

Welcome to

CHRIST CHURCH

THE THIRTEENTH SUNDAY AFTER PENTECOST
SEPTEMBER 8, 2019—10:00 A.M.

+ --Appropriate place to make the "Sign of the cross"

BCP—The "Black" Book of Common Prayer

Hymnal—The "Red" Hymnal 1982

LEVAS—Music from Lift Every Voice and Sing Hymnal (Episcopal)

WLP—Music from Wonder, Love, and Praise Hymnal (Episcopal)

VF—Voices Found Hymnal (Episcopal)

CH—Celebration Hymnal (Nondenominational)

UMH—United Methodist Hymnal

*--Parishioner Pick for Hymn

Please silence all cell phones and pagers.



Notes On This Sunday's Readings

Welcome to Christ Church. The gospel reading today is another of the passages from Jesus' teaching as he approached Jerusalem and his death. For weeks now, we have been reminded of the call to discipleship and its cost. Today's reading describes his call to bear the cross, setting aside all earthly concerns which would turn us away from faithfulness to Christ.

The first reading is again from Jeremiah. He has watched a potter at work. When a pot is spoiled, the potter reshapes it. In the same way, we are told, God can change his mind. If a nation such as Judah rejects God, God can raise up another nation. Judah is urged by God to change its ways lest God bring disaster to the kingdom.

In Paul's brief letter to his friend, Philemon, he describes the transformed quality of Christian people's relationships with others. Philemon's runaway slave, Onesimus, has become a Christian and Paul instructs Philemon to receive him back as a brother in Christ. The work of Christ's Spirit in our lives places us in a new stance in which we are all brothers and sisters, and children of the living God.

Each gathering to celebrate the Holy Eucharist challenges us to renewed commitment to the new life that God gives us. We find ourselves part of a family given us in baptism. In company with our brothers and sisters, we respond by choosing life rather than death, and in union with our Savior, we take up our cross and join in pilgrimage toward the resurrection.

From The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year.
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GOD'S PEOPLE GATHER

PRELUDE

PROCESSIONAL HYMN

Not here for high and holy things

HYMNAL 9*

Celebrant + Blessed be the one, holy, and living God.
People *Glory to God for ever and ever. Amen.*

The Celebrant and people say

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.

GLORIA IN EXCELSIS

Paraphrase: Mark Schweizer

Malcolm Archer
The English Folk Song Mass

The musical score is written for a single melodic line in treble clef, 3/4 time, with a key signature of one flat (B-flat). It begins with a 4-measure rest, followed by a repeat sign. The lyrics are written below the notes, with some words underlined to indicate phrasing. The score consists of three staves of music.

To God be the glo - ry, all glo - ry__ in the
Lord Je - sus, the on - ly be - got - ten__ of the

high - est and peace to__ his__ peo - ple who dwell here be - low. Our
Fath - er We praise and__ we__ bless you, the Son and the Lamb The

hea - ven - ly Fath - er, our Lord and__ our__ Sov - 'reign, to you, the__ Al -
sin of the world you have ta - ken__ up - on you, Have mer - cy__ up -

migh - ty, our prais - es be - stow. We wor - ship and a -
 on us, the Great I AM. For ho - ly, you
 do re you, we bow here be - fore you with grate - ful thanks -
 meet us, yet low - ly, you greet us The Lord in the
 gi - ving, our song let us raise. All glo - ry and
 high - est, the Ho - ly One All glo - ry to the
 ho - nour and glad a - do - ra - tion to God in the
 Fath - er, the Son, and the Spir - it, From a - ges ev - er -
 high - est, ho - san - na and praise.
 last - ing, the Three in One.

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THE COLLECT FOR THE THIRTEENTH SUNDAY AFTER PENTECOST

Celebrant The Lord be with you.

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

Celebrant Together, let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; 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 GOD

FIRST READING

A Reading from the book of the prophet Jeremiah (18:1-11)

¹The word that came to Jeremiah from the LORD: ²“Come, go down to the potter’s house, and there I will let you hear my words.” ³So I went down to the potter’s house, and there he was working at his wheel. ⁴The vessel he was making of clay was spoiled in the potter’s hand, and he reworked it into another vessel, as seemed good to him. ⁵Then the word of the LORD came to me: ⁶Can I not do with you, O house of Israel, just as this potter has done? says the LORD. Just like the clay in the potter’s hand, so are you in my hand, O house of Israel. ⁷At one moment I may declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, ⁸but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it. ⁹And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, ¹⁰but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it. ¹¹Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says the LORD: Look, I am a potter shaping evil against you and devising a plan against you. Turn now, all of you from your evil way, and amend your ways and your doings.

Reader The Word of the Lord.

People *Thanks be to God.*

PSALM 139:1-5, 12-17 *Domine, probasti*

¹LORD, you have searched me out and known me; *
you know my sitting down and my rising up; you discern my thoughts from afar.
²You trace my journeys and my resting-places *
and are acquainted with all my ways.
³Indeed, there is not a word on my lips, *
but you, O LORD, know it altogether.
⁴You press upon me behind and before *
and lay your hand upon me.

⁵Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.
¹²For you yourself created my inmost parts; *
you knit me together in my mother's womb.
¹³I will thank you because I am marvelously made; *
your works are wonderful, and I know it well.
¹⁴My body was not hidden from you, *
while I was being made in secret and woven in the depths of the earth.
¹⁵Your eyes beheld my limbs, yet unfinished in the womb;
all of them were written in your book; *
they were fashioned day by day, when as yet there was none of them.
¹⁶How deep I find your thoughts, O God! *
how great is the sum of them!
¹⁷If I were to count them, they would be more in number than the sand; *
to count them all, my life span would need to be like yours.

THE EPISTLE

A Reading from Paul's letter to Philemon. (*Verses 1-21*)

¹Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, ²to Apphia our sister, to Archippus our fellow soldier, and to the church in your house: ³Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴When I remember you in my prayers, I always thank my God ⁵because I hear of your love for all the saints and your faith toward the Lord Jesus. ⁶I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. ⁷I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

⁸For this reason, though I am bold enough in Christ to command you to do your duty, ⁹yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. ¹⁰I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. ¹¹Formerly he was useless to you, but now he is indeed useful both to you and to me. ¹²I am sending him, that is, my own heart, back to you. ¹³I wanted to keep him with me, so that he might

be of service to me in your place during my imprisonment for the gospel; ¹⁴but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. ¹⁵Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, ¹⁶no longer as a slave but more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord.

¹⁷So if you consider me your partner, welcome him as you would welcome me. ¹⁸If he has wronged you in any way, or owes you anything, charge that to my account. ¹⁹I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. ²⁰Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. ²¹Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

Reader The Word of the Lord.

People *Thanks be to God.*

The people stand as they are able.

SEQUENCE HYMN

Take up your cross, the Savior said

HYMNAL 675

THE GOSPEL *Luke 14:25-33*

Reader The Holy Gospel of our Lord Jesus Christ according to Luke.

People *Glory to you, Lord Christ.*

²⁵Now large crowds were traveling with [Jesus;] and he turned and said to them, ²⁶“Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. ²⁷Whoever does not carry the cross and follow me cannot be my disciple. ²⁸For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? ²⁹Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, ³⁰saying, ‘This fellow began to build and was not able to finish.’ ³¹Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? ³²If he cannot, then, while the other is still far

away, he sends a delegation and asks for the terms of peace. ³³So therefore, none of you can become my disciple if you do not give up all your possessions.”

Reader

The Gospel of the Lord.

People

Praise to you, Lord Christ.

THE SERMON

+ May the words of my mouth and the meditations of all our hearts be always acceptable in your sight, O Lord, our strength and our Redeemer. Amen.

The people sit.

After the sermon, the people stand as they are able.

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.

PRAYERS OF THE PEOPLE

Celebrant:

Trusting in God's love for the whole world, let us lift up in prayer the needs and burdens of all God's people, saying *Lord, hear our prayer.*

LEM:

For the Church: that we may be faithful to the call to take up the cross and follow in the path of Christ, let us pray to the Lord. *Lord, hear our prayer.*

For this parish family, that we who are fed at the Lord's table may be strong in our witness to Christ, let us pray to the Lord. *Lord, hear our prayer.*

For protection of the earth, that God will guide us in being good stewards of creation so that all people may experience the blessings which earth brings forth, let us pray to Lord. *Lord, hear our prayer.*

For all who are recovering from hurricanes and storms, that God will ease their suffering, give them hope, and strengthen all who work to assist them, let us pray to the Lord. *Lord, hear our prayer.*

For all students and teachers as the new school year begins, for the poor, the unemployed, and those in need of our prayers, especially those on our Prayer List. *(The people may add petitions for any need or concern.)* May they be strengthened by God's presence, let us pray to the Lord. *Lord, hear our prayer.*

For all the departed. *(The people may add petitions for those they wish to have remembered.)* May they be welcomed as beloved children of God, let us pray to the Lord. *Lord, hear our prayer.*

For all the blessings of this life. *(The people may name their thanksgivings.)*

Lifting our voices with all creation, with Mary the Mother of Jesus and all the saints, let us offer ourselves and one another to the living God through Christ.
To you, O Lord our God.

All:

God of mercy, hear our prayers and turn our hearts to your Son Jesus, that rejoicing in the love we know from you and the life we receive from his cross, we may become more effective servants of your grace, through the Holy Spirit working in us now and forever. Amen.

THE CONFESSION

The Celebrant says

Let us confess our sins against God and our neighbor. *Silence may be kept.*

Minister 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 ABSOLUTION

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.*

THE PEACE

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

THE ANNOUNCEMENTS/BIRTHDAY & ANNIVERSARY BLESSINGS

THE HOLY COMMUNION

Celebrant:

Ascribe to the Lord the honor due his Name; bring offering and come into his courts.

Psalm 96:8

OFFERTORY

I have decided to follow Jesus

LEVAS 136*

1. I have de - cid - ed to fol - low Je - sus,
 2. Though no one join me, still I will fol - low,
 3. The world be - hind me, the cross be - fore me,

1. — I have de - cid - ed to fol - low Je - sus,
 2. — Though no one join me, still I will fol - low,
 3. — The world be - hind me, the cross be - fore me,

1. — I have de - cid - ed to fol - low Je - sus,
 2. — Though no one join me, still I will fol - low,
 3. — The world be - hind me, the cross be - fore me,

— No turn - ing back,
 (no turn - ing back,) no turn - ing back!

THE PRESENTATION OF GIFTS (THE DOXOLOGY)

Stephen Hunt

Praise God, from whom all bless - ings flow; Praise Him all crea - tures

The first system of the musical score, measures 1-5. It is written in G major (one sharp) and 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: "Praise God, from whom all bless - ings flow; Praise Him all crea - tures".

here be - low; Praise Him a - bove, ye heaven - ly host: Praise

The second system of the musical score, measures 6-12. It continues the melody and bass line. The lyrics are: "here be - low; Praise Him a - bove, ye heaven - ly host: Praise".

Fa - ther, Son, and Ho - ly Ghost. A - men.

The third system of the musical score, measures 13-17. It concludes the piece. The lyrics are: "Fa - ther, Son, and Ho - ly Ghost. A - men.".

THE GREAT THANKSGIVING *(Eucharistic Prayer adapted from the Scottish Episcopal Church)*

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. 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.

Worship and praise belong to you, Author of all being.
Your power sustains, your love restores, our broken world.
You are unceasingly at work, from chaos bringing order
and filling emptiness with life.
Christ, raised from the dead, proclaims the dawn of hope.
He lives in us that we may walk in light.

Your Spirit is fire in us, your breath is power to purge our sin
and warm our hearts to love.

As children of your redeeming purpose,
freed by him who burst from the tomb and opened the gate of life,
we offer you our praise, with angels and archangels
and the whole company of heaven, singing the hymn of your unending glory:

SANCTUS

Rite II

Malcolm Archer

The English Folk Song Mass

3

Ho - ly Ho - ly, Ho - ly Lord
God of pow'r and might. Heav'n and earth are full of your glo - ry, Ho -
san - na in the high - est. Bles - sed is he who comes in the
name of the Lord. Ho - san - na in the
high - est, Ho - san - na in the high - est.

3

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The Celebrant continues

Father, you never forget us or turn away from us,
even when we fail you.

You sent your Son Jesus
who gave his life for us.

He healed those who were sick,
cared for those who were poor,
and cried with those who were sad.

He forgave sinners
and taught us to forgive.

For all your love we give you thanks
in the way that Jesus showed us.

Making himself known in the breaking of the bread,
speaking peace to the fearful disciples,
welcoming weary fishermen on the shore,
he renewed the promise of his presence
and of new birth in the Spirit
who sets the seal of freedom on your sons and daughters.

On the night before he died,
while he was having supper with his friends,
he took bread and offered you thanks.
He broke the bread,
and gave it to them, saying:
"Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, he offered you thanks,
and gave it to them saying:
"Drink this, all of you.
This is my Blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

The Celebrant continues
We now obey your Son's command
We recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.
Made one with him, we offer you these gifts
and with them ourselves
a single, holy living sacrifice.

Hear us, most merciful Father,
and send your Holy Spirit upon us
and upon this bread and this wine,
that, overshadowed by his life-giving power,
they may be the Body and Blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

Help us, who are baptized into the fellowship of Christ's Body
to live and work to your praise and glory;
may we grow together in unity and love
until at last, in your new creation,
we enter into our heritage
in the company of the Virgin Mary,
the apostles, and prophets,
and of all our brothers and sisters
living and departed.

Through Jesus Christ our Lord, with whom, and in whom,
in the unity of the Holy Spirit, all honor and glory be to you,
Lord of all ages, world without end.



Danish Amen Mass

The people remain standing

THE LORD'S PRAYER

Celebrant And now, praying in the words that Jesus taught us,

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—AGNUS DEI

Paraphrase: Malcolm Archer

Malcolm Archer
Linden Lea

Moderato (♩ = 60) *mp*

O Lamb of
God, our Lord most ho - ly, who re - deems us from our
sin. Have mer - cy on us, meek and low - ly, make us
clean and pure with - in, grant us your peace we hum - bly
pray, as we who wor - ship you to - day re - ceive your
bo - dy and your blood, re - newed in faith by heav'n - ly
food.

COMMUNION NORMS--*We welcome our guests this morning. All are welcome at the Lord's table. You may stand or kneel (whichever you prefer). You are invited to eat the wafer and then drink from the cup or you may dip the wafer into the cup. The people respond after receiving the bread or the wine by saying "amen." If you prefer not to receive the cup, please cross your arms over your chest. If you do not want to receive communion, you are still welcome to come forward, cross your arms over your chest, and receive a blessing from the priest.*

COMMUNION HYMN

I am the bread of life

HYMNAL 335*

THE POST COMMUNION PRAYER

Celebrant Let us pray.

Celebrant and People

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

THE BLESSING

The peace of God, which passes 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 among you, and remain with you always. *Amen.*

RECESSIONAL HYMN

God of grace and God of glory

HYMNAL 594*

THE DISMISSAL

LEM Go in peace to love and serve the Lord. Alleluia, alleluia.
People Thanks be to God. Alleluia, alleluia

POSTLUDE

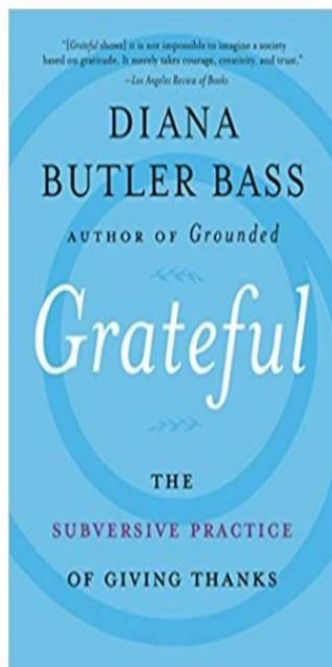


Book Study

Sessions meet at 10:00 am and 7:00 pm

on Tuesdays: Sept. 27, 24, Oct. 1, 15, 22, 29, Nov. 5.

Cost of the book is \$12. (Scholarships are available.) Please order by Sep. 10th.



If gratitude is good, why is it so hard to do? In *Grateful*, Diana Butler Bass untangles our conflicting understandings of gratitude and sets the table for a renewed practice of giving thanks.

We know that gratitude is good, but many of us find it hard to sustain a meaningful life of gratefulness. Four out of five Americans report feeling gratitude on a regular basis, but those private feelings seem disconnected from larger concerns of our public lives. In *Grateful*, cultural observer and theologian Diana Butler Bass takes on this “gratitude gap” and offers up surprising, relevant, and powerful insights to practice gratitude.

Bass, author of the award-winning *Grounded* and ten other books on spirituality and culture, explores the transformative, subversive power of gratitude for our personal lives and in communities. Using her trademark blend of historical research, spiritual insights, and timely cultural observation, she shows how we can overcome this gap and make change in our own lives and in the world.

With honest stories and heartrending examples from history and her own life, Bass reclaims gratitude as a path to greater connection with god, with others, with the world, and even with our own souls. It’s time to embrace a more radical practice of gratitude—the virtue that heals us and helps us thrive.



BULLETIN INSERTS

September 8, 2019 – Pentecost 13 (C)

The Feast of Alexander Crummell and UBE Sunday

On September 10, The Episcopal Church celebrates the life and legacy of a notable saint: the Reverend Alexander Crummell. This day is also designated as Union of Black Episcopalians (UBE) Sunday to commemorate the racial justice ministry of this organization which was an outgrowth of Crummell's advocacy.

The Rev. Alexander Crummell was born March 3, 1819, in New York City to Charity Hicks, a free woman of color, and Boston Crummell, a former slave. Both parents were active abolitionists. The first African-American newspaper, *Freedom's Journal*, was published out of their home.

As a young man, Crummell was driven out of an academy in New Hampshire, dismissed as a candidate for Holy Orders in New York, and rejected for admittance to General Seminary because of his race. He was eventually ordained in 1844 as a priest in the Diocese of Massachusetts, but left for England after being excluded from diocesan convention.

Ever determined, Crummell studied at Queens' College, Cambridge and was the first officially black student recorded as graduating. Soon after, he traveled to Liberia as a missionary to convert native Africans to Christianity and educate them, as well as to persuade American black community of their duty to go to Africa to spread Christianity across the continent. Crummell lived and worked for 20 years in Liberia. Finally, political opposition, lack of funding, and the potential for life-threatening violence forced him to return to the United States.

Upon return to the U.S., he was first called to St. Mary's Episcopal Mission in the Foggy Bottom area of Washington, DC. In 1875 he and his congregation founded St. Luke's Episcopal Church, the first independent black Episcopal church in the city. When in 1882 southern bishops proposed that a separate missionary district be created for black congregations, Crummell was a founding leader in establishing national black convocation to fight the proposal. That organization became known as Conference of Church Workers Among Colored People and is a predecessor body to Union of Black Episcopalians.

After retiring from St. Luke's in 1894, Crummell taught at Howard University until 1897. He died September 10, 1898, at the age of 79. Crummell was an important voice within the abolition movement and a leader of Pan-African ideology, influencing other black nationalists. In fact, W.E.B. Du Bois paid tribute to Crummell with a memorable essay entitled "Of Alexander Crummell" collected in his 1903 book, *The Souls of Black Folk*. His feast day in the Episcopal Church is September 10.

The Union of Black Episcopalians (UBE) is a national faith-based advocacy organization whose goal is to address racial and social injustices and disparities within and outside our church. Visit UBE's website, www.ube.org, to support their ministry of justice and racial reconciliation.

Collect for Alexander Crummell

Almighty and everlasting God, we thank you for your servant Alexander Crummell, whom you called to preach the Gospel to those who were far off and those who were near. Raise up, in this and every land, evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.





CHRIST CHURCH

KING AND QUEEN PARISH

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Sunday Services

8:00 a.m.—Holy Eucharist (Rite I)

10:00 a.m.—Holy Eucharist (Rite II)

Thursdays (Resuming September 5th)

6:10 p.m.—Meditative Music

6:30 p.m.—Simple Holy Eucharist/Evening Prayer

Office Hours

Tuesday—Friday 9:30 a.m. to 3:30 p.m.

Office closed on Saturday, Sunday, and Monday

The Rt. Rev. Mariann Edgar Budde—*Bishop of Washington*

The Rt. Rev. Chilton Knudsen—*Assisting Bishop*

The Rev. Christopher D. Jubinski—*Rector*

Email: frchris@cckqp.net *Cell:* (410) 253-3664

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Herb Redmond—*Senior Warden*

Keith Owens—*Junior Warden*

Stephen Hunt—*Organist*

Brad Reeves—*Treasurer*

Julie Burch—*Registrar*

Members of the Vestry

Class of 2020: John MacBryde, Herb Redmond, Amy Topolski

Class of 2021: John Harhai, Robert Oppermann, Greg Penk

Class of 2022: Bob Donaldson, Laura Rocheleau, Monty Wright

