

# St. Timothy's Episcopal Church

Signal Mountain, Tennessee



## Maundy Thursday

April 18, 2019

6:30 p.m.

Before the service:

*TALK to God.*

During the service:

*LISTEN to God.*

After the service:

*TALK to one another!*

This setting of the spiritual quotes from Maurice Duruflé's *Ubi caritas.*

## MAUNDY THURSDAY

*With nightfall our Lenten observance comes to an end, and we gather with Christians around the world to celebrate the Three Days of Jesus' death and resurrection. At the heart of the Maundy Thursday liturgy is Jesus' commandment to love one another. As Jesus washed the feet of his disciples, we are called to follow his example as we humbly care for one another, especially the poor and the unloved. At the Lord's table we remember Jesus' sacrifice of his life, even as we are called to offer ourselves in love for the life of the world.*

VOLUNTARY

"Were You There"

Timothy Albrecht

*A solemn procession enters in silence.*

### THE ACCLAMATION

*Priest* Blessed the Lord who forgives all our sins.

*People* His mercy endures forever.

### LITANY OF PENITENCE

*Priest* Jesus said, "If any of you would come after me, deny yourself take up your cross and follow me."

*All who are able may kneel. Silence is kept.*

*Priest and People:*

**Most holy and merciful Father: We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.**

*The Presider continues,*

We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

**Have mercy on us, Lord.**

We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

**Have mercy on us, Lord.**

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

**We confess to you, Lord.**

Our self-indulgent appetites and ways, and our exploitation of other people,

**We confess to you, Lord.**

Our anger at our own frustration, and our envy of those more fortunate than ourselves,

**We confess to you, Lord.**

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

**We confess to you, Lord.**

Our negligence in prayer and worship, and our failure to commend the faith that is in us,

**We confess to you, Lord.**

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,

**Accept our repentance, Lord.**

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

**Accept our repentance, Lord.**

For our waste and pollution of your creation, and our lack of concern for those who come after us,

**Accept our repentance, Lord.**

Restore us, good Lord, and let your anger depart from us;

**Favorably hear us, for your mercy is great.**

Accomplish in us the work of your salvation,

**That we may show forth your glory in the world.**

By the cross and passion of your Son our Lord,

**Bring us with all your saints to the joy of his resurrection.**

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

**Amen.**

*All stand.*

### THE WORD OF GOD

#### COLLECT OF THE DAY

*Presider* The Lord be with you.

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

*Presider* Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*All sit.*

The 1979 Prayer Book has been criticized for removing penitential language. The addition of this litany, which has not appeared in any previous prayerbook editions, dispels this criticism. The various prayers of penitence here are taken from traditional prayers that date back to the seventeenth century. The purpose of adding the litany was to frame Lent as a season of self examination. Such careful self examination is an important part of spiritual growth. The Litany helps us to remember that we depend on God's love for us.

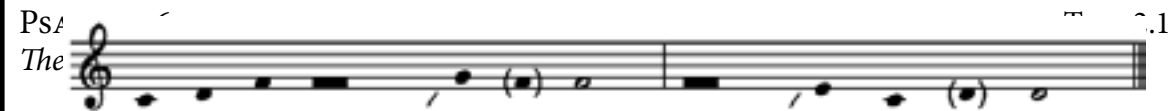
THE FIRST LESSON: EXODUS 12:1-14

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Lector The Word of the Lord.  
People Thanks be to God.

Silence for reflection.



1 I love the LORD, because he has heard the voice of my suppli / cation, \*  
because he has inclined his ear to me whenever I / called upon him.  
10 How shall I repay / the LORD \*  
for all the good things / he has done for me?  
11 I will lift up the cup of / salvation \*  
and call upon the / Name of the LORD.  
12 I will fulfill my vows to / the LORD \*  
in the presence of / all his people.  
13 Precious in the sight of / the LORD \*  
is the death / of his servants.

Israel remembered its deliverance from slavery in Egypt by celebrating the festival of Passover. This festival featured the Passover lamb, whose blood was used as a sign to protect God's people from the threat of death. The early church described the Lord's supper using imagery from the Passover, especially in portraying Jesus as the lamb who delivers God's people from sin and death.

Psalm 116, like Psalm 30, is a psalm of thanksgiving for an experience of God's dramatic deliverance, this time from death. The second half the psalm, which comprises most of the verses for tonight, is an act of dedication. While the original meaning of the "cup of salvation" (v. 13) is debated by commentators, the psalm became associated with celebrations of Passover and the Christian Lord's Supper.

14 O LORD, I am your / servant; \*  
I am your servant and the child of your handmaid;  
you have freed / me from my bonds.  
15 I will offer you the sacrifice of / thanksgiving \*  
and call upon the / Name of the LORD.  
16 I will fulfill my vows to / the LORD \*  
in the presence of / all his people,  
17 In the courts of the / LORD'S house, \*  
in the midst of you, O Jerusalem. / Hallelujah!

THE SECOND LESSON: 1 CORINTHIANS 11:23-26

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Lector The Word of the Lord.  
People Thanks be to God.

Silence for reflection.

SEQUENCE HYMN "What Wondrous Love is This" Hymn 439

THE HOLY GOSPEL: JOHN 13:1-17, 31B-35

Priest The Holy Gospel of our Lord Jesus Christ according to John.  
People Glory to you, Lord Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are

In the bread and cup of the Lord's Supper, we experience intimate fellowship with Christ and with one another, because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.

With its ballad-like repetitions before and after each stanza's central narrative lines, this meditative text needs performance in order to be effective. Its haunting melody proves the means of convincing us that the only adequate response to "wondrous love" is to "sing on."

The story of the last supper in John's gospel recalls a remarkable event not mentioned elsewhere: Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one another.

messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

“Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

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

#### THE HOMILY

The Rev. Taylor Dinsmore

*Silence for reflection.*

#### THE WASHING OF FEET

Presider      The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, “Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done.”

People      Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Presider      I give you a new commandment: Love one another as I have loved you.

People      Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Presider      By this shall the world know that you are my disciples: That you have love for one another.

*Those who wish may now come forward for this ritual symbolizing our participation in Christ’s ministry of humble service to others. Be seated in the chair and remove your shoes and socks to have your feet washed. Replace your shoes and socks and then take your place at the basin to wash the feet of the person who comes after you.*

This refrain comes from a Latin hymn associated with the washing of feet on Maundy Thursday. Whether in English or Latin, it is most effective when sung unaccompanied and in parts. The choir will lead this alternating between Latin and English, but the song works when singers use a mixture of languages. As with all Taizé chants, feel free to sing other parts in your range.

#### MUSIC DURING THE FOOTWASHING

*The following songs will be sung by the whole assembly.*

##### “Ubi caritas Deus ibi est”

U - bi - ca - ri - tas, et self - less mor,  
Where there is char - i - ty, God is tru - ly there.

u - bi - ca - ri - tas De - us i - bi est.  
where there is char - i - ty, God is tru - ly there.

##### “A New Commandment”

*Sung by all twice.*

A new com-mand-ment I give un - to you, that you love one an - oth-er as  
I have loved you, that you love one an - oth-er as I have loved you.  
By this shall peo-ple know you are my dis - ci - ples, if  
you have love one for an - oth - er; by this shall peo-ple know  
you are my dis - ci - ples; if you have love one for an - oth - er.

The brevity of this text and tune invite repeated singing, either as a sustained chain of sound or as a sung response in a series of prayers. It offers a more reflective approach to the same theme of self-dedication evident in older hymns such as “Just as I Am” (see Hymn 693).

“Take, O Take Me As I Am”

Take, O take me as I am; sum - mon out what I shall  
 be; set your seal up-on my heart and live in me.

“Jesus, Remember Me”

Je - sus, re - mem - ber me when you come in - to your king - dom.  
 Je - sus, re - mem - ber me when you come in - to your king - dom.

This chant-like setting, intended for repeated singing, comes from the ecumenical monastic community in Taizé, France. Based on the prayer of the penitent thief crucified with Jesus (Luke 23:42), this text is a poignant expression of the desire to be present with Christ in glory.

*The people may kneel or stand.*

PRAYERS OF THE PEOPLE

*Intercessor* Trusting in Christ’s passover from death to new life, we pray for the church, those in need, and all of God’s creation.

*A brief silence.*

*Intercessor* Holy One, you bow down to serve your people. By your love and mercy, shape us to reflect our Lord’s self-giving example of service to others. Hear us, O God.

*People* **hear our prayer.**

*Intercessor* You provide an abundance of food from your creation. Lead us into equitable ways of distribution, and gather households together, so that no one’s table is lacking. Hear us, O God.

*People* **hear our prayer.**

*Intercessor* Your Son washed the feet of and ate with the ones who would deny and betray him. Transform the world by reconciling enemies to one another and overcoming evil with love. Hear us, O God.

*People* **hear our prayer.**

*Intercessor* You listen to the cries of your people and mercifully attend to them (especially those whom we name aloud or whose names we bear in our hearts). *(A brief silence)* Use us to feed the hungry, shelter the homeless, heal the sick, and welcome the lonely and outcast. Hear us, O God.

*People* **hear our prayer.**

*Intercessor* You announce the promise of deliverance through the people of your first covenant. Bring joy to the Passover celebrations of our Jewish siblings, and lead us to proclaim your goodness together. Hear us, O God.

*People* **hear our prayer.**

*Here other intercessions may be offered.*

*Intercessor* You prepare a welcoming feast table for all nations. Through the witness of your saints (especially), reveal the heavenly vision to the world, and extend an invitation to everyone. Hear us, O God.

*People* **hear our prayer.**

*Clergy* Attend to the needs of the whole world with your saving grace, and lead us all into new life; through Jesus Christ our Lord. **Amen.**

THE PEACE

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

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

GREETING

SOLEMN COMMUNION PRAYER

Eternal Spirit who resides everywhere,  
 Whose name is Holy.  
 May the universe be influenced by your hopes and wishes,  
 Make today a good Day  
 and provide for our needs.  
 Forgive us for breaking boundaries and give everyone new beginnings.  
 Make us not divided  
 and prevent us from doing wrong.  
 For yours, Eternal Spirit, is the universe,  
 and the order and the glory.  
 From start to end.

*2019 Participants: Connor Pogue, Reed Hampton, Molly Hampton, Avis Malone, Naomi Malone, Rowan Thomas, Georgia Grace Elder, Murphy Self, Hattie Gaines, Lennyn Prevost*

## THE HOLY COMMUNION

OFFERTORY

“Christ, We Do All Adore Thee”  
Choristers

Theodore DuBois

Christ, we do all adore Thee, and we do praise Thee forever, Who on the cruel cross hast Thou the world from sin redeemed. (*Adoremus Te*, English text by Theodore Baker, 1899)

*All stand.*

THE PRESENTATION HYMN

“Love is the Welcome”

1. Love is the wel - come that comes from the heart And  
 2. Red is the blood of my love the cru - ci - fied,  
 3. Love is the ta - ble that's laid for a feast at the

o - pens its door to the stran - ger, Which  
 Clear is the light of his glo - ry,  
 meet - ing of sis - ters and bro - thers, In the

makes of its house a rest - ing - place for all, For the  
 Pure is the heart of the Christ who died for me, my  
 bread that is shared and the wine that is poured out, is the

sake of the babe in the man - ger.  
 love is fair - er than an - y.  
 life that was bro - ken for oth - ers.

THE GREAT THANKSGIVING: EUCHARISTIC PRAYER I (FROM ENRICHING OUR WORSHIP)

*Presider* The Lord be with you.

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

*Presider* Lift up your hearts.

*People* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*People* **It is right to give our thanks and praise.**

*Presider* It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

## SANCTUS AND BENEDICTUS

Marty Haugen

Ho - ly, ho - ly, ho - ly, Lord,  
 God of pow - er, God of might, Hea - ven and  
 earth are full of your glo - ry. Ho - san - na  
 in the high - est! Blest is the One who comes in the  
 name of the Lord; Ho - san - na in the high - est!  
*rit.*  
 Ho - san - na in the high - est!

*The people kneel or stand as able.*

*The Presider continues,*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: “Take, eat: This is my Body which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus 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 poured out for you and for all 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 Presider continues,*

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Timothy and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. AMEN.

#### THE LORD'S PRAYER

*This is chanted on one pitch, in the flow of the language. The choir will set the pitch with "Our Father." The congregation joins for the rest of the prayer. The choir will harmonize around this reciting pitch.*

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

FRACTION ANTHEM "Jesus, Lamb of God" Marty Haugen

1. Je-sus, Lamb of God, you take a-way the  
2. Je-sus, Bread of Life, you take a-way the  
sins of the world: have mer-cy on us.  
sins of the world: have mer-cy on us.  
3. Je-sus, Prince of Peace, you take a-way the sins of the  
world: grant us your peace.

#### INVITATION

#### THE COMMUNION

*The bread and the cup are given to the communicants with these words.*

The Body of Christ, the bread of heaven. **Amen.**  
The Blood of Christ, the cup of salvation. **Amen.**

COMMUNION MUSIC "Were You There When They Crucified My Lord?" Hymn 172  
*Congregation and Choir*

#### POST COMMUNION PRAYER

*Presider* Let us pray.

*People* **Lord Jesus, in a wonderful sacrament you strengthen us with the saving power of your suffering, death, and resurrection. May this sacrament of your body and blood so work in us that the fruits of your redemption will show forth in the way we live, for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.**

#### THE BLESSING

*The congregation is seated in silence while the sanctuary is prepared for Good Friday.*

All people are invited and encouraged to receive Communion at the altar. At the time of Communion, you may come forward and receive the bread in the palm of your hand. Assist the minister by guiding the chalice to your lips. If you do not wish to receive Communion, you can let the priest know by simply crossing your arms over your chest.

Few hymns from any culture have captured the pathos of Jesus' crucifixion as movingly as this African American spiritual. Its emotional climax (and highest pitch) comes in the great "O!" at the center of each stanza, a moment that moves beyond anything words can convey. Those who can sing harmony are encouraged to do so; the last stanza will be sung *a cappella* (without accompaniment).

THE STRIPPING OF THE ALTAR

These verses from Psalm 22 offer a poignant individual lament and cry for help.

Clergy They divide my garments among them; they cast lots for my clothing.

The choir will chant Psalm 22.



- 1 My God, my God, why have you for- / saken me? \*  
and are so far from my cry and from the / words of my distress?
- 2 O my God, I cry in the daytime, but you do not / answer; \*  
by night as well, but / I find no rest.
- 3 Yet you are the / Holy One, \*  
enthroned upon the prais- / es of Israel.
- 4 Our forefathers put their / trust in you; \*  
they trusted, and / you delivered them.
- 5 They cried out to you and were / delivered; \*  
they trusted in you and / were not put to shame.
- 6 But as for me, I am a worm and / no man, \*  
scorned by all and de- / spised by the people.
- 7 All who see me laugh me / to scorn; \*  
they curl their lips and wag / their heads, saying,
- 8 "He trusted in the LORD; let him de- / liver him; \*  
let him rescue him, if / he delights in him."
- 9 Yet you are he who took me out of / the womb, \*  
and kept me safe up- / on my mother's breast.
- 10 I have been entrusted to you ever since / I was born; \*  
you were my God when I was still / in my mother's womb.
- 11 Be not far from me, for trouble / is near, \*  
and / there is none to help.

All stand for the procession to the Chapel, chanting the following with the choir.

The congregation leaves in silence.

Those wishing to keep vigil are welcome to enter the Chapel.

PROCESSION TO CHAPEL "Stay With Me"



Copyright Notice—

The Footwashing and Sending choruses by Jacques Berthier © 1982, 1995, 1998 Les Presses de Taizé (admin. GIA Publications, Inc.). The Psalm Tone is from The Hymnal 1982 © 1985 Church Pension Fund. The Presentation's text by Kathy Galloway © 2003 WGRG (admin. GIA Publications, Inc.); the tune is in the public domain. The Sanctus and Agnus Dei © 1984 GIA Publications. They are reprinted by permission through St. Timothy's OneLicense.net #A-702254. "A New Commandment" is in the public domain.



# Welcome to St. Timothy's!

*We are happy to have you with us today!*

*Please feel comfortable to ask questions and explore all we have to offer at St. Timothy's!*

*If you are visiting, please make yourself known to us (we don't bite!) so that we may welcome you.*

*We also ask that you fill out a guest card from the pew rack; you may place it in the offering plate or give it to an usher.*

## **Some Notes for our Guests:**

- ◆ *The Book of Common Prayer (red covers) is located in the pew racks and contains the form of the service;*
  - ◆ *The hymns and service music are found in The Hymnal (blue book) in the pew racks (an "S" before a hymn number indicates service music found at the front of The Hymnal).*
- ◆ *All people are invited and encouraged to receive Communion at the altar; at the time of Communion, you may come forward and receive the bread in the palm of your hand; assist the minister by guiding the chalice to your lips; if you do not wish to receive Communion, you can let the priest know by simply crossing your arms over your chest.*

## **Clergy and Staff**

The Rev. Derrick C. Hill, Rector

The Rev. Taylor W. Dinsmore, Associate Rector

Philip Newton, Director of Music Ministries

Tarbell Patten, Director of Zammarin

Beth Hackett, Office Administrator

Elizabeth Burns, Youth Director

Evie Durant, Director of Children's Christian Formation

Carly Woodfin, Communication and Marketing

Cary Haney, Bookkeeper

Jabus Braxton, Facilities Manager

Joselyn Willis, Thrift Shop Manager

Susan Laseter, Director of STEPS

### **VESTRY 2019**

Buffie Harper, Senior Warden

Bill Steverson, Junior Warden

Beth Hackett, Clerk

Allison Cross

Ed Novak

Gary Critser

Blake Pogue

Eric Goddard

Rick Sommer

Kitty Kay

Ginger Williams

John Leavens

## **Today's Servers**

**Eucharistic Ministers – Bill Chapman and Val Gibson**

**Lector – Woody Piper**

**Intercessor – Gail Chapman**

**Acolyte – E.J. Novak**

**Ushers – Bill Chimley and Dave Head**

**Harp – Sue Ann Reinisch**

**Cello – Bob Wood**

**Violin – Nathan Wyatt**

**Timpani – Gail Chapman**



**ST TIMOTHY'S**  
EPISCOPAL CHURCH

630 Mississippi Avenue, Signal Mountain, Tennessee 37377

Sunday Service Times: 8 a.m. (Rite I), 10:30 a.m. (Rite II), 5:00 p.m. (Late Church)

(423) 886-2281 FAX: (423) 886-9905 [sttims@sttimsignal.com](mailto:sttims@sttimsignal.com) [www.sttimsignal.com](http://www.sttimsignal.com) [facebook.com/sttimothyepiscopal](https://facebook.com/sttimothyepiscopal)

Thrift Shop Hours: Wednesday-Thursday 3-5 p.m.; Friday-Saturday 10 a.m. - 1 p.m.