

The Thirteenth Sunday after Pentecost

August 23, 2026

8:45 & 11:00am



THE EPISCOPAL CHURCH OF ST. JOHN IN THE WILDERNESS

Est. 1836 | Flat Rock, North Carolina

Mission Statement

To know and love God as He is revealed to us in Jesus Christ, to bring others to His saving love, and to serve the world in His name.

Welcome to St. John in the Wilderness

We welcome you warmly to St. John in the Wilderness and invite you to share in our songs, prayers, and eucharistic feast. If you do not have a church family at this time, then we invite you to join in this fellowship of faith as we share life together as the Body of Christ. See the note to our visitors on the back inside cover for more information about receiving Communion and joining the church.

Reminders for Worship

- Children of all ages are most welcome in worship, and during the service they may enjoy the activity bags, which are in the Tower Entrance. Nursery care is available for children from infancy to pre-K across Rutledge Drive in our Parish House Education Building from 8:30am to 12:30pm on Sundays. Please use the crosswalk to get there!
- Please participate in the service by singing and praying with us. At the time of the Peace, please take a few moments to leave your pew and greet others in the name of our Lord.
- A restroom is available near the front of the church and can be accessed through an exterior door. Please see an usher for directions.
- You will find hand sanitizer in the pews and with the ushers. Please use it after the Peace and before receiving Communion.

Everything Episcopal

Samuel Seabury was the first American Episcopal bishop. He was consecrated in the Scottish Episcopal Church in 1783.

The first Episcopal ordinations on American soil took place in August 1785, the same year as the first General Convention.

Holy Eucharist, Rite II

8:45 & 11:00am

PRELUDE: Adagio (Larghetto e spiritoso) from Concerto in A Minor Antonio Vivaldi
arr. Johann S. Bach

Welcome & Announcements

ENTRANCE HYMN: #518 Christ is made the sure foundation *Westminster Abbey*

THE WORD OF GOD

Acclamation & Response BCP p. 355

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

People **And blessed be his kingdom, now and for ever. Amen.**

The Celebrant may say

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid:
Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may
perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

GLORIA, from Celtic Mass

Stefan Andre Waligur

The congregation sings the refrain as indicated, and a cantor sings the verses.

Refrain

Glo - ry be to God all glo - ry in the high - est.

3 C amin C dmin

Peace to all peo-ple to all God's peo-ple peace.

1. Lord God heavenly King, almighty God and Father, we worship you, we give you thanks. We praise you for your glory. **Refrain x2**
2. 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. **Refrain x2**
3. 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. **Refrain x2**

The Celebrant says to the people

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

The Collect of the Day

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people sit.

First Lesson: Exodus 1:8-2:10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, “Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.” So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.”

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered

it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, “This must be one of the Hebrews’ children,” she said. Then his sister said to Pharaoh’s daughter, “Shall I go and get you a nurse from the Hebrew women to nurse the child for you?” Pharaoh’s daughter said to her, “Yes.” So the girl went and called the child’s mother. Pharaoh’s daughter said to her, “Take this child and nurse it for me, and I will give you your wages.” So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, “because,” she said, “I drew him out of the water.”

The Word of the Lord.

People **Thanks be to God.**

Psalm 124

Nisi quia Dominus

The Psalm is read responsively by whole verse.

1 If the Lord had not been on our side, *
let Israel now say;

**2 If the Lord had not been on our side, *
when enemies rose up against us;**

3 Then would they have swallowed us up alive *
in their fierce anger toward us;

**4 Then would the waters have overwhelmed us *
and the torrent gone over us;**

5 Then would the raging waters *
have gone right over us.

**6 Blessed be the Lord! *
he has not given us over to be a prey for their teeth.**

7 We have escaped like a bird from the snare of the fowler; *
the snare is broken, and we have escaped.

**8 Our help is in the Name of the Lord, *
the maker of heaven and earth.**

**Glory to the Father, and to the Son,*
and to the Holy Spirit:
as it was in the beginning, is now,*
and will be for ever. Amen.**

Second Lesson: Romans 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

The Word of the Lord.

People **Thanks be to God.**

As the music begins, all stand for the gradual hymn and reorient themselves to the Gospel of our Lord as it is processed into the congregation.

GRADUAL HYMN: #521 Put forth, O God, thy Spirit's might

Chelsea Square

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

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

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

The Gospel: Matthew 16:13-20

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys

of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

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

The Sermon

The Rev. Dr. Kathy Hulin

After the sermon, there is a brief moment of silence. When the Celebrant rises, the congregation stands.

The Nicene Creed

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.**

Through him all things were made.

For us and for our salvation he came down from heaven:

**by the power of the Holy Spirit he became incarnate from the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.**

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

The Prayers of the People

A moment of silent prayer follows each petition.

Through being stirred by Father, Son, and Holy Spirit, let us offer our prayers to God.

I ask your prayers for God's people throughout the world; for people who serve the church as leaders and missionaries; for the Anglican Communion; for the Episcopal Church and our Diocese; for the members of this parish. Pray for the church.

I ask your prayers for peace; for goodwill among nations, especially in places of war and conflict; and for the well-being of all people. Pray for justice and peace.

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

I ask your prayers for all who seek God, or a deeper awareness of God's presence. Pray that they may find and be found by him.

I ask your prayers for the departed [*especially* ____]. Pray for the family and friends who grieve their passing.

I ask your prayers for Eleanor, Bob, Joe, Ron, Stephen, Sue, Dale, Mason, Joshua, the Elmore Family, Mary, Toni, Betsy, Tawana, Chuck, Dottie, MarthaJean, Al, Rita, Jim, Lori, Carter, Legare, Susan, Jennifer, Mary, Katherine, Arthur, Chris, and Sam. Are there others?

The people may include the names of those for whom they are praying either silently or aloud.

I ask your thanksgiving for all the blessings of this life [_____].

The people may add their petitions silently or aloud.

Praise God for those in every generation in whom God has been honored. Pray that we may have grace to glorify God in our own day.

The Celebrant offers a concluding prayer.

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

The people kneel. Silence may be kept.

Minister and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Bishop, when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

All stand. The Celebrant says to the people

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

Then the Ministers and People may greet one another in the name of the Lord. The Celebrant then shares an offertory sentence.

THE HOLY COMMUNION

The Offertory

*The ushers pass the offering plates and present the gifts of the congregation at the Lord's table.
Online gifts may be made using the QR code to the right.*



OFFERTORY MUSIC:

8:45 Chorale Prelude on *St. Columba*

arr. Robert A. Hobby

11:00 Put Peace into Each Other's Hands

arr. David W. Music

Put peace into each other's hands and like a treasure hold it;
protect it like a candle flame, with tenderness enfold it.
Put peace into each other's hands with loving expectation;
be gentle in your words and ways, in touch with God's creation.
Put peace into each other's hands, like bread we break for sharing;
look people warmly in the eye: our life is meant for caring.
As at communion, shape your hands into a waiting cradle;
the gift of Christ receive, revere, united round the table.
Put Christ into each other's hands, he is love's deepest measure;
in love make peace, give peace a chance and share it like a treasure.

Text by Fred Kaan © 1989 Hope Publishing Company

OFFERTORY RESPONSE: Doxology

Old 100th

A musical score for a four-part doxology. It consists of two systems of staves. The first system has a treble and bass staff, and the second system also has a treble and bass staff. The music is in 4/4 time with a key signature of one sharp (F#). The lyrics are written below the staves.

Praise God, from whom all bless-ings flow; praise him, all crea-tures here be-low; praise
him a-bove ye heav' nly host; praise Fa-ther, Son and Ho-ly Ghost. A - men.

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

Then, facing the Holy Table, the Celebrant proceeds

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 your dearly beloved Son Jesus Christ our Lord.

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appropriate.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

SANCTUS

Hymnal S-130

Ho - ly, ho - ly, ho - ly Lord, God of power and

The first system of musical notation for 'SANCTUS' is written in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with accompaniment in the bass staff. The lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of power and' are placed below the staves.

might, _____ Ho - ly, ho - ly, ho - ly Lord,

The second system continues the melody and accompaniment. It features a long note in the treble staff with a horizontal line underneath, indicating a sustained sound. The lyrics 'might, _____ Ho - ly, ho - ly, ho - ly Lord,' are placed below the staves.

God of power and might, _____ hea - ven and earth are

The third system continues the melody and accompaniment. It features a long note in the treble staff with a horizontal line underneath, indicating a sustained sound. The lyrics 'God of power and might, _____ hea - ven and earth are' are placed below the staves.

full, _____ full of your glo - ry. Ho -

The fourth system concludes the melody and accompaniment. It features a long note in the treble staff with a horizontal line underneath, indicating a sustained sound. The lyrics 'full, _____ full of your glo - ry. Ho -' are placed below the staves.

san - na in the high - est. 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. Ho - san - na in the high - est.

The people stand or kneel.

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

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:

Celebrant and People

A musical score for a single melodic line on a five-line staff. The key signature has one sharp (F#), indicating D major or B minor. The time signature is common time (C). The melody consists of quarter notes and half notes, with some notes beamed together. The lyrics are written below the staff.

Christ has died. Christ is ris - en. Christ will come a - gain.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

People and Celebrant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us;

there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

and may add Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ushers immediately begin releasing the congregation to share in the Eucharistic feast. A gluten-free option is available upon request. For further instructions about Holy Communion, see the note to our visitors in the back of the bulletin.

The choir often begins by singing while the congregation receives the Sacrament. Following the choir's musical offering, please join in as we sing the Communion Hymn together.

COMMUNION HYMNS: #315 Thou, who at thy first Eucharist didst pray *Song 1*
#306 Come, risen Lord, and deign to be our guest *Sursum Corda*

Sending Out of Eucharistic Visitors

Celebrant With whom will you share this communion?

Eucharistic Visitors respond with the names of those to whom they will go.

Celebrant In the name of this congregation, we send you forth bearing these holy gifts that N. may share with us in the communion of Christ's body and blood.

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

After Communion, the Celebrant says

Let us pray.

The people stand or kneel for the Post-Communion Prayer.

Post-Communion Prayer

BCP p. 366

Celebrant and People

Almighty and everliving God,

we thank you for feeding us with the spiritual food

of the most precious Body and Blood

of your Son our Savior Jesus Christ;

and for assuring us in these holy mysteries

that we are living members of the Body of your Son,

and heirs of your eternal kingdom.

And now, Father, send us out

to do the work you have given us to do,

to love and serve you as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Blessing

DISMISSAL HYMN: #427 When morning gilds the skies

Laudes Domini

The Dismissal

Deacon Go in peace to love and serve the Lord.

People **Thanks be to God.**

POSTLUDE: Allegro (Mvmt. 1) from Concerto in A Minor

Antonio Vivaldi
arr. Johann S. Bach

The Prayers of the People is that part of our liturgy which offers intercessions and thanksgivings to God. **Worshippers, wherever they are in the church, are encouraged to offer aloud or silently their own such prayers during the appropriate part of the Prayers of the People.** As we pray, please remember those who are ill or with other needs: Eleanor Flowers, Bob Odean, Joe Giltner, Ron Kauffman, Stephen, Sue, Dale, Mason, Joshua, the Elmore Family, Mary Curtis, Toni Piowaty, Betsy Thagard, Tawana Gibbs, Chuck King, Dottie Dalzell, MarthaJean Liberto, Al Orentas, Rita Antonelli, Jim Spry, Lori Griswold, Carter Carson, Legare Head, Susan Gibbs, Jennifer, Mary McCarty, Katherine Gee, Arthur Zellner, Chris Walker, and Sam.

The Altar Flowers are given in loving memory of Al & Delsie Welch and Bonnie & Perry Gibby, *by Charles and Vickie Taylor.*

Eucharistic Visitors share the Body and Blood of Christ with those who receive care from our Visitor Ministry. We thank God for the ministry of Clint Adams, Art Mack, Judy Petersen, Anita Reid, Stan Rogan, and Bill Taylor.

To Our Visitors: We welcome you with all our hearts! You are also invited to come forward at the time of Communion to receive the Sacrament or a blessing. All baptized Christians are encouraged to receive Communion, including infants and children. To receive Communion, simply come forward to kneel at the altar if you are able. Put one hand in the palm of the other and the Celebrant will share the Body of Christ with you. You may then intinct or drink from the Chalice. A gluten-free option is available upon request. If you are not baptized, please come forward and kneel at the altar while crossing your arms over your chest to receive a special blessing, and we invite you to talk to the priest at any time about entering discernment for being baptized. Won't you join with Christ and his Church on this journey of faith?

If you do not have a church home at this time, then we hope you will make St. John in the Wilderness your church family. We find that through sharing life together as the Body of Christ, we are made whole and renewed daily. Talk to an usher or member of the clergy about joining this parish, or you are welcome to simply fill out a card in your pew and put it in the offering plate. We welcome you!

THANK YOU FOR SERVING IN WORSHIP			
	Thirteenth Sunday after Pentecost August 23		Fourteenth Sunday after Pentecost August 30
	8:45am	11:00am	10:00am
Lay Readers/ Eucharistic Ministers	John Barker	Mark Delk	Candace Lewis
Acolytes	Jasmine Pharr	Cora Fitzpatrick Joey Saltz Sofia Ridgeway	Anita Reid
Ushers	Jerry Holt George Grzenda	Hilton Swing Ned Curtis	Lisa Kauffman Bettie Orr
Greeters	Brenda Hillyer Margaret Barker	Jann & Jim Cooper	Cindy Brodie Annabelle Hurd Jo Stahle Anne Vogler
Cart Drivers	Jim Olson	Nancy Cooper	N/A
Videography (Service)	Eduard Wiescholek	N/A	BJ McKee
Videography (Formation)	BJ McKee		N/A
Refreshment Time	Brenda Hillyer	Jo Stahle Julia Swan	N/A – Potluck Coffee Hour
Altar Guild	Sandra Jeffery Lynne Miller	Susan Gibbs Sara Kester Michael Jeffery (Brass)	Brenda Hillyer Anne Hobbs Laurie Morris Virginia Rehn (Sat.) Rick Rehn (Brass)
Flower Guild	Jan Tanner		Patrice German & Sandy Gulbrandsen
Opening Gatekeeper	George Grzenda & BJ McKee		George Grzenda & BJ McKee
Closing Gatekeeper	Jill Owen		Jill Owen



THE EPISCOPAL CHURCH OF ST. JOHN IN THE WILDERNESS

Church: 1895 Greenville Highway | Office: 1905 Greenville Highway

Mailing: PO Box 185, Flat Rock, NC 28731

828-693-9783 | www.stjohnflatrock.org

*In the case of a pastoral emergency, call the Parish Office and dial **

Worship Services: 8:45 & 11:00am | Office Hours: 9:00am-4:00pm M-F

Sunday School for Adults, Youth, and Children: 10:00am

Holy Eucharist & Healing Service: Wednesdays 10:30am in the Wilderness Room

The Rev. Josh Stephens, Rector: rector@stjohnflatrock.org

The Rev. Dr. Kathy Hulin, Associate Rector for Formation & Pastoral Care: associate@stjohnflatrock.org

Ed Tompkins, Director of Music & Organist: music@stjohnflatrock.org

Mims Yeargin, Director of Parish Communication & Administration: officeadmin@stjohnflatrock.org

Stacy Knapp, Financial Administrator: finance@stjohnflatrock.org

Missy Izard, Director of Christian Education: missy@stjohnflatrock.org

Kevin Hunt, Sexton: sexton@stjohnflatrock.org

VESTRY MEMBERS

Jill Owen, *Senior Warden (2026)*

Jim Cooper, *Junior Warden (2027)*

2026

Jon Fitzpatrick

Sandy Skelton

2027

Kitty Olson

Catherine Popp

Steve Sitnick

2028

Liz Carson

Mark Delk

Worth Gordon

Lynne Miller

PARISH OFFICERS

Marlin Sanders &

Bill Williams, *Treasurers*

Kim Sanders, *Clerk*

STANDING COMMITTEES

Appointments: Carol Rector

Buildings and Grounds Committee: Jerry Tanner

By Laws, Canons & Insurance: Jim Olson

Christian Formation: Missy Izard

Communications & Publicity: Joey Popp

Finance: Gary German

Historic Churchyard Committee: Sandy Rex

New Member Ministry: Brenda Hillyer & Judy Petersen

Outreach: Jennifer Shelton

Personnel: Margaret Barker

Stewardship: Jim and Jann Cooper

OTHER COMMITTEES AND MINISTRIES

Acolytes: Laura Teel

Altar Guild: Cathryn Harrell, Laurie Morris

Chefs of St. John: Jim Vint

Churchyard Trustees: Pete Petersen

Docents: Polly Morrice & Scott Bell

Endowment Trustees: Mike Teel

Episcopal Church Women: Jan Tanner

Flower Guild: Patrice German

Flower Memorials: Gaston Motes

Funeral Reception Ministry: Brenda Hillyer

Garden Guild: Jerry Tanner

Gatekeepers: BJ McKee

Golf Cart Ministry: Jill Owen

Good News Gardeners: Cathy & David Burge

Greeters: Worth Gordon & Carmen Curtis

Heritage, Archives & Gift Committee: John Barker

Holy Hikes-WNC: Cynthia Easterling

Lay Readers: Mark Delk

Meal Ministry: Catherine Popp

Needle Work Ministry: Judy Petersen

Sustainability: Elizabeth Christenbury

Ushers: Clint Adams & Bettie Orr

Visitor Ministry: Clint Adams

Wedding Coordinator: Elaine Howe