



ST. TIMOTHY'S EPISCOPAL CHURCH

The Order *for* Holy Eucharist

for

The Fifth Sunday *in* Lent

29 March 2020



The People stand as the Celebrant enters the Church

PENITENTIAL ORDER

Celebrant Bless ✠ the Lord who forgives all our sins.

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

Celebrant Jesus said, "The first commandment is this: Hear, O Israel: The Lord your 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." MARK 12:29-31

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

Silence may be kept.

Ministers and People

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 alone stands and says

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.**

KYRIE ELEISON

Celebrant Lord, have mercy.
People **Christ, have mercy.**
Celebrant Lord, have mercy.

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

ALMIGHTY GOD, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Word of the Lord

THE FIRST LESSON

EZEKIEL 37:1-14

THE HAND OF THE LORD CAME UPON ME, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were

very dry. He said to me, "Mortal, can these bones live?" I answered, "O LORD GOD, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the LORD. Thus says the LORD GOD to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD."

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

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

Reader The Word of the Lord.
People **Thanks be to God.**

PSALM 130

De profundis

Out of the depths have I called to you, O LORD;
LORD, hear my voice;
let your ears consider well the voice of my supplication.

If you, LORD, were to note what is done amiss,
O LORD, who could stand?

For there is forgiveness with you;
therefore you shall be feared.

Continued on the next page

I wait for the LORD; my soul waits for him;
in his word is my hope.

My soul waits for the LORD,
more than watchmen for the morning,
more than watchmen for the morning.

O Israel, wait for the LORD,
for with the LORD there is mercy;

With him there is plenteous redemption,
and he shall redeem Israel from all their sins.

THE SECOND LESSON

ROMANS 8:6-11

TO SET THE MIND ON THE FLESH IS DEATH, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader The Word of the Lord.

People **Thanks be to God.**

THE HOLY GOSPEL

JOHN 11:1-45

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

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

NOW A CERTAIN MAN WAS ILL, LAZARUS OF BETHANY, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a

message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to

weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

Gospeler The Gospel of the Lord.
People Praise to you, Lord Christ.

SERMON

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,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.

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,
who with the Father and the Son is worshiped and glorified,
who 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.

PRAYERS OF THE PEOPLE

Form I, Book of Common Prayer, p. 383

Priest

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

Intercessor

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

Lord, have mercy.

For Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; Wayne, our own Bishop; and Deon, our Bishop-elect; for Marvin, our Rector; Camie our Associate Rector, and Nathaniel and Jim our Associate Priests; in our companion Diocese of Lui, for the people of Lanyi Parish, and Charles, their Priest; for the people and ministry of Trinity Church (St. James), and their interim priest; and for all the clergy and people, let us pray to the Lord.

Lord, have mercy.

For Donald our President, and Michael our Governor, for the leaders of the nations, and for all in authority, let us pray to the Lord.

Lord, have mercy.

For this city of Creve Coeur, for every city and community, and for those who live in them, let us pray to the Lord.

Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

Lord, have mercy.

For those observing birthdays this week: Lori; let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, especially those we now name either silently or aloud (*silence*); let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

In the communion of the ever-blessed Virgin Mary, blessed Timothy, blessed John Keble, blessed John Donne, blessed Frederick, blessed James, blessed Richard, and all of the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To you, O Lord our God.

Silence

The Celebrant adds a concluding Collect.

EXCHANGING THE PEACE

The Holy Communion

OFFERTORY SOLO

Come, my Way, my Truth, my Life:
Such a Way as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joy in love.

Words: George Herbert (1593-1633)

Music: Ralph Vaughan Williams (1872-1958)

GREAT THANKSGIVING

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 God thanks and praise.**

The Celebrant continues

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 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:

**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

The people, standing or kneeling, the Celebrant continues

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:

**Christ has died,
Christ is risen,
Christ will come again.**

The Celebrant continues

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.**

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

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.

BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us;
People **Therefore let us keep the feast.**

INVITATION

*All Baptized persons, regardless of age or denomination, are invited to receive Communion.
Consecrated gluten-free Host may be requested from the Celebrant.*

POST-COMMUNION PRAYER

Celebrant Let us pray.

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.

SOLEMN PRAYER OVER THE PEOPLE

Celebrant

Bow down before the Lord.

The People kneel or stand

Celebrant

LOOK WITH COMPASSION, O LORD, upon this your people; that, rightly observing
this holy season, they may learn to know you more fully, and to serve you with
a more perfect will; through Christ our Lord. Amen.

DISMISSAL

The Congregation is requested to please leave the Church quietly.



This Week's Commemorations

✠ JOHN KEBLE, *Priest, 1866* (March 29) John Keble, born in 1792, received his early education in his father's vicarage. At fourteen, he won a scholarship to Oxford and graduated in 1811 with highest honors. He served the University in several capacities, including ten years a Professor of

Poetry. After ordination in 1816 he had a series of rural curacies, and finally settled in 1836 into a thirty-year pastorate at the village of Hursley near Winchester. His Assize Sermon of 1833 was the spark that ignited the Oxford Movement. Those drawn to the Movement began to publish a series of "tracts for the Times" (hence the popular name "Tractarians") - which sought to recall the Church to its ancient sacramental heritage. John Henry Newman was the intellectual leader of the Movement, Edward Bouverie Pusey was the prophet of its devotional life, and John Keble was its pastoral inspiration. Though bitterly attacked, his loyalty to his Church was unwavering. Within three years of his death at age 74, a college bearing his name was established at Oxford "to give an education in strict fidelity to the Church of England." For Keble, this would have meant dedication to learning in order "to live more nearly as we pray."

✘ JOHN DONNE, *Priest*, 1631 (March 31) "Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls: It tolls for thee." These words are familiar to many; their author, John Donne, though less well known, is one of the greatest English poets. In his own time he was the best-known preacher in the Church of England. Born into a wealthy and pious Roman Catholic family in 1573, he was educated at both Oxford and Cambridge. Some time later he conformed to the Established Church and embarked upon a promising political career of service to the State. The revelation of his secret marriage in 1601 to the niece of his employer, the Lord Keeper of the Great Seal, brought his public life to an end. In 1615, he was persuaded by King James the First and others to receive ordination. Donne rose rapidly in popularity as Dean of St. Paul's Cathedral, London, from 1622 until his death. He drew great throngs to the Cathedral and to Paul's Cross, a nearby open-air pulpit. His sermons reflect the wide learning of the scholar, the passionate intensity of the poet, and the profound devotion of one struggling in his own life to relate the freedom and demands of the Gospel to the concerns of a common humanity, on every level, and in all its complexities. He died in 1631.

✘ FREDERICK DENISON MAURICE, *Priest*, 1872 (April 1) In the same year that Karl Marx declared religion to be the "opiate of the people," Frederick Denison Maurice wrote, "We have been dosing our people with religion when what they want is not this but the living God." Like Marx, Maurice wanted to solve the questions of our complex society; unlike Marx, he called for a radical, but non-violent, reform, by the renewal of "faith in a God who has redeemed mankind, in whom I may vindicate my rights as a man." Maurice was a founder of the Christian Socialist Movement, which, he wrote, "will commit us at once to the conflict we must engage in sooner or later with the unsocial Christians and unchristian Socialists." Maurice was born in 1805 into a family of a Unitarian minister, whose life was marked by intense religious controversy. After several personal crises, Maurice became an Anglican and was ordained in 1834. Soon afterwards he was appointed Professor of English Literature and History at King's College, London, and, in 1846, to the chair of Theology. Maurice saw worship as the meeting point of time and eternity, and as the fountain of energies for the Church's mission. He wrote, "I do not think we are to

praise the liturgy but to use it. When we do not want it for our life, we may begin to talk of it as a beautiful composition." He awakened Anglicanism to the need for concern with the problems of society. He died in Cambridge in 1866.

✠ JAMES LLOYD BRECK, *Priest, 1876* (April 2) Breck was one of the most important missionaries of the Episcopal Church in the nineteenth century. He was called "The Apostle of the Wilderness." He was born in Philadelphia in 1818, and like many important Churchmen of his time, was greatly influenced by the pastoral devotion, liturgical concerns, and sacramental emphasis of William Augustus Muhlenberg. Breck attended Muhlenberg's school in Flushing, New York, before entering the University of Pennsylvania. Breck and three classmates from the General Theological Seminary, founded a religious community at Nashotah, Wisconsin, which in 1844 was on the frontier. Nashotah became a center of liturgical observance, of pastoral care, and of education. Isolated families were visited, mission stations established, and, probably for the first time since the Revolution, Episcopal missionaries were the first to reach the settlers. He also founded Seabury Divinity School, which later merged with Western Theological Seminary to become Seabury-Western. He died prematurely at the age of 55, in 1876.

✠ RICHARD, *Bishop of Chichester, 1253* (April 3) Richard and his older brother were quite young when their parents died, leaving a rich estate with a guardian to manage it. The guardian allowed the estate to dwindle, and Richard worked long hours to restore it. From his earliest years, Richard had preferred books to almost anything else, so he turned the estate over to his brother and went to Oxford. He studied law there and in Paris and Bologna, earned a doctorate, and returned to Oxford to become University Chancellor. Shortly afterward, the Archbishop of Canterbury, Edmund Rich, appointed him to be his own chancellor. After the Archbishop's death, Richard moved to the Dominican house at Orleans, France, for further study and teaching. He was ordained priest in 1243. He returned to England, and was elected Bishop of Chichester in 1244. King Henry the Third opposed the election, confiscated all the revenues of the diocese, and even locked Richard out of the episcopal dwelling. Richard was given lodging by a priest, Simon of Tarring. During these years he functioned as a missionary bishop, traveling about the diocese on foot, visiting fishermen and farmers, holding synods with great difficulty, and endeavoring to establish order. Threatened by the Pope, Henry finally acknowledged Richard as Bishop in 1246. He died in 1253, and was canonized nine years later. His best remembered words are:

Dear Lord, of thee three things I pray:
To see thee more clearly,
Love thee more dearly,
Follow thee more nearly.

Source: *The Proper for the Lesser Feasts and Fasts* (1994); The Church Hymnal Corporation

*Names of those who have been commended to our prayers**

Chuck Agne, Lenene Andre, Dorothy Bacon, Adam Barnes, Rose-Marie Bell, Reagan Birch, Timothy Birch, Rayfield, Desirae, and Nicholas Burch, Dolly Bischoff, Steve Blackhurst, Suzanne Boland, Beverly Boyd, Gloria Cajigal, Marlene Gruber-Clark, Joan Coots, Sally Danforth, Brian Dekkinga, Laura Denkler, Susan and Richard Denkler, Amy Doll, Linda Eagle, Sue Eastes, Pat Evans, Shelbie Freeman, Philip Goddard, Brigitte Gutsche, Toby & Karen Hafeli, Gary Hall, Betty Harris, The Hinrichs Family, Elizabeth Hochberg, Cathie Horrell, Anthony Horrell, Pat Hutchison, Rich Jacobs, Dick Jones, Jennifer Jones, Bob Klostermeier, Phyllis Knight, Courtney Koschel, Ellen Lindsey, Susan Marino, Alf Marshall, Mary McCellan, Eileen McKelvey, Melvin Marien, Mary Jane McGahan, Grace Lucido-McGahan, Kelly Meyer, Mark Miller, Lori Molello, Susie Moseley, Carol Mullins, Samuel Mummey, Jeni, Adam, and Gabe Neise, Jan O'Neil, Ellyn Neise, Lorna Peirce, Jane Perna, Woody Pomeroy, Louise Pooley, Jack Powell, Jamie Powell, Harriet Renfrow, Reese Rhea, Patricia Riebold, Rayann Rockwell, Mary Saputo, Doug Schweiss, Debra DeMarco Shaw, Dorothy Shreffler, Sandy Smith, Nancy Summers, Scott Terviel, Father John Tomoso, Rene Michel-Trapaga, Evelyn Tuite, The Uyemura family, Jayson Williams, Jane Williamson, Joe Yokota, and Gordon Zobel.

Almighty and most merciful God, we remember before you all poor and neglected persons whom it would be easy for us to forget: the homeless and the destitute, the old and the sick, and all who have none to care for them. Help us to heal those who are broken in body and spirit, and to turn their sorrow into joy. Grant this, Father, for the love of your Son, who for our sake became poor, Jesus Christ our Lord. Amen. (Book of Common Prayer, p.826)

*In an effort to keep the prayer list current, names will remain on the list for 30 days. If the need for prayer has ended before the 30 days is over, please notify the church office. If names have been omitted please let the office know and they will be added back on.

Thanksgiving for the Diversity of Races and Cultures:

O God, who created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord. Amen. (Book of Common Prayer, page 840)

Prayer for the Poor and the Neglected:

Almighty and most merciful God, we remember before you all poor and neglected persons whom it would be easy for us to forget: the homeless and the destitute, the old and the sick, and all who have none to care for them. Help us to heal those who are broken in body or spirit, and to turn their sorrow into joy. Grant this, Father, for the love of your Son, who for our sake became poor, Jesus Christ our Lord. Amen. (Book of Common Prayer, page 826)

Pray for Those in Military Service

Doug Sharp, Ryan Pentecost, Derrick Shannon, Matthew Holmes, Peyton Waggoner, Andy Boyd, Josh Wangler, Adam Barnes, Stephen Jacob Haston, Louis Gitlin, and Nathaniel Coleman

Protect them where so e'er they go. ("Almighty Father, Strong to Save" The Hymnal #579)

ST. TIMOTHY'S EPISCOPAL CHURCH

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Radiating Christ's presence through worship, care, and service.

The Right Reverend George Wayne Smith—*Bishop of Missouri*
The Reverend Marvin Lee Foltz—*Rector*

The Rev. Camie Dewey—*Associate Rector* Mark R. Scholtz—*Director of Music & Organist*
The Rev. W. Nathaniel Pyron—*Retired Clergy Associate* Tess Jones—*Parish Administrator*
The Rev. James H. Purdy—*Retired Clergy Associate* Madeline Zwickelmaier—*Parish Archivist*
Nancy Emmel—*Seminarian*

THE VESTRY AND OFFICERS OF ST. TIMOTHY'S

Joy Rouse—*Senior Warden* Alice Fritsch—*Treasurer*
Steve Crock—*Junior Warden* Rick Sharp—*Assistant Treasurer*
Anne Teymouri—*Clerk* Kurt Zwickelmaier—*Assistant Treasurer*

Wayne Birch, Ellen Ciesla, Mac Connelly, Tony Corey, Jeremy Gibbs, Tim Johnson,
Teresa McDowell, Mary Robert, Rick Sharp, Dennis Whittington

We are glad that you are with us today.

Please introduce yourself to one of the clergy or an usher.
A Guest Register is located in the Colonnade, the glass entry corridor.
You may leave contact information so we can follow-up your visit.



St. Timothy's Finance team is now offering the opportunity for online giving using the options below. If you have any questions, please email treasurers.at.saint.tims@gmail.com. If you make frequent contributions to St. Tim's online, please consider downloading the Continue to Give app with the QR. There are several ways to access the Online Giving system: Go to: <https://www.saint-tims.org/online-giving.html>. To give, text: 715-803-4772 Message: 4866409

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