



Holy Eucharist Rite Two
9th Sunday after Pentecost
August 10, 2025 • 10:00 AM

*Notes referencing posture – stand, sit, kneel – are optional
Assistive hearing devices are available in Surface Hall*

Prelude Benedictus Max Reger

Tolling of the Bell

Welcome and Announcements

Opening Hymn

Please stand, as able

The God of Abraham Praise

H 401

Opening Acclamation

BCP 355

Celebrant Blessed be God: Father, Son, and Holy Spirit

People **And blessed be God's kingdom, now and for ever. Amen.**

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

H S280

Glory to God in the highest,

Holy – To be set apart

Eucharist –
Thanksgiving

Rite – order of
worship

Rite Two –
Modern language
shaped to recover
the early church
patterns.

4th c. bishop,
Augustine of
Hippo wrote,
“those who sing
pray twice.” **Music**
has been an
important part of
worship since pre-
Christian days.

The service begins
with the minister
and the people
greeting one
another in the
name of the Lord.

**The Collect for
Purity** was said
quietly by the priest
until the
Reformation made

and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
 we worship you, we give you thanks,
 we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
 you take away the sin of the world:
 have mercy on us;
 you are seated at the right hand of the Father:
 receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
 Jesus Christ,
 with the Holy Spirit,
 in the glory of God the Father. Amen.

The Collect of the Day

BCP 232

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

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated

The First Lesson

Genesis 15:1-6

The word of the LORD came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “You have given me no offspring, and so a slave born in my house is to be

There are four options for the introit (entrance).
The Kyrie – Lord, have mercy – is often used in Lent, when we join the crowd on Palm Sunday in asking God to save us.
The Trisagion – three times holy – is often used in Advent.
The Gloria is a hymn of praise and has been used since the 11th century.
A hymn of praise may also be sung.

Every major part of the liturgy begins with a conversation as a reminder that **liturgy** literally means “the work of the people.”

The Collect - A custom dating from 5th c. Egyptian monasteries, where the Abbot would “collect” all the intercessions of the monks in one final

my heir.” But the word of the LORD came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” And he believed the LORD; and the LORD reckoned it to him as righteousness.

Hear what the Spirit is saying to God’s people.
Thanks be to God.

Psalm 33:12-22

BCP 626

Read responsively by whole verse

- 12 Happy is the nation whose God is the LORD! *
happy the people he has chosen to be his own!
- 13 **The LORD looks down from heaven, ***
and beholds all the people in the world.
- 14 From where he sits enthroned he turns his gaze *
on all who dwell on the earth.
- 15 **He fashions all the hearts of them ***
and understands all their works.
- 16 There is no king that can be saved by a mighty army;
a strong man is not delivered by his great strength.
- 17 **The horse is a vain hope for deliverance; ***
for all its strength it cannot save.
- 18 Behold, the eye of the LORD is upon those who fear
him, *
on those who wait upon his love,
- 19 **To pluck their lives from death, ***
and to feed them in time of famine.
- 20 Our soul waits for the LORD; *
he is our help and our shield.
- 21 **Indeed, our heart rejoices in him, ***
for in his holy Name we put our trust.
- 22 Let your loving-kindness, O LORD, be upon us,
as we have put our trust in you.

The Collects, Lessons, and Proper Prefaces are set by the **Church Calendar**, which is based on the date of Easter – the 1st Sunday after the 1st full moon after the vernal equinox. From there, Ash Wednesday is fixed 46 days earlier. This, along with the fixed date of Christmas helps set how long the Seasons after Epiphany and Pentecost will last.

Thomas Cranmer, the author of the 1st *Book of Common Prayer*, arranged a **lectionary** so the entire Bible would be read on Sundays every seven years.

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible. By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith he received power of procreation, even though he was too old – and Sarah herself was barren – because he considered him faithful who had promised. Therefore from one person, and this one as good as dead, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.”

All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

Hear what the Spirit is saying to God’s people.

Thanks be to God.

Please stand, as able

Sequence Hymn

O God of Bethel, by Whose Hand

H 709

We, along with several other denominations, now use the **Revised Common Lectionary**, which covers only about 25% of the Bible in a three-year period.

The Psalm – used here, the Psalm is known as a Gradual. Written originally as songs, the Psalms were often sung from a step or gradus in the antiphonal way we read them today.

Every Sunday, we hear a lesson from the **Hebrew Bible** (Old Testament), a **Psalm or Responsory Canticle**, a lesson from the **Christian Scriptures** (Acts and the Epistles), and a lesson from one of the four **Gospels** – Matthew, Mark, Luke, or John.

The Holy Gospel

Luke 12:32-40

The Holy Gospel of our Savior Jesus Christ according to Luke.

Glory to you, Lord Christ.

Jesus said to his disciples, “Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.

“Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.

“But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour.”

The Gospel of our Savior.

Praise to you, Lord Christ.

The Sermon

Please, be seated

The Rev. Dr. Steve Pankey

The Renewal of Baptismal Vows

BCP 292

Celebrant Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

People I do.

Celebrant Do you believe in God the Father?

People I believe in God, the Father almighty, creator of heaven and earth.

Celebrant Do you believe in Jesus Christ, the Son of God?

A Sequence

Hymn is often

sung after the second lesson.

Music, even Psalms being sung, at this point in the service has a checkered past and was eliminated beginning in the first *Book of Common Prayer* in 1549. The 1928 Prayer Book reinstated the possibility for music to be sung here and the 1979 Book broadens the permission.

Christians have done special things for the reading of the **Gospel** since at least the 4th century. We process the Gospel to the middle of the church and we always stand (and people turn to face the book) to recognize the presence of Christ in the Gospel and in our midst.

People I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

Celebrant Do you believe in God the Holy Spirit?

People I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People I will, with God's help.

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People I will, with God's help.

Celebrant Will you proclaim by word and example the Good News of God in Christ?

People I will, with God's help.

Celebrant Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People I will, with God's help.

Celebrant Will you strive for justice and peace among all people, and respect the dignity of every human being?

People I will, with God's help.

A **Deacon**, whose ministry is to bring the Church to the world and the world to the Church, proclaims the **Gospel**, literally the Good News, for all to hear.

A **sermon** has been required at the Eucharist since 1549. The intent is to help the congregation deepen their understanding of the Bible through exposition.

The Nicene Creed was developed to settle disagreements on the nature of the **Trinity**. It is said at the **Eucharist** on Sundays and **Major Feasts**.

The tradition of turning to face the altar is a holdover from the colonial era when the **Lord's Prayer** and

The Celebrant concludes the Renewal of Vows as follows

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. **Amen.**

Prayers of the People Form IV

BCP 388

A list of those for whom we pray is available in the back of the bulletin.

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

Lord, in your mercy

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as you love us.

Creeds were often mounted on the far wall of the church. Churches are often built facing east, so that we can also face the direction of the rising sun and the return of Jesus. Our church doesn't face that way, but we still call it "liturgical east."

The **Filioque**, literally "and the Son" was added in 1014 by the Western Church and is among the causes of the Great Schism of Roman Catholicism and Eastern Orthodoxy.

Since the 2nd c., the People have made prayers after the sermon. All forms of the **Prayers of the People** include prayers for: the Universal Church, its members, and its mission;

Silence.

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy

Hear our prayer.

The Celebrant adds a concluding Collect.

Confession of Sin

BCP 360

Deacon Let us confess our sins against God and
 our neighbors.

Please kneel

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 Nation and all in authority; the welfare of the world; the concerns of the local community; those who suffer and those in any trouble; and the departed.

A note on posture. Standing is the normal posture of prayer for we have been raised with Christ. Kneeling is the customary posture for prayers of penitence and confession to symbolize our former enslavement to sin and death.

Corporate **confession** of sin was a new concept at the time of the Reformation. It came to be included in the service as a means of preparing the congregation to receive **communion**.

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

Please stand, as able

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

All greet one another in the name of Christ.

Communion Instructions

Please be seated

Offertory Prelude on Aberystwyth Healey Willan

A Hymn of Thanksgiving *Standing* **H 380**

**Praise God, from whom all blessings flow;
Praise him, all creatures here below.
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.**

The Holy Communion

The Great Thanksgiving

Eucharistic Prayer C

BCP 369

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

A **Deacon**, as the one who proclaims the **Gospel** of grace, is especially suitable to bid the **Confession**. Only a priest or a bishop can pronounce **absolution**.

The kiss of peace got its start as a way to welcome the newly baptized into the community of the faithful. Though we shake hands now, the **Peace** is a part of every communion service as a sign of the reconciliation that we hear about in Matthew 5:23-24.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By Christ's blood, we are reconciled. By Christ's wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus

H S129

**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.

And so, Almighty God, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed Jesus took bread, said the blessing, broke the bread, 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."

After supper, Jesus took the cup of wine, gave thanks, 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."

In the celebration and reception of the **Lord's Supper**, our minds are drawn away from earthly things; and we ascend to heaven to participate there in Christ

With our hearts raised to the Lord, we now sing with the choir of angels in the worlds recorded by the prophet Isaiah 6.

Eucharist means "thanksgiving." There are two authorized texts for **Rite I**, four for **Rite II** (all of which have been rewritten in expansive language), and three in *Enriching our Worship*. There is also the possibility to write your own, with certain restrictions and requirements.

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate Christ's death and resurrection, as we await the day of his coming.

Lord God of our holy and righteous fore-bearers; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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

The Lord's Prayer

BCP 364

**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.**

Because they are done in remembrance of the **Last Supper** that Jesus shared with his disciples, the **Eucharistic Prayers** follow the pattern of a traditional Jewish blessing of the meal.

This is the only place where **amen** is written in all capital letters. The intent is that the congregation would respond with a loud voice

The Breaking of the Bread

A period of silence is kept.

Celebrant Alleluia. Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. Alleluia.**

Fraction Anthem

Lamb of God

H S163

Celebrant The gifts of God for the people of God.

Communion is available to all baptized Christians, regardless of denomination. We serve communion at two stations: up at the altar rail and in front of the lectern, and you may go to either station. We have gluten-free wafers available; one arm across your chest will indicate that need to the clergy. To receive the wine, you can dip into or drink from any of the large chalices, or if you would like to dip into a chalice that no one has drunk from, that will be available at the station in front of the lectern on the pedestal. You can request a blessing instead of communion, whether baptized or unbaptized, by crossing both arms across your chest.

Communion Hymns

Jesus, All My Gladness

H 701

Lead Us, O Father, in the Paths of Peace

H 703

Sending Forth the Lay Eucharistic Visitor

Deacon In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

People **We who are many are one body, because we all share one bread, one cup.**

Post Communion Prayer

BCP 365

Standing or kneeling

Let us pray.

The **Lord's Prayer** was added to the Eucharist in 400AD.

Previously, it was a prayer of personal devotion.

In the Roman Catholic tradition, all that is needed to make Eucharist are the **Words of Institution**. In our understanding, the whole prayer is consecratory, therefore it is in the actions of taking, blessing, breaking, and giving, that the elements of bread and wine are made to be the Body and Blood of Jesus.

Called the "**sancta sanctis**" the invitation to communion comes from the liturgy of St. John Chrysostom, "holy things for holy people."

Eternal God, you have graciously accepted us as living members of 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 Savior. Amen.

The Blessing

Please stand, as able

Closing Hymn

How Firm a Foundation

H 636

The Dismissal

All Respond

Thanks be to God.

The Postlude

Intermezzo VI

Herman Schroeder

The altar flowers are given to the glory of God and in thanksgiving for the staff of Christ Episcopal church by the Rev. Dr. Steven J. Pankey.

This is the first *Book of Common Prayer* to include a proper **dismissal**, even though the practice began in the 4th Century. The Deacon sends us out to do the work of ministry for the other 167 hours of the

Members of the congregation who are unable to attend church due to infirmity have communion brought to them by **Eucharistic Visitors**. The bread and wine they receive comes from the same altar so that they join with us in the act of communion.

We give thanks for having been nourished by the **Eucharist**, as we turn our attention from the work of worship to the work of ministry to which all Christians are called.

Though we have been blessed in receiving the **Eucharist**, the priest or bishop **blesse**s the People as one last word of encouragement.

10 AM Ministers of the Service

Celebrant/Preacher	The Rev. Dr. Steve Pankey
Deacon	The Ven. Kellie Mysinger
Lectors	Leeann Morrison, David Kem, Mike Harper
Intercessor	Brian Morrison
Altar Party	TBD, TBD
	Larry McCraney, Cary McAllister, Mike Harper
Organist/Choir Director	C. Kenneth Stein
Audio/Visual Team	Gary & Judy Reimer
Bell Ringer	TBD
Oblationer	Larry McCraney
Altar Guild	Leigh Harper, Leeann Morrison
Ushers	Kevin & Gail Brooks
	Mark & Ann Esterle
Shepherd	John Parker
Nursery Volunteer	Jamie Chaffin

This Week at Christ Church

Sunday, August 10

Ninth Sunday after Pentecost

8:00 AM Holy Eucharist Rite I

9:00 AM Bread of Angels – Conference Room

9:00 AM Children & Youth Sunday School Kick-off

9:00 AM Conversations with Scripture – All Saints' Room

10:00 AM Holy Eucharist Rite II

12:00 PM Weekly submission deadline for next Sunday's bulletin

5:00 PM – 7:00 PM Episcopal Youth Community

Monday, August 11

7:00 PM – 9:00 PM Narcotics Anonymous – Moore Hall

Tuesday, August 12

10:00 AM – 12:00 PM Churches United in Christ HELP Ministry

12:00 PM Centering Prayer – Chapel

4:00 PM Yoga – Moore Hall

5:30 PM – 7:00 PM Women's Social – Moore Hall

Wednesday, August 13

7:30 AM Morning Prayer – Conference Room

11:00 AM Wednesday Community Lunch

12:00 PM Healing Eucharist

1:00 PM – 2:00 PM Narcotics Anonymous – Moore Hall

Thursday, August 14

Church office is closed

Friday, August 15

Church office is closed

Saturday, August 16

8:00 AM Brotherhood of St. Andrew Meeting – Conference Room

1:00 PM – 2:00 PM Narcotics Anonymous

*Streamed services can be found at facebook.com/cecbg or

<https://www.youtube.com/c/CECBG>

TO VIEW THE ENTIRE CHURCH CALENDAR, please access our website, cecbg.com.

HAPPY BIRTHDAY!!

8/10 Jessie Wolfe

8/10 Sale Hightower

8/13 Dorian Walker

8/10 Leeann

8/11 John Parker

8/13 Shanna Paul

Morrison

8/12 Hannah Carter

8/14 John Carbin

General Announcements

WOMEN'S SOCIAL Ladies of CEC, please join us on Tuesday, August 12th from 5:30 to 7:00 PM in Moore Hall for a time of fellowship. Please either bring an appetizer, or a drink (wine, soda, juice) to share. Please let Vonda know which you will be bringing by Monday afternoon.

MINISTRY FAIR 2025 is August 24th after the 8:00 AM and 10:00 AM services in Surface Hall. Please let Vonda know how much table space you need (2,4,6,8 ft.) and if you have any special requirements (at the same table as..., or need end of table). Please be sure to include the ministry you will be representing.

BLESSING OF THE BACKPACKS will be Sunday August 17th. Bring all your planners, backpacks, lunch boxes, ID cards, totes, and bags so Father Steve can bless them to kickoff the academic year!

EDUCATION FOR MINISTRY is an in-depth study of the Bible, History of Christianity and Theology. We offer 2 class times starting in September, on Mondays, 9:00 AM to 12:00 PM or 5:00 PM to 8:00 PM for the 4-year program, and for the new 1-year program. If you are interested in either the 4-year program or the new 'sample' 1 year program, please reach out to Vonda at the church office or at vonda@cecbg.com.

FOYER GROUPS ARE FORMING A Foyer Group provides adult parishioners and those new to our parish a chance to get to know other parishioners and experience parish life by gathering to talk and share in friendship. Each Foyer Group is made up of 8-10 parishioners who meet once a month, to share a light meal, either

in a home, the church, or a public place. Sign-up sheets will be available between 8:00 and 10:00 services. A Kick-off event will be held in Moore Hall on Tuesday, August 19, at 6:00 PM. (You may also sign up that night) Refreshments: Bring an appetizer and a drink of choice to share. For questions or more information: Contact Jim Dale, 270.991.8588, jim@bgdepo.com.

Worship

LIVESTREAM WORSHIP will continue at 8:00 AM and 10:00 AM on Sunday mornings on Facebook and YouTube.

Learn and Grow

FALL CHILDREN'S CHURCH begins August 10th during the 10:00 AM service. Our Fall programming curriculum is Bake with the Bible, A Study of Bread in the Gospels. We'll be baking through the bible with Godly Play stories and fun activities finishing up with taking bread home with us.

SUNDAY SCHOOL KICKOFF will be August 17th at 9:00 AM. This year we have 4 classrooms- PreK, K/1, 2/3, & 4/5! Come meet our Sunday School teachers and tour the classrooms with a fun activity to get to know one another! Classes will begin August 24th at 9:00 AM. We have so many new Godly Play lessons this year! We can't wait to see you and “wonder” together as we learn all about God's People and Jesus' love for us and our neighbors!

CONVERSATIONS WITH SCRIPTURE meets on Sunday mornings at 9:00 AM in the All Saints Room. All are welcome to participate in this ongoing open discussion, or maybe just listen in.

BREAD OF ANGELS is beginning reading *Buddhism, A Very Short Introduction* by Damien Keown, a distinguished professor at Goldsmith College, University of London. Keown is widely regarded as one of the preeminent Buddhist scholars in the Western World. Join us at 9:00 AM in the Conference Room. Check us out cecbg.com/boa.

CENTERING PRAYER is Tuesdays at 12:00 PM. We are meeting in the Chapel. Anyone who is interested is welcome. Any questions, please contact Kathy Wise-Leonard at 270-779-5595 or email billkathyleonard@bellsouth.net or Janice Erbach at 270-904-1164 or email kassta@jadegrel.net.

Radiate

CHURCHES UNITED IN CHRIST HELP MINISTRY is one of the oldest outreach ministries of Christ Church. In partnership with two other downtown Christian churches, we attempt to assist families with their utility bill, emergency

prescriptions, gasoline for an out of town doctor appointment, etc. For a long time, the NEED has far exceeded our resources to help. In order to effectively sustain this ministry, we need for members to step up. The Help Ministry at Christ Church currently distributes well over \$1,000 per month to those in need. We only help an individual once every 12 months. Please include a gift to the Help Ministry in your gifts to Christ Church! God Bless!

WEDNESDAY COMMUNITY LUNCH has been serving our community for over 10 years. We are presently serving 100+ sack lunches each Wednesday at 11:00 AM. This needed and rewarding ministry can continue to grow with your support. Your donations are appreciated and can be put in the offering plate with a designation to WCL or may be made online at <https://www.cccbg.com/secure-giving>. We are also encouraging folks to join our team of volunteers to assemble and serve! Contact Mary Cash (marygcash@gmail.com), or Janice Erbach (kassta@jadegrel.net) for more information.

ONLINE GIVING Make a secure contribution online to the current year operating fund and/or other funds. You can make your donations through the church website.

Parish Prayer List

**indicates new*

Parishioners of Christ Church

Judy Adams	Dean Gilbert	Gretchen Niva
Aldis Brunson	Suzanne Hanratty	Leigh Constans Pierce
Melanie Butler	Bob Harrison	Karen Robeson
Janice Centers	Nick Heil	Crystal Stiles
Vickie Cole	Jennifer Lindsey	Josh Stiles
Patrick Craddock	David McKillip	Teddi Taylor
Dolores Dodd	Albert Meier	Carroll Travelsted
Pipes Gaines	Paula Morgan	Lynn Wirth

In Remembrance

*Kirk Patton	Dr. Joseph Stokes, <i>requested by Jenny</i>
Kevin Allen, <i>cousin of Vonda Garringer</i>	<i>Morehead</i>

In Thanksgiving

For our Cloister Community

Military serving overseas known by Christ Church parishioners

Parishioners of Christ Church teaching overseas

Boo Petersen, South Africa	Galen Olmsted, Venezuela
----------------------------	--------------------------

Parishioners of Christ Church in discernment for ordained ministry

David Kem

Laurie Joyce

Family of Christ Church parishioners

Coy Applegate II, *cousin of Vonda Garringer*

Anastasia Arnold, *daughter of Deb Stein*

Martha Burch, *mother of David Burch*

Jerre Coleman, *son of Ward & Jane Coleman*

Nancy Cook, *cousin of Sue Edwards*

Ron Corn, *brother of Vonda Garringer*

Bethaney Curry, *daughter of Karen Adams*

Dixie Daniel, *sister of Portia Wimp*

Walter Derryberry, *father of Pitt Derryberry*

Allen Dodd and family, *son of Dolores Dodd*

Cammy Hanson, *sister of Jeff Cash*

Mary Annie Harper, *sister of Mike Harper*

Ann Lee McAllister, *mother of Cary McAllister*

Jerry McKenzie, *brother-in-law of George Anna McKenzie*

Debbie Morrison, *sister-in-law of Brian Morrison*

Daniel Ohrmundt, *brother-in-law of Laurie Joyce*

Brent Page, *son-in-law of Deb Stein*

Ken Parks, *nephew of John Grider*

Robert Paul, *husband of Shanna Paul*

Joyce Pedigo, *mother of Jenny Morehead*

Doyle Pendleton, *brother of Sue Wilson*

Becky Scott, *sister of Ken Stein*

Barbara Dillard Smith, *sister of Margie Dotson*

Elizabeth Sothoron, *daughter of Mary & Jeff Cash*

Randy Spencer, *brother-in-law of Dorian Walker*

Betty Spraker, *mother of John Spraker*

Mark Spraker, *brother of John Spraker*

Charles Stein, *father of Ken Stein*

James Swick, *son of Cathie Huston*

Kelly Taylor, *daughter-in-law of Teddi Taylor*

Jack and Helen Tyson, *parents of Helen Siewers*

Others known by Christ Church parishioners

Donna Ahrens, *requested by Devan MacGregor*

Dick Anderson, *requested by Father Steve*

David Arnold, *requested by Deb Stein*

Braylen Bell, *requested by Vonda Garringer & Lilah*

Wendy Blakenship, *requested by Devan MacGregor*

Keith and Jan Cassada and family, *requested by Laurie Joyce*

David Corns, *requested by Clyde Joyce*

Timmy Dickerson, *requested by Vonda Garringer*

Ana Jane Escarro, *requested by Bruce & Barbara Powell*

Chris & Amy Engelhoven, *requested by Jenny Morehead*

Sharon Harvey, *requested by Doug Lawhorn*

Danny Horn, *requested by Laurie Joyce*

Meagan Keown, *requested by Cady Tisdale*

Ann King, *requested by George Anna McKenzie*

Morgan King, *requested by George Anna McKenzie*

Shirlene Maisel, *requested by Carol Barry*

Blake Layne, *requested by John Carbin*

Jeanne Marie Patterson, *requested by Barbie Tatman*

Maggie Pearson, *requested by Doris Love Hunt*

Linda Sowers, *requested by Clyde Joyce*

The Rev. Michael Vollman, *requested by the Clergy*

Sally Watson, *requested by Belinda Palmer*

Kristen Wheeler, *requested by Deacon Kellie*

Christ Episcopal Church Vestry Members

Class of 2026

Tommy Adams
Jamie Chaffin
Carol DuBose
Sharon Valk

Class of 2027

Margie Dotson
David Kem
Cary McAllister
Brian Morrison

Class of 2028

Neill Caudill
Les Dooley
Sue Edwards
Jimmy Stewart

Clergy & Staff

The Reverend Dr. Steven J. Pankey, *Rector* steve@cecbg.com cell 270-599-4575

The Venerable Kellie Mysinger, *Deacon* kellie@cecbg.com

C. Kenneth Stein, *Director of Music and Organist* ken@cecbg.com

Kate Cline, *Director of Children's Faith Formation* kate@cecbg.com

Vonda Garringer, *Parish Administrator* vonda@cecbg.com

Lisa Janecek, *Communications* com@cecbg.com

Church Office Hours

Monday – Wednesday 9:00 AM – 4:30 PM



CHRIST
EPISCOPAL
CHURCH
