

The Fifth Sunday of Easter



“Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.” ~ John 15:5

Sunday, April 28 at 10AM





Welcome to
St. John:
Happy
Easter!

This service bulletin will guide your participation in our worship service. You may also follow along in the (red) Book of Common Prayer (BCP), p. 355.

We say together the text in **bold**.

Our liturgy welcomes people of all ages. For those who desire it, the **Nursery** is open and staffed by our professional team. An Usher can direct you.

Hearing devices are available at both entrances to the church. An usher is happy to assist you.

Easter is the center and climax of the Christian year. The seven weeks of the Easter Season are a celebration and an exploration of God's sacrificial, loving victory over every form of death and destruction. Easter assures of God's never-failing love, affirms our identity as God's children, and enables us to embody God's love for the world.

Holy Eucharist, Rite II

Prelude

Prelude in E Minor, BWV 548

J. S. Bach

Welcome and Announcements

Processional *Love Divine*

Hymn 657

1 Love di - vine, all loves ex - cell - ing, joy of heaven, to
2 Come, al - might - y to de - liv - er, let us all thy
3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy
life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -
let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
more thy tem - ples leave. Thee we would be al - way bless - ing,
ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with
serve thee as thy hosts a - bove, pray, and praise thee
till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.
with - out ceas - ing, glo - ry in thy per - fect love.
crowns be - fore thee, lost in won - der, love, and praise.

Words: Charles Wesley (1707-1788). Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887).

Celebrant Alleluia. Christ is risen.

People **The Lord is risen indeed. Alleluia.**

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 S280

Powell

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - mighty God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

Music: Robert Powell (b. 1932), rev. Setting: Copyright © Church Publishing Inc.

Our weekly **liturgy** (i.e., form of worship) follows a pattern that Christians have enacted for centuries gathering in God's house, proclaiming God's deeds in scripture and song, communing with God in prayer, and eventually gathering at the altar/table to be nourished by Christ's Body & Blood. This pattern is how we remember God's love for us. It also allows us to remember ourselves as God's people for the world.

Every service of the **Eucharist, or Mass**, is divided into two sections: the Liturgy of the Word and the Liturgy of Holy Communion. The first section borrows from Jewish synagogue patterns of readings, teaching & prayer. The second section is a gathering – a literal a “re-remembering” – of the Body of Christ around the table of Christ as we celebrate the Last Supper. Jesus instructed us to, “do this in remembrance of me” (Lk 22:19).

The **Collect** is a short prayer that changes every week, yet its function remains the same: it gathers our scattered thoughts and intentions as we communally direct our hearts and minds to God.

In today's **First Reading**, the deacon Philip is sent to an Ethiopian pilgrim. In the first century, Ethiopia referred to southern Egypt (now the Sudan). The eunuch may have been a "God-fearer," who embraced much of the Jewish law without fully converting. As a eunuch, he would have been barred from temple worship, although Isaiah prophesied the inclusion of eunuchs in the temple. The passage of Isaiah being read by the eunuch was foundational for early Christian interpretation of Jesus' death and resurrection, as Christians searched the scriptures to confirm what they had seen to be true.

The Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

First Reading

Please be seated

Acts 8:26-40

An angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus.

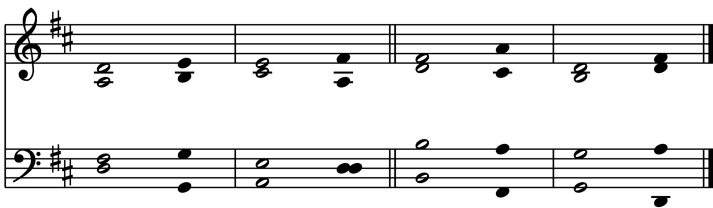
As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

The Word of the Lord.

Thanks be to God.

Psalm 22:24-30 *Sung by choir and congregation*

Jerome Webster Meachen
(b. 1930)



© 1956, Jerome Webster Meachen.

My praise is of him in the great **assembly**;
I will perform my vows in the presence of those who
worship him.

The poor shall eat and be satisfied,
and those who seek the LORD shall **praise him**:
"May your heart live for **ever!**"

All the ends of the earth shall remember and turn to
the **LORD**,
and all the families of the nations shall bow **before him.**

For kingship belongs to the **LORD**;
he rules over the **nations.**

To him alone all who sleep in the earth bow down in
worship;
all who go down to the dust fall **before him.**

My soul shall live for him;
my descendants shall **serve him**;
they shall be known as the LORD's for **ever.**

They shall come and make known to a people yet **unborn**
the saving deeds that he has **done.**

Today's **Psalm** consists of a lament and a thanksgiving in which the psalmist describes the distress he is suffering and his trust in God. These verses express unwavering confidence in God's saving deeds.

Second Reading

1 John 4:7-21

In today's **Second Reading**, John repeats one his main themes: God's presence is known in our love for one another. In today's passage, this theme is set in the context of God's fundamental nature. Love is God's most characteristic trait and activity. However John contends that "God is love" cannot be inverted to mean that "love is [always] God." Much of what we experience as "love" is different than divine love. God's love is supremely known in the event of Christ's incarnation. As witnesses of Christ and members of Christ's body, we love one another as a manifestation of God's life in us.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

The Word of the Lord.

Thanks be to God.



Hymn *Come, my Way, my Truth, my Life*

Hymn 487

Please stand



1 Come, my Way, my Truth, my Life: such a
2 Come, my Light, my Feast, my Strength: such a
3 Come, my Joy, my Love, my Heart: such a



way as gives us breath; such a truth as ends all
light as shows a feast; such a feast as mends in
joy as none can move; such a love as none can



strife; such a life as kill - eth death.
length; such a strength as makes _____ his guest.
part; such a heart as joys _____ in love.

Words: George Herbert (1593-1633). Music: *The Call*, Ralph Vaughan Williams (1872-1958).

The Gospel Reading

John 15:1-8

Celebrant The Holy Gospel of our Lord Jesus Christ
according to John+

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

Jesus said to his disciples, “I am the true vine, and my Father is the vine grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.”

Celebrant The Gospel of the Lord.

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

In today's **Gospel Reading** Jesus describes himself as “the true vine” who fulfills the calling of ancient Israel. The Father is the vine grower who “prunes” the branches. Jesus reassures the disciples that they are already “pruned” by his word. In John, Christian life is necessarily activated and nourished by Christ, which means there can be no such thing as a living yet *unproductive* branch. Those who do not remain, or abide, are taken away. Those who do abide through prayerful obedience bear fruit and show themselves as Jesus’ disciples.

The Nicene Creed

Please stand

This ancient confession of the universal Church unites us as one Body across time & space. **The Creed** provides an apostolic lens, or perspective, for understanding scripture. It also articulates foundational beliefs about the Triune God of Christian Faith. It is both a safeguard & inspiration, providing a shared foundation for our individual spiritual journeys.

Each week we **pray** for the Church, the world, the suffering & the dead. We pray for those who are closest to us, as well as those who are furthest away, being reminded in prayer that our family in Christ includes strangers whom we may never meet. The specific language & global perspective are offered to shape & inform our individual prayers throughout the week.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit, he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People: Form III *Stand or kneel* BCP 387

O God, we pray for your holy Catholic Church, including those in our diocesan cycle of prayer, St. Andrew's, York; and The Church of Bangladesh;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons; especially Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; Audrey, our Bishop; and Eric, our Rector;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world; especially Joseph, our President; Josh, our Governor; and all our local officials;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble, especially Donna, Marilyn, Ron, Carol, Jami, Gerald and family, Jane, Katie, Jen, Sigo, Sasha, Elizabeth, Michael, Joselynn, Rich, Dan, Randy, Vernon, John, Milton, Larry, Barb, Bud, Vickie, Bob, Ed, MaryEllen, Bill, Laura, Richard, Victoria, Lance, Matthew, Arthur, Ellen, the people of Ukraine, Israel, Gaza, Sudan, Haiti, and Haitian refugees living in York.

That they may be delivered from their distress.

Give to the departed eternal rest; especially Butch, Michael, George, Lucien, and Jerry;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others, either silently or aloud.

Pause for petitions from the People.

The Celebrant adds a concluding Collect.

The Peace *Please stand*

Celebrant The peace of the Lord be always with you.

People **And also with you.**



THE HOLY COMMUNION

Q. What are the sacraments?

A. The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.
(BCP, 857)

Q. What is the Holy Eucharist?

A. The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.
(BCP, 859)

The prayer begins with the opening dialogue, the **sursum corda** (“Lift up your hearts...”).

The Offertory

Christ Hath a Garden

Gerald Near

The Presentation of Eucharistic Elements

That Easter Day with joy was bright

Hymn 193

1 That Eas - ter day with joy was bright, the
2 His ris - en flesh with ra - diance glowed; his
3 O Je - sus, King of gen - tle - ness, do
4 O Lord of all, with us a - bide in
5 All praise, O ris - en Lord, we give to

1 sun shone out with fair - er light, when, to their long - ing
2 wound - ed hands and feet he showed; those scars their sol - emn
3 thou thy - self our hearts pos - sess that we may give thee
4 this our joy - ful Eas - ter - tide; from ev - ery wea - pon
5 thee, who, dead, a - gain dost live; to God the Fa - ther

1 eyes re - stored, the a - pos - tles saw their ris - en Lord.
2 wit - ness gave that Christ was ris - en from the grave.
3 all our days the will - ing tri - bute of our praise.
4 death can wield thine own re - deemed for ev - er shield.
5 e - qual praise, and God the Ho - ly Ghost, we raise.

Words: Latin, 5th cent.; ver. *Hymnal 1940*. Copyright © The Church Pension Fund. Music: *Puer nobis*, melody from Trier MS., 15th cent.; adapt. Michael Praetorius (1571-1621); harm. *Hymns Ancient and Modern, Revised*, 1950; alt. acc. John F. Erickson (b. 1938).

The Great Thanksgiving: Eucharistic Prayer D BCP 372

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 him thanks and praise.

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

The Celebrant continues.

Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

Sanctus S125

Richard Proulx

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed 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 Celebrant continues with a remembrance of salvation history and Jesus' Words of Institution at the Last Supper until ... we praise you and we bless you.

**We praise you, we bless you,
We give thanks to you,
And we pray to you, Lord our God.**

The Celebrant continues with prayers, summoning the Holy Spirit, until:

Celebrant Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **Amen.**

Sanctus, Benedictus

This proclamation includes two songs of praise. "Holy, Holy, Holy" is the song of angels surrounding God's throne (Rev. 4:8). "Hosanna!" is the song of pilgrims who welcomed Jesus to Jerusalem on Palm Sunday (Matt. 21:9). We join with both the angels of heaven and all those looking for God's deliverance in our world.

Bread and wine are offered in remembrance of the Last Supper in which Jesus took bread and wine and gave to his disciples, instructing them to "do this in remembrance of me."

In the **fraction**, or breaking of bread, the Passion of Christ is “publicly exhibited” before our eyes (Gal. 3:1).

At the **altar** we offer ourselves to God, allowing ourselves to be broken & shared, like bread and wine, for the world. Finally, we receive the bread & wine – the Body & Blood of Christ – our spiritual food & drink, which unites us to Christ and his risen life.

The Lord’s Prayer

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

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.

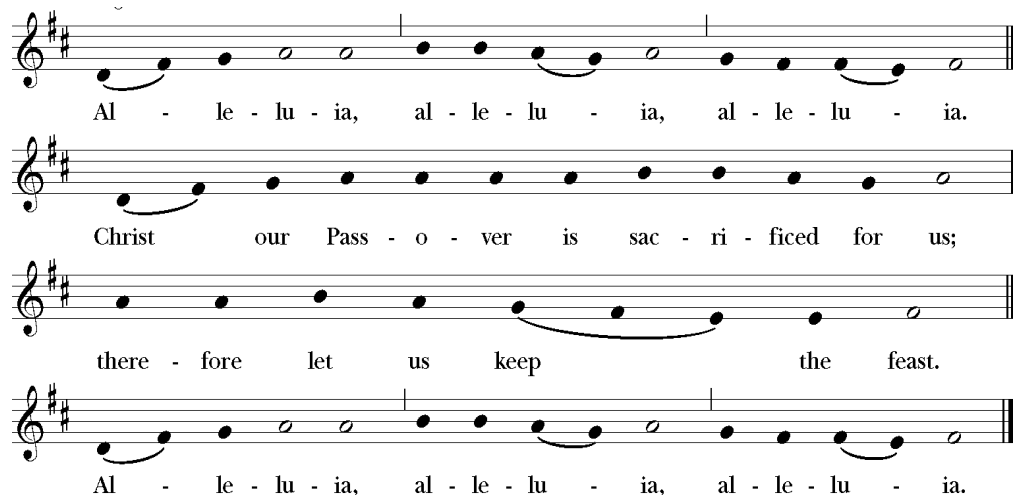
Breaking of the Bread

Celebrant Alleluia. Christ our Passover is sacrificed for us.

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

Fraction Anthem S154

David Hurd



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.

Invitation to Communion and Godly Play

Celebrant The Gifts of God for the People of God.

*Ushers will invite each row. Please notify an usher to receive Communion at your pew. Communion in the Episcopal Church is open to all baptized Christians. Please come to the altar rail when invited; either kneel or stand. To receive the **bread** place one hand cupped on top of the other with palms facing up. Gluten-free wafers are available upon request. **Wine** may be received either from the common chalice or from a tray of individual cups which follows the chalice. **Children** are invited to receive Communion first, or a blessing if not yet receiving Communion, and then dismiss to Godly Play.*

Communion Music

O Blessed Spring

Cherwien/Farlee

Ablutions

Come, gracious Spirit, heavenly Dove

Hymn 512

1 Come, gra - cious Spi - rit, heav - en - ly Dove, with light and
2 The light of truth to us dis - play, and make us
3 Lead us to Christ, the liv - ing Way, nor let us
4 Lead us to heaven, that we may share full - ness of

com - fort from a - bove; be thou our guard - ian,
know and choose thy way; plant ho - ly fear in
from his pre - cepts stray; lead us to ho - li -
joy for ev - er there; lead us to God, our

thou our guide; o'er ev - ery thought and step pre - side.
ev - ery heart, that we from thee may ne'er de - part.
ness, the road that we must take to dwell with God.
fin - al rest, to be with him for ev - er blest.

Words: Simon Browne (1680-1732), alt. Music: *Mendon*, melody from *Methodist Harmonist*, 1981; adapt. and harm. Lowell Mason (1792-1872).

Post Communion Prayer

BCP 365

Celebrant Let us pray.

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son, 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 Lord. Amen.

Q. What are the benefits which we receive in the Lord's Supper?

A. The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.
(BCP, 859-60)

The Blessing

The response is: **Amen.**

Recessional

God is love: let heaven adore him

Hymn 379

1 God is Love, let heaven a - dore him; God is Love, let
2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him
one em - brace: with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun -
ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
break - ing un - der sor - row's i - ron rod, then we find that
nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
self - same ach - ing deep with - in the heart of God.
Love for ev - er o'er the u - ni - verse must reign.

The term **Mass** derives from a Latin dismissal: *Ite, missa est*, or “Go, you are sent.”

Words: Timothy Rees (1874-1939), alt. Held by A.R. Mowbray & Co. Ltd. Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907-1991). Copyright © 1942 Renewal 1970, by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission.

Dismissal

Celebrant Let us go forth in the name of Christ.
Alleluia, Alleluia.

People **Thanks be to God. Alleluia, Alleluia.**

Postlude *Fugue in E Minor, BWV 548*

J. S. Bach

**The flowers on the High Altar are given to the
glory of God and in loving memory of:**

Butch, Michael, George, Lucien, and Jerry.



Parish Prayer List

Please Pray For: Donna, Marilyn, Ron, Carol, Jami, Gerald and family, Jane, Katie, Jen, Sigo, Sasha, Elizabeth, Michael, Joselynn, Rich, Dan, Randy, Vernon, John, Milton, Larry, Barb, Bud, Vickie, Bob, Ed, MaryEllen, Bill, Laura, Richard, Victoria, Lance, Matthew, Arthur, Ellen, the people of Ukraine, Israel, Gaza, Sudan, Haiti, and Haitian refugees living in York.

The Departed: Butch (Paul) Mann (4/20), Dr. Michael Linebaugh (4/27), George A. Small, Jr. (4/27), Lucien W. Danner (4/29), and Jerry Cohen.

Birthdays: Scott Miller (4/28), Richard Kopecki (4/29), Del Kuzemchak (4/30), Jim MacBride (5/1), Beth Lutz (5/3), and Jason Ruiz-Swartz (5/3).

Anniversaries: Linda and Morgan Hively (4/28); and Jason and Ivan Ruiz-Swartz (4/29).

Worship Schedule This Week

Wednesday, 10AM: Holy Eucharist

Sunday, 8AM: Holy Eucharist, Rite I; **10AM:** Holy Eucharist, Rite II

Announcements

St. John is again sponsoring a table at this year's **Four Chaplains' Prayer Breakfast** at Wyndham Garden on Wednesday, May 8 from 7-9am. Please contact Tory in the church Office by 4/29 if you are interested in joining us.

St. John is proud to host the **Southern Convocation Confirmation Service** on Saturday, May 11 at 3pm. We are thrilled to present to the Bishop 12 candidates for Confirmation, Reception or Reaffirmation of Baptismal Vows. Please join us in celebration as we come alongside those making a mature, public (re)affirmation of Christian faith. A festive reception will follow in the Commons.

Excerpts in margin notes are adapted from, *Planning for Rites and Rituals: A Resource for Episcopal Worship*.

Seasonal Liturgies

Throughout the year, we are pleased to offer worship opportunities beyond Sunday morning to help deepen and strengthen our faith. Join us on occasion as we mark significant events in Jesus' life and significant occasions in our church calendar. Taken together, regular participation in these services enriches both our personal and communal understanding of our faith.

We'll hold these services at varying times, offering as many choices as possible for those with busy work and family-centered lives – and we'll be conscious of your time. Most of these services are under 60 minutes, and many are only 30 minutes.

Please mark your calendar now and join us!

May

9 Thur	5:30PM	Ascension Day Service
11 Sat	3:00PM	Regional Confirmation Service at St. John
19 Sun	8:00AM	The Day of Pentecost
	10:00AM	The Day of Pentecost (w/ incense)
30 Thur	5:30PM	The Feast of Corpus Christi

June

23 Sun	8:00AM	The Nativity of St. John the Baptist
	10:00AM	The Nativity of St. John the Baptist

July

4 Thur	10:00AM	Independence Day Service w/ Brass Concert
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The Rev. Eric Hillegas, Rector
Mr. Rodney Barnett, Organist and Choir Director

St. John Episcopal Church is a community of believers
that welcomes all people to celebrate
God's presence in today's world.



A Jubilee Center
140 N. Beaver Street
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stjohnyork.org