamb is offered up for us.
People Therefore let us keep the feast. [Alleluia.]
or this

Celebrant [Alleluia.] Christ our Paschal Lamb has been offered up for us, once for all upon the cross.
People Therefore let us keep the feast. [Alleluia.]

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

We do not presume to come to this thy Table, O merciful Lord,
    trusting in our own righteousness,
    but in thy manifold and great mercies.
We are not worthy so much as to gather up
    the crumbs under thy Table.
But thou art the same Lord
whose property is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus Christ,
and to drink his blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious blood,
and that we may evermore dwell in him, and he in us. Amen.

THE AGNUS DEI

The following or some other suitable anthem may be sung or said here

O Lamb of God, that takest away the sin of the world;
have mercy upon us.
O Lamb of God, that takest away the sin of the world;
grant us thy peace.

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

The gifts of God for the people of God. [Take them in
remembrance that Christ died for you and feed on him in your
hearts by faith, with thanksgiving.] *

or this

Behold the Lamb of God, behold him that taketh away the sins
of the world. Blessed are they that are called to the marriage
supper of the Lamb. *

JOHN 1:29, REVELATION 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver
it to the People.

The Broad and Cup are given to the communicants with these words

The Body of our Lord Jesus Christ, [which was given for thee,
preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving."

The Blood of our Lord Jesus Christ, [which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ’s Blood was shed for thee, and be thankful.]

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following

Almighty and everliving God,
we most heartily thank thee, for that thou dost vouchsafe
to feed us, who have duly received 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 of the mystical body of thy Son, which is 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 hast 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 without end. Amen.
THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing.

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 amongst you, and remain with you always. Amen.

THE DISMISSAL

The Deacon, or the Priest, may dismiss the People with these or similar words:

Let us go forth in the Name of Christ.
People Thanks be to God.

or this
Deacon Go in peace to love and serve the Lord.
People Thanks be to God.

or this
Deacon Let us go forth into the world, rejoicing in the power of the Holy Ghost.
People Thanks be to God.

or this
Deacon Let us bless the Lord.
People Thanks be to God.
SUNDAY ROTA

The Rota is suspended for the duration of the Coronavirus Crisis

ANNOUNCEMENTS

Welcome online guests!
Join us in person, when you are able.

The Altar Flowers are given to the Glory of God.
SUNDAY PRAYER LIST—JULY 5, 2020

BIRTHDAYS
7/9   Chuck Hornick
7/10  Susan Walker

ANNIVERSARIES
7/9   Chuck and Betty Ann Hornick
7/11  Tim and Karen Gauntt

HEALING, SUCCOR, OR GUIDANCE
Joe, Wayne, Lina, Bruce, Mary Beth, Ann, Sheri, Fr. Charles, Nancy,
Donna, Anne, Fr. Jerry, Inell, Randall, Clifford, Betty, Linda, David,
Danny, Misty, Jerry-Ann, Jeff, Raney, Sammie-Lee, Samuel, Jim,
Gloria, Rusty

PREGNANCY
Julia, Mallory, Ashley, Rachel, Katie, Meredith, Emalee

TRAVEL
David, Tracey

ARMED FORCES
Jamie Lee Austin, Nathan Ford, Chris Gibbs, Shane Graf, Jamie
Holifield, Charlie Hornick, Mark, Richard Johnson, Jay Lavers,
Keven Matthews, Patrick Newman, David Reyes, Manny Rodriguez,
Lee Salcedo, Brent Shaffer, Jason Sinclair, Alex Stack,
Adrienne Stovall, Genaro Valero, Dalton Wilson

DEPARTED

There are sheets for several Sundays ahead on the clipboard. Please sign your name after the request, in case the office or Priest wishes to clarify your desires. Names will be listed for two weeks, and then removed—except for long-term illnesses, military and pregnancy.
CALENDAR FOR THE WEEK OF PENTECOST V

Sunday, July 5  *Fifth Sunday after Pentecost (Proper 9)*
7:30 a.m. Morning Prayer  8:00 a.m. Said Mass
10:00 a.m. Sung Mass

Monday July 6  *Bl. Thomas More & Bl. John Fisher, Martyrs*
9:00 a.m. Morning Prayer  4:00 p.m. Evening Prayer
6:00 p.m. Said Mass  7:00 p.m. Men’s Bible Study

Tuesday, July 7  *St. Palladius, Apostle of Ireland, 5th Cent.*
8:30 a.m. Morning Prayer  9:00 a.m. Said Mass
4:00 p.m. Evening Prayer

Wednesday July 8  *Feria*
9:00 a.m. Morning Prayer  10:30 a.m. Bible Study
12:00 p.m. Said Mass  12:30 p.m. Clericus
4:00 p.m. Evening Prayer

Thursday, July 9  *Our Lady of the Atonement*
9:00 a.m. Morning Prayer  4:00 p.m. Evening Prayer
6:00 p.m. Said Mass  6:30 p.m. Vestry

Friday, July 10  *Feria*
9:00 a.m. Morning Prayer  9:30 a.m. Said Mass

Saturday, July 11  *St. Benedict of Nursia, Abbot, c. 540*

*The Episcopal Diocese of Fort Worth*
The Rt. Rev. Ryan S. Reed, D.D., SSC, Bishop
The Rt. Rev. Keith L. Ackerman, D.D., SSC, Assisting Bishop
The Rev. H. Jay Atwood, SSC, Canon to the Ordinary
The Rev. Kerwin Wade, Chaplain to the Bishop

*The Church of the Holy Apostles*
The Rev. Joel E. Hampton, SSC, Rector
The Rev. V. Joseph Scalisi, SSC, Assistant
Dr. Zvonimir Nagy, Organist and Choirmaster
Ms. Jeanette Keim, Assistant Organist

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