



ST. THOMAS'S EPISCOPAL CHURCH

FIRST SUNDAY IN LENT, YEAR A

Service of Holy Eucharist

March 1, 2020 10 A.M.

If you are new or visiting ...

Welcome! After the service, please come to Coffee Hour (in the Lounge on the 2nd floor) for food and fellowship. Please consider filling out a blue visitor information card (located in the pew rack). You can use the form to request a nametag, and next Sunday it will be waiting for you on the table just inside the main church entrance.

Families with small children: Three seating areas at the front of the church are reserved for families with small children: the area under the array of paper cranes (for children age 3 and under), and the areas in front of the two front pews (for children age 10 and under). For safety, every child should be accompanied by a caregiver.

Education for All Ages takes place from 9 to 9:45 A.M. on most Sundays during the academic year.

Wireless access in the Sanctuary is accessible by connecting to wireless network STEC – Guest. Your device will open a web browser and St. Thomas's website. Sunday bulletins are posted on the website's Bulletin Archive. We aim to reduce printing by encouraging worshippers to use their smart devices to follow the order of service.

Restrooms for men and women are located on the second floor. Go through the red double doors at the front of the church, up the stairs to the left, and to the far end of the hallway. An **all-gender restroom (with baby changing table)** is in the Vesting Room, located opposite the red double doors at the front of the church.

All are invited to receive Holy Communion. Baptism is not required; church membership is not required. **Gluten-free bread** is available at each communion station; **non-alcoholic wine** is available from the chalice bearer at the center. Any difference will be explained during the announcements.

To receive Holy Communion hold out your hands, and the server will place bread in them. If you wish to receive wine, please sip it from the common cup, using both hands to guide the chalice to your lips.

To follow along with the service you will need this service bulletin as well as The Hymnal 1982 (the blue book in the pew racks).

ORGAN VOLUNTARY

Vater unser im Himmelreich
Jan Pieterszoon Sweelinck (1562–1621)

The Ministers and Choir enter in silence and are seated. The People remain seated for the Introit.

INTROIT

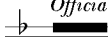

Sancta Maria libera nos

Sancta Maria libera nos
semper succurre nos.

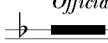
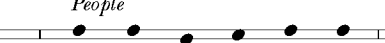
Holy Mary, deliver us,
help us always.

Words: Traditional Music: Francesco della Porta (c1610–1666), 1654

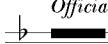

At the ringing of the bell, please stand.

Officiant  *People* 



O God the Father, Creator of heaven and earth, Have mer - cy up - on us.

Officiant  *People* 


O God the Son, Redeemer of the world, Have mer - cy up - on us.

Officiant  *People* 

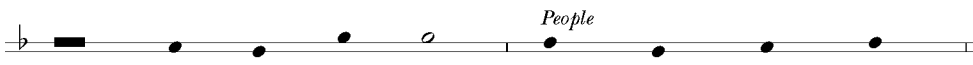
O God the Holy Ghost, Sanctifier of the faith - ful, Have mer - cy up - on us.

Officiant  *People* 


O holy, blessed, and glorious Trinity, one God, Have mer - cy up - on us.

Officiant 

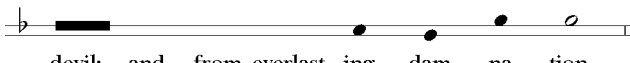
Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy

People 

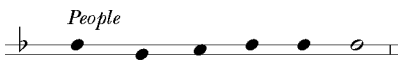
preserve us for ev - er. Spare us, good Lord.

Officiant 

From all evil and wickedness; from sin; from the crafts and assaults of the




devil; and from everlast - ing dam - na - tion,

People 

Good Lord, de - liv - er us.


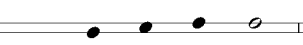
(This same response is sung after the petitions that follow)

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

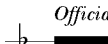
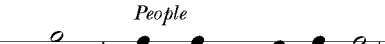
People 

We beseech thee to hear us, good Lord.

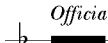
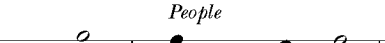
(This same response is sung after the petitions that follow)

Officiant  *People* 

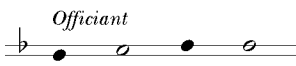
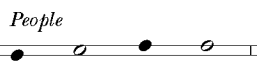
Officiant Son of God, we beseech thee to hear us.
People Son of God, we beseech thee to hear us.

Officiant  *People* 

O Lamb of God, that takest away the sins of the world, Have mer - cy up - on us.
O Lamb of God, that takest away the sins of the world, Have mer - cy up - on us.

Officiant  *People* 

O Lamb of God, that takest away the sins of the world, Grant us thy peace.

Officiant  *People* 

O Christ, hear us. O Christ, hear us.

Leader
Ky - ri - e

Ky - ri - e e - le - i - son. Ky - ri - e

Chri - te

e e - le - i - son. Chri - ste, e - le - i -

son. Chri - ste, e - le - i - son. Ky - ri -

e e - le - i - son. Ky - ri - e e - le - i - son.

(♩)

Music: Betty Carr Pulkingham (1928–2019), *Freedom Mass*, 1989. Based on traditional African melodies.

SALUTATION & COLLECT OF THE DAY

Presider: The Lord be with you.

People: And also with you.

Presider: Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

All are seated.

THE FIRST LESSON

GENESIS 2:15-17; 3:1-7

The LORD God took the man and put him in the garden of Eden to till it and keep it. And the LORD God commanded the man, “You may freely eat of every tree of the garden; but

of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

Reader: The Word of the Lord.

People: **Thanks be to God.**

PSALM 32 (*sung by the Choir; the People respond with the Antiphon*)

Tone III.4



Hap - py are they to whom the LORD im - putes no guilt.

- 1 Happy are they whose transgressions are forgiven, * and whose sin is put away!
- 2 Happy are they to whom the LORD imputes no guilt, *
and in whose spirit there is no guile! [**Antiphon**]
- 3 While I held my tongue, my bones withered away, *
because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.
- 5 Then I acknowledged my sin to you, * and did not conceal my guilt.
- 6 I said, " I will confess my transgressions to the LORD." *
Then you forgave me the guilt of my sin. [**Antiphon**]
- 7 Therefore all the faithful will make their prayers to you in time of trouble; *
when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place; you preserve me from trouble; *
you surround me with shouts of deliverance.
- 9 "I will instruct you and teach you in the way that you should go; *
I will guide you with my eye.
- 10 Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle,
or else they will not stay near you." [**Antiphon**]
- 11 Great are the tribulations of the wicked; *
but mercy embraces those who trust in the LORD.

12 Be glad, you righteous, and rejoice in the LORD; *
shout for joy, all who are true of heart. [**Antiphon**]

THE SECOND LESSON

ROMANS 5:12-19

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Reader: The Word of the Lord.

People: Thanks be to God.

All stand.

SEQUENCE HYMN

Forty days and forty nights (150, *The Hymnal 1982*)

THE GOSPEL

MATTHEW 4:1-11

Presider: The Holy Gospel of our Lord Jesus Christ according to Matthew.

People: Glory to you, Lord Christ.

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'"

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'"

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, “All these I will give you, if you will fall down and worship me.” Jesus said to him, “Away with you, Satan! for it is written, ‘Worship the Lord your God, and serve only him.’”

Then the devil left him, and suddenly angels came and waited on him.

Presider: The Gospel of the Lord.

People: Praise to you, Lord Christ.

All are seated.

THE SERMON

All stand.

THE NICENE CREED

Presider and People

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.

THE PEACE

Presider: The peace of the Lord be always with you.

People: And also with you.

*The People greet one another with a sign of peace, and then are seated for brief announcements, after which the People remain seated for the **Offertory Anthem**, and during which the collection is taken.*

WELCOME & ANNOUNCEMENTS

OFFERTORY ANTHEM

Hear my prayer

Hear my prayer, O God, incline Thine ear!
Thyself from my petition do not hide!
Take heed to me!
Hear how in prayer I mourn to Thee!
Without Thee all is dark, I have no guide.
The enemy shouteth, the godless come fast!
Iniquity, hatred, upon me they cast!

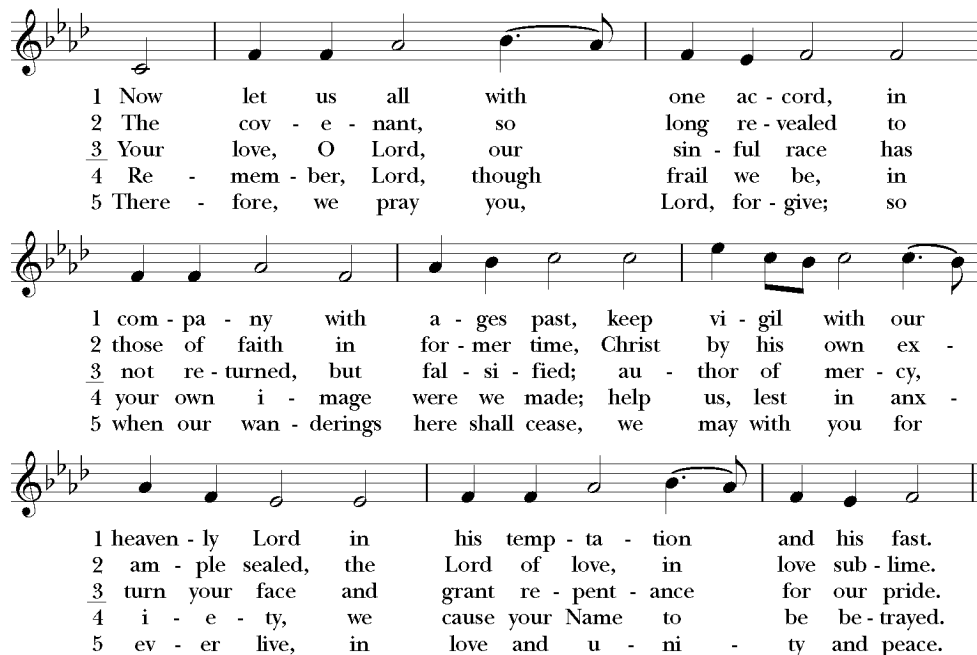
The wicked oppress me, where shall I fly?
Perplexed and bewildered, O God, hear my cry!
My heart is sorely pained within my breast,
My soul with deathly terror is oppressed,
Trembling and fearfulness upon me fall,
With horror overwhelmed, Lord, hear me call!

Words: William Bartholomew (1793–1867), after Psalm 55:1-6 Music: Felix Mendelssohn (1809–1847), 1844

*During the singing of the **Offertory Hymn**, the People stand, the Ushers carry the gifts forward, and the altar is prepared. Our usual practice is to gather around the altar at this time. But for the Sundays in Lent, the People remain in the pews for the Eucharistic prayer.*

OFFERTORY HYMN

Now let us all with one accord (147, *The Hymnal* 1982)



1 Now let us all with one ac - cord, in
2 The cov - e - nant, so long re - vealed to
3 Your love, O Lord, our sin - ful race has
4 Re - mem - ber, Lord, though frail we be, in
5 There - fore, we pray you, Lord, for - give; so

1 com - pa - ny with a - ges past, keep vi - gil with our
2 those of faith in for - mer time, Christ by his own ex -
3 not re - turned, but fal - si - fied; au - thor of mer - cy,
4 your own i - mage were we made; help us, lest in anx -
5 when our wan - derings here shall cease, we may with you for

1 heaven - ly Lord in his temp - ta - tion and his fast.
2 am - ple sealed, the Lord of love, in love sub - lime.
3 turn your face and grant re - pent - ance for our pride.
4 i - e - ty, we cause your Name to be be - trayed.
5 ev - er live, in love and u - ni - ty and peace.

Words: Att. Gregory the Great (540-604); tr. *Praise the Lord*, 1972, alt. Copyright © by James Quinn, SJ. Printed by permission of Geoffrey Chapman, a division of Cassell Ltd. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. Thomas Foster (b. 1938) Copyright ©1984, Thomas Foster. All rights reserved. Used with permission.

THE HOLY COMMUNION

THE GREAT THANKSGIVING: EUCHARISTIC PRAYER A



Celebrant The Lord be with you. *People* And al - so 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.

Presider

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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:

SANCTUS AND BENEDICTUS

256, *Lift Every Voice and Sing II*

The musical score is written in 6/8 time with a key signature of one flat (B-flat). It consists of four systems of music, each with a vocal line and a piano accompaniment line. The vocal line is marked "Leader" and "(piano)". The lyrics are: "Ho - ly, Ho - ly, ho - ly, ho - ly Lord, God of pow'r_ and might, heav - en and earth are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.____".

Music: Betty Carr Pulkingham (1928–2019), *Freedom Mass*, 1989. Based on traditional African melodies.

Presider

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:

Presider and People

Christ has died.

Christ is risen.

Christ will come again.

Presider

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.

THE LORD'S PRAYER

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

You are invited to say the Lord's Prayer in the language of your choice.

**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,
forever and ever. Amen.**

THE BREAKING OF THE BREAD

The Presider breaks the consecrated bread. A period of silence is kept.

FRACTION ANTHEM

270, *Lift Every Voice and Sing II*

Lamb of
God, you take a - way the sins of the
world: have mer - cy on us. Lamb of
God, you take a - way the sins of the
world: have mer - cy on us. Lamb of
God, you take a - way the sins of the
world: grant us peace.

Music: Marjorie Landsmark-DeLewis (b. 1930), 1990

Presider: The Gifts of God for the People of God.

All are invited to receive Holy Communion at God's table in this church. Baptism is not required; church membership is not required. Please proceed to the most conveniently located station to receive communion, and then return to your seat via a side aisle. Gluten-free bread is available at each station; non-alcoholic wine is available from the chalice bearer at the center. To receive a blessing instead of communion, approach the priest with your arms crossed over your chest.

COMMUNION ANTHEM

O for the wings of a dove

O for the wings of a dove!
Far away would I rove!

In the wilderness build me a nest,
And remain there for ever at rest.

Words: William Bartholomew (1793–1867), after Psalm 55:7-8 Music: Felix Mendelssohn (1809–1847), *Hear my prayer*, 1844

After all have received communion, the People remain seated for a period of silence. Then all stand.

THE POSTCOMMUNION PRAYER

Presider: Let us pray.

Presider 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 SOLEMN PRAYER OVER THE PEOPLE

Presider

Bow down before the Lord. [*Silence is kept.*] Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord. **Amen.**

FINAL HYMN

When peace, like a river (188, *Lift Every Voice and Sing II*)

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of B-flat major (two flats) and 4/4 time. The melody is simple and hymn-like, with a steady rhythm. The lyrics are printed below the vocal staves.

1. When peace, like a riv - er, at - tend - eth my
2. Though sa - tan should buf - fet, though tri - als should
3. My sin— oh, the bliss of this glo - ri - ous
4. And, Lord, haste the day when the faith shall be

1. way, When sor - rows like sea - bil - lows roll;
2. come, Let this blest as - sur - ance con - trol,
3. thought— My sin— not in part, but the whole—
4. sight, The clouds be rolled back as a scroll,

1. What - ev - er my lot, thou hast taught me to
 2. That Christ has re - gard - ed my help - less es -
 3. Is nailed to the cross and I bear it no
 4. The trump shall re - sound and the Lord shall de -

1. say, It is well, it is well with my soul.
 2. tate, And has shed His own blood for my soul.
 3. more, Praise the Lord, praise the Lord, O my soul!
 4. scend, "E - ven so"— it is well with my soul.

It is well with my soul,
 It is well with my

— It is well, it is well with my soul.
 soul,

DISMISSAL

Presider: *[The Presider dismisses the People.]*

People: **Thanks be to God.**

ORGAN VOLUNTARY

Tocatta in A Minor
 Jan Pieterszoon Sweelinck (1562–1621)

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It's Lent!

Early Christians observed “a season of penitence and fasting” in preparation for the Paschal feast, or Pascha (BCP, pp. 264-265). The season now known as Lent (from an Old English word meaning “spring,” the time of lengthening days) has a long history. Originally, in places where Pascha was celebrated on a Sunday, the Paschal feast followed a fast of up to two days. In the third century this fast was lengthened to six days. Eventually this fast became attached to, or overlapped, another fast of forty days, in imitation of Christ's fasting in the wilderness. The forty-day fast was especially important for converts to the faith who were preparing for baptism, and for those guilty of notorious sins who were being restored to the Christian assembly. In the western church the forty days of Lent extend from Ash Wednesday through Holy Saturday, omitting Sundays. The last three days of Lent are the sacred Triduum of Maundy Thursday, Good Friday, and Holy Saturday. Today Lent has reacquired its significance as the final preparation of adult candidates for baptism. Joining with them, all Christians are invited “to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word” (BCP, p. 265). [“Lent,” *An Episcopal Dictionary of the Church*]

Lenten discipline? If you're looking for ideas, see the Enews. Remember, the traditional practices of almsgiving, prayer, and fasting. You might especially consider giving to hunger alleviation programs in our community.

Presiding Bishop Michael Curry's Lenten Message: A Call to Prayer, Fasting, and Repentance Leading to Action. As the season of Lent approaches, Episcopal Church Presiding Bishop Michael B. Curry invites Episcopalians to turn and pray on behalf of the nation: “In times of great national concern and urgency, people of faith have returned to ancient practices of repentance, prayer and fasting as ways of interceding with God on behalf of their nation and the world. This is such a moment for us in the United States.” To watch the video or read the full text, pick up the link in the Enews or Google the Episcopal News Service.

Communion In the Pews. On the Sundays in Lent, the congregation will stay in the pews for the Eucharistic prayer. Our practice has become to do this during Advent and Lent. Lent is the season of penitence, so cushions are available for folks who wish to kneel. We will have communion in the pews on Easter Sunday as usual (due to the large congregation), and return to communion in the round on the Sunday after Easter.

And don't forget... Our liturgical alleluias have been put away until Easter. They will return at our Vigil service.

Announcements

Stay in touch! Subscribe to the Weekly Parish Enews and “like” St. Thomas's on Facebook.

Coming Soon: Two-Part Lenten Series on *Revolution of Values: Reclaiming Public Faith for the Common Good – Soup Supper and Conversation March 4 & 25 at 6:30 p.m. in the Lounge.* Hosted by our Racial Justice and Reconciliation Committee, we will share a simple meal of soup/bread/salad and also share conversation and reflection while we read *Revolution of Values: Reclaiming Public Faith For the Common Good* by Jonathan Wilson-Hartgrove. Additional details are in the Enews.

Community Easter Egg Hunt? A group of parishioners is considering hosting an Easter Egg Hunt here at St. Thomas's for children of the Church, the Day School, and the broader community. Details are yet to be determined. If you're willing to help plan and host, contact Catherine Stricklan (catherine.stricklan@gmail.com). This is part of a broader initiative to interact with our neighborhood in new and creative ways. Look out for more to come!

Loaves & Fishes. Please donate non-perishable food items.

Our Little Free Library always needs books. Just pop them in yourself.

For more information and announcements, see our website and last week's Weekly Parish Enews.

Serving Today

Presider & Preacher: The Rev. Keri Aubert
Choir Director: Hannah Goodwillie
Organist: Maria Coffin
Eucharistic Minister: Kyle Holton
Crucifer:
Chalice:
Lectors: Jocelyn Tidwell, Greg D'Andrea
Vestry Host: Greg D'Andrea
Ushers: Gary Robison, Mary Ann Nelson
Sacristans: Valerie & Greg Echols
Counters:
Coffee Hour Hosts: Kathryn & Alex Scherer,
Martha Deeds Hogan & Tom Hogan

This Week's Prayer Intentions

Pray for those in any need or trouble, especially:
Drew, Dwight, John, Sally, Sue

Pray for those who have died.

In the Episcopal Church in Connecticut Cycle of Prayer, pray for:

St. David's, Gales Ferry; St. James', Glastonbury; St. Luke's, Glastonbury; Christ Church, Greenwich; Prison ministry and prison chaplains; the ECCT Faith Behind Bars & Beyond Ministry Network

In the Anglican Cycle of Prayer, pray for:
the Iglesia Anglicana de Chile

In the World Council of Churches Ecumenical Prayer Cycle, pray for:

Ireland; United Kingdom: England, Northern Ireland, Scotland, Wales

Leadership at St. Thomas's

Church Officers and Vestry

Kyle Holton (Senior Warden)
Denise Terry (Junior Warden)
Ricardo Chavira (Treasurer)
Linda Meyer (Clerk)
Greg D'Andrea
Bill English
Chris Martinez
Alexandria Robison
Catherine Stricklan
The Rev. Keri Aubert (Rector)

Church (Volunteer) Associate Priests

The Rev. Canon K. Dexter Cheney
The Rev. Jakki Flanagan

Day School Board of Trustees

Gina Panza (Head of School)
The Rev. Keri Aubert (President, Day School Corp.)
Gina Criscuolo (Chair)
John Forrest (Vice-Chair)
Tracey Meares (Treasurer)
Eileen O'Donnell (Secretary)
Alexander Babbidge
Christopher Cavallaro
Don Edwards
William English
Jeralyn Fantarella
Kenneth Paul
Tony Reyes
Kathryn Crabb Scherer
Denise Terry
Heather Tookes Alexopoulos

ST. THOMAS'S EPISCOPAL CHURCH & DAY SCHOOL

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Day School: (203) 776-2123 ♦ www.stthomasday.org

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Dr. Noah Horn, Music Director ♦ n.horn@stthomasnewhaven.org

Julie Kelly, Parish & Property Administrator ♦ j.kelly@stthomasnewhaven.org

Gina Panza, Head of Day School ♦ gpanza@stthomasday.org

Will Parker, Day School Chaplain ♦ wparker@stthomasday.org