



Those participating in the mass via [Facebook](#) and [YouTube](#) might consider lighting a candle and creating a sacred space within your home. This could be in a study, at a table, or anywhere you are able to put yourself in a mind to worship. You are encouraged to sit, stand, or kneel as you would normally do so during the liturgy.

A CELEBRATION OF THE HOLY EUCHARIST RITE III

The Day of Pentecost

May 19, 2024, at 11:00 a.m.

Please silence all mobile phones and electronic devices.

Pentecost: The term means "the fiftieth day." It is used in both the OT and the NT. In the OT it refers to a feast of seven weeks known as the Feast of Weeks, an agricultural event that focused on the harvesting of first fruits. The term is used in the NT to refer to the coming of the Spirit on the day of Pentecost (Acts 2:1), shortly after Jesus' death, resurrection, and ascension. The Pentecost event was the fulfillment of a promise which Jesus gave concerning the return of the Holy Spirit. Pentecost has also been known as "Whitsun" or "Whitsunday", a corruption of "White Sunday." This term reflects the custom by which those who were baptized at the Vigil of Pentecost would wear their white baptismal garments to church on the Day of Pentecost.

Introit

Christopher Walker

The Spirit of the Lord has filled the whole world and that which contains all things understands what is said, Alleluia.

Opening Hymn 782

(Wonder, Love and Praise)

Abbot's Leigh

The people stand as able at the introduction to the hymn. We begin our worship as a gathered community by praising God in song.

1. Gra - cious Spir - it, give your ser - vants joy to set sin's
 2. Word made flesh, who gave up glo - ry to be - come our
 3. Lov - ing God, who birthed cre - a - tion from the noth - ing -
 4. Tri - une God, e - ter - nal Be - ing, nev - er end - ing,

cap - tives free, hope to heal the bro - ken - heart - ed,
 great high priest, tak - ing on our hu - man na - ture
 ness of space, kin - dling life where all was emp - ty,
 un - be - gun, bound - less grace and per - fect jus - tice,

peace to share love's li - ber - ty. Through us bring your balm of
 to re - deem the last and least: let your cour - age and com -
 turn - ing cha - os in - to grace: when we feel con - fused and
 right - eous and for - giv - ing One: so en - fold us in you

glad - ness to the wound - ed and op - pressed; help us claim and
 pas - sion shape and guide our min - is - tries; as our Sav - ior
 fruit - less, dawn up - on our rest - less night; give us faith's im -
 mer - cy that our wills and yours u - nite; through us may the

show God's fa - vor as a peo - ple called and blessed.
 and our Shep - herd, lead us to the truth that frees.
 ag - i - na - tion, hope's re - new - ing, love's de - light.
 world be - hold you, find your love, your truth, your light.

The Opening Acclamation

Please stand as you are able.

Celebrant Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

Gloria in excelsis

William Mathias (1934-1992)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

1. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -

might - y 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.

The Collect of the Day

The collect is the prayer appointed for each Sunday that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

Celebrant The Lord be with you.

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

Celebrant Let us pray.

Silence is kept.

O God, who on this day taught the hearts of your faithful people by sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; 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.***

The Liturgy of the Word

Please be seated for the readings.

During the Easter season this reading comes from the Acts of the Apostles, which tells the early history of the Church.

Reader **A Reading from the Acts of the Apostles. (2:1-21)**

When the day of Pentecost had come, the disciples were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound, the crowd gathered and was bewildered because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language?"

Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs-- in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine." But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.' "

Reader The Word of the Lord.

People ***Thanks be to God.***

Silence is kept.

Psalm 104:25-32

Benedic, anima mea

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.



- 25 O Lord, how manifold | are your | works! *
in wisdom you have made them all; the | earth is | full of · your | creatures.
- 26 Yonder is the great and wide sea with its living things too | many · to | number, *
creatures | böth | small and | great.
- 27 There move the ships, and there is | that Le- | viathan, *
which | you have | made · for the | sport of it.
- 28 All of them | look to | you *
to | give them · their | food in · due | season.
- 29 You give it to | them; they | gather it; *
you open your hand, and they are | filled with | göod | things.
- 30 You hide your face, and | they are | terrified; *
you take away their breath, and they die and re- | türn | to their | dust.
- 31 You send forth your Spirit, and | they are · cre- | ated; *
and so you re- | new the | face of · the | earth.
- 32 May the glory of the Lord en- | dure for | ever; *
may the Lord re- | joice in | all his | works.

Silence is kept.

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church or the Revelation to John.

Reader **A Reading from the Letter to The Romans. (8:22-27)**

We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Reader The Word of the Lord

People **Thanks be to God.**

Silence is kept.

Sequence Hymn 117

(Lift every Voice and Sing)

Spiritual

The sequence hymn moves us toward the summit of the Liturgy of the Word – the reading of the Holy Gospel. Gospel means “good news” – specifically the “good news of Jesus.

The people stand as able at the introduction to the hymn.

I'm goin' - a sing* when the Spir - it says sing.

I'm goin' - a sing when the Spir - it says sing.

I'm goin' - a sing when the Spir - it says sing, and o -

bey the Spir - it of the Lord.

*2. pray 3. moan 4. shout

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

The Gospel

Gospelers **The Holy Gospel of our Lord Jesus Christ according to John. (15:26-27; 16:4b-15)**

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

Jesus said to his disciples, "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning. "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the

Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned. "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

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

The people are seated at the invitation of the preacher.

The Sermon

The Rev'd Joseph Wallace-Williams

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

The Nicene Creed

BCP 358

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 A.D. and confirmed in 381 A.D., the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

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, who with the Father and the Son is worshiped and glorified, and who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church – the Body of Christ.

Prayers of the People

Please stand as you are able.

Reader Friends, do not let your hearts be troubled, and do not let them be afraid. Our God is with us, and in us. Holy God, by your Spirit you gave birth to your Church: that our many members be the one Body of Christ in this world. And then lead us by your Holy Spirit in the ways of truth and love.

Silence

Come, Spirit of Truth:

People ***Come, Holy Spirit.***

Reader Holy God, you gave your disciples the ability to speak in the languages of the people: that we also speak about your deeds of power throughout the world, that all may know of your salvation.

Silence

Come, Spirit of Truth:

People ***Come, Holy Spirit.***

Reader Holy God, the earth is full of your creatures: may all who look to you be given food in due season. Open your hand in desolate places and fill the hungry with good things.

(The congregation is invited to add their thanksgivings.)

Silence

Come, Spirit of Truth:

People ***Come, Holy Spirit.***

Reader Holy God, you poured out your Holy Spirit in your holy city Jerusalem: pour out your Spirit in our own city. Raise up prophets and dreamers; give us vision.

Silence

Come, Spirit of Truth:

People ***Come, Holy Spirit.***

Reader Holy God, you give the gift of healing by your Spirit: bring healing and wholeness to all those on our hearts and minds this day. In your might and mercy, renew the face of the earth; bring renewal to those in need. *(The congregation is invited to add their intercessions.)*

Silence

Come, Spirit of Truth:

People ***Come, Holy Spirit.***

Reader Holy God, you adopt us as your children, joint heirs with your Christ. In your mercy, keep us and love us. That we, and all who have entered into your joy, rest in your presence forever.

Silence

Come, Spirit of Truth:

People ***Come, Holy Spirit.***

The Celebrant adds a concluding Collect.

The Celebrant then says

The Peace

Celebrant The Peace of the Lord be always with you.

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

The People greet one another in the name of the Lord; in this season, we suggest a bow, wave, or other appropriate gesture.

Welcome and Announcements

THE HOLY COMMUNION

The Offertory

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

The altar is set for the Eucharist.

Presentation Hymn 516

Down Ampney

1 Come down, O Love di - vine, seek thou this soul of mine,
 2 O let it free - ly burn, till earth - ly pas - sions turn
 3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
 to dust and ash - es in its heat con - sum - ing;
 shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,
 and let thy glo - rious light shine ev - er on my sight,
 for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 where - in the Ho - ly Spi - rit makes a dwell - ing.

The Great Thanksgiving | Enriching our Worship Eucharistic Prayer I

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

Celebrant 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 our thanks and praise.***

Then the Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down on this day from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

The people stand or kneel.

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Sanctus and Benedictus S 128

William Mathias (1934-92)



Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. Ho-san-na in the
high - est. Bless - ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

Celebrant and People.

We recall God's acts of salvation history. The Celebrant says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

The people stand or kneel.

Then the Celebrant continues.

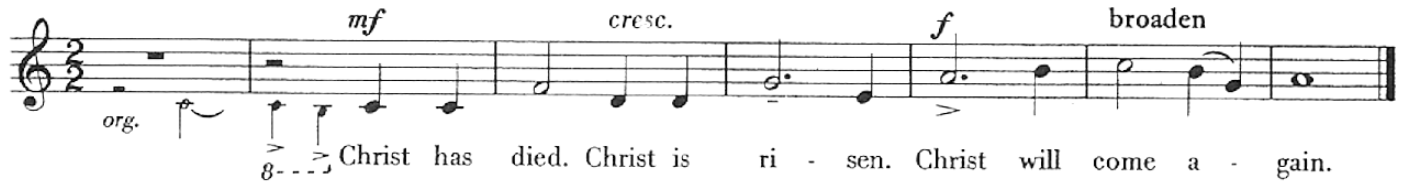
Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life. On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my

Body which is given for you. Do this for the remembrance of me.” As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: “Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

The Memorial Acclamation

Therefore we proclaim the mystery of faith:

Celebrant and People.



The Celebrant continues.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine.

At this point in the eucharistic prayer comes the epiclesis. The epiclesis is the invocation of the active presence of the Holy Spirit in the eucharistic prayer so that the bread and wine may become the body and blood of Christ. At this point in the prayer the celebrant may extend hands over the gifts. The term is based on the Greek word that means “to call upon,” “to invoke.” The epiclesis typically follows the institution narrative (see eucharistic prayers A, B, and D, BCP, pp. 363, 369, 375), but it precedes the institution narrative in eucharistic prayer C (BCP, p. 371). An epiclesis in some form has been included in the eucharistic prayers of the Episcopal Church since the 1789 BCP.

By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ’s Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

The Great Amen is when the congregation with a unified great voice concurs with all that the Celebrant has prayed. It is the only “Amen” in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation’s response.

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.



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

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

The Lord’s Prayer

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

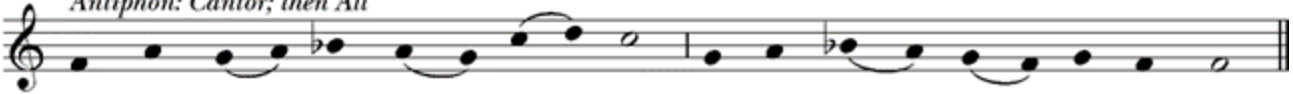
The Celebrant breaks the Bread.

A period of silence is kept.

Fraction Anthem S 171


Plainsong

Antiphon: Cantor; then All




Be known to us, Lord Je - sus, in the break - ing of the bread.

Cantor




1. The bread which we break, al - le - lu - ia,

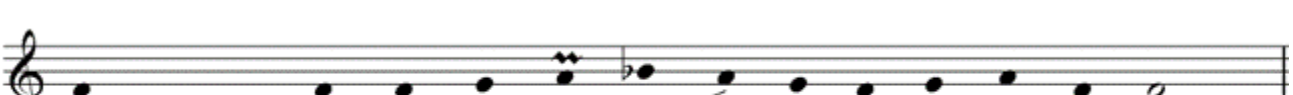


is the com - mun - ion of the bo - dy of Christ. [Ant.]

Cantor



2. One bo - dy are we, al - le - lu - ia,



for though man - y we share one bread. [Ant.]

The Invitation to Communion

Celebrant says the following Invitation.

The Gifts of God for the People of God.

A Prayer of Spiritual Communion

Long-standing practice in the Episcopal Church has offered a means for people to receive Holy Communion spiritually when it cannot be received physically.

Beloved Jesus, We believe that you are truly present in the sacrament of the altar. We long for you in our souls, to know that we are in you and that you are in us. Though physically isolated from your altar and the sacrament of your Body and Blood, We receive you into our hearts and the depths of our being. United with you, help us know that our lives are hid with you O Christ in the heart of God. Amen.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest.

Anthem *Draw us in the Spirit's Tether*

Harold Friedell (1905-58)

Communion Hymn 832 (*Wonder, Love and Praise*)

Jacques Berthier (1923-94)

Ve - ni San - cte Spi - ri - tus.

Cantor

1. Come, Ho - ly Spir-it, from heav-en shine forth

with your glo - rious light. Ve - ni San - cte Spi - ri - tus.

2. Come from the four winds, O Spir-it, come breath of God; dis -

perse the shad - ows ov - er us, re - new and strength - en your

peo - ple. Ve - ni San - cte Spi - ri - tus.

Translation: Come, Holy Spirit.

The Post-Communion Prayer

After Communion, the Celebrant says

Let us pray.

Please stand as you are able.

Celebrant and People

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

The Blessing

The Celebrant blesses the people.

Amen.

Closing Hymn 119

(Lift every Voice and Sing)

Morcambe

The people stand as able at the introduction to the hymn.

1. Spir - it of God, de - scend up - on my heart;
2. I ask no dream, no proph - et ec - sta - sies,
3. Teach me to feel that thou art al - ways nigh;
4. Teach me to love thee as thine an - gels love.

1. Draw it from earth; through all its puls - es move;
2. No sud - den rend - ing of the veil of clay,
3. Teach me the strug - gles of the soul to bear,
4. One ho - ly pas - sion fill - ing all my frame;

1. Stoop to my weak - ness, might - y as thou art,
2. No an - gel vis - i - tant, no o - p'ning skies;
3. To check the ris - ing doubt, the reb - el sigh;
4. The kin - dling of the heav'n - de - scend - ed dove,

1. And make me love thee as I ought to love.
2. But take the dim - ness of my soul a - way.
3. Teach me the pa - tience of un - an - swered prayer.
4. My heart an al - tar, and thy love the flame.

The Dismissal

*The Dismissal follows as the last part of the Mass. It is how we know the Mass has ended. But instead of an end, think of the dismissal as a change in our mission. The Latin dismissal, ita missa est, meaning "go the dismissal is made" has traditionally taken on this deeper meaning as it charges the people with the mission of God in service to the world as our worship ends. The response is always a vigorous "Thanks be to God!". In Eastertide, **only**, it is traditional to add "Alleluia" to the dismissal.*

The Deacon, or the Celebrant, then says the dismissal to which the people respond.

People *Thanks be to God.*

Postlude *Improvisation on "Veni Creator Spiritus"*

NO PARKING IN THE BIKE LANE

HEARING LOOP: Hearing Loop Receivers and Headsets are available by request from one of our greeters for anyone needing audio assistance during worship.

ONLINE GIVING is available through <https://onrealm.org/SLATECHURCH/-/form/give/now>

ARTCINIA'S MUSIC IN YOUR NEIGHBORHOOD IS BACK!!

- Friday, June 14, @ 7:00 p.m. Eclectic Jazz Fusion with Nazir Ebo

Tickets available at the door and online at artcinia.com

Adults \$10, families \$15, Seniors/Students \$5

BIBLE STUDY: Bible Study is held on the 1st and 3rd Sundays from 9:30 a.m. to 10:15 a.m. on Zoom. This gives people the opportunity to attend mass at 11:00 a.m.

URGENT MESSAGE FROM THE VESTRY NOMINATING COMMITTEE: As of 6/24/24, Tess Farmer, John Erickson, Mike Krasulski, and Jimmy Bruno will resign from the Vestry. Jane Lowe, Kevin Motroni and Kyle Chavasta end their terms on the Vestry effective 6/24/24. This means that there are now 7 open seats for Vestry. Two individuals, Joe Quinn and Rick Dickson, have agreed to stand for election, leaving 5 open seats. We encourage all of you to take time to consider serving on the Vestry beginning 6/25/24. The parish needs you – your talents, ideas and prayers. Please see or email one of the members of the Nominating Committee if you want to serve on the Vestry. Nominations are due by May 26, 2024. The Nominating Committee: Kevin Motroni, Jane Lowe, Jimmy Bruno

VESTRY ELECTION. The Vestry is the elected lay leadership of the parish. It is officially responsible for the administration of the parish's finances and real property. The Rector may also consult the Vestry about a variety of matters related to worship and parish life. The current members of the Vestry of the Church of St. Luke and The Epiphany are listed on the back of all Sunday bulletins as well as on the website www.slatechurch.org. The terms of three Vestry members will end in June 2024. Kevin Motroni and Jane Lowe are finishing a second consecutive term and are not eligible for a third three-year term under the parish by-laws. Kyle Chvasta is not standing for reelection. Who is eligible to serve on the Vestry? Vestry members must be 18 years or older, must have been members of the parish for at least two years, and must have made a specific financial commitment (pledge) and must have financially contributed to the parish during 2023 and 2024. How can one be nominated for election to the Vestry? In order for the Nominating Committee to present a candidate, at least three other members of the parish who are eligible to vote in Vestry elections must sign a petition endorsing the candidate. Since many parishioners worship virtually, the Nominating Committee will also accept email petitions from candidates and their endorsers. **Important Dates: Sunday, May 26:** deadline for the Nominating Committee to receive petitions endorsing candidates. **Sunday, June 2:** ballots distributed to members of the parish who are eligible to vote. **Monday, June 10:** deadline to return ballots to the parish office. **Sunday, June 16:** announcement of election results to congregation. Questions? Please reach out to any member of the Vestry. Thank you. Kevin Motroni, Jane Lowe, and Jimmy Bruno, Nominating Committee 2024.

INTERCESSORY AND HEALING PRAYER: May 26th, the 4th Sunday of the month. After receiving Holy Eucharist, you are invited to go to the prayer station in the Chapel for the laying on of hands and prayers for healing. You may ask for a prayer for yourself, someone you care for, or a general prayer. The intercessors will keep all prayer requests private and confidential.

COFFEE WITH FATHER LOU: "The Greatest Prayer": Rediscovering the Revolutionary Message of The Lord's Prayer will be the subject of a study series conducted by Fr. Lou Temme. We will read a few chapters for each session and enjoy a free-wheeling discussion at each session. Classes will be held in the Blue room on Sunday, **May 26** and **June 9** at 9:30 AM. Copies of the book by John Dominic Crossan are available free from the rector.

(A donation will not be refused.) Come join us and learn the deeper meaning of a prayer that is often taken for granted as just one part of the liturgy. **In preparation for the next session please read chapters 4, 5 and 6.**

CRAFT CIRCLE: You are invited to our community craft night. Our young adults are planning to have a second Craft Circle on **Wednesday, May 29th, from 7:00-9:00 in the Blue Room.** Bring any craft you're working on, or feel free to use the provided supplies! There will be yummy refreshments and great company. We hope to see you there! Please feel free to contact Alex Wade.

COME SING WITH US! We had a GREAT time at our first St. Luke sing-a-long in April! A merry band of congregants got together in a very informal way to sing together and make a joyful noise. We sang some favorite hymns and taught each other some new favorites as well. Join us in song (and for a snack or two) on **Wednesday, May 29 from 7:00pm to 8:30pm** in the coffee hour space. Can't keep a beat? Don't know one note from another? It doesn't matter! Next up? Show tunes! Bring some favorites (and sheet music if you have it) to suggest. See Sue Kettel or Janine Wright with any questions. Hope to see you there.

PRAYER AROUND THE CROSS: Will take place on **Friday, June 7**, the first Friday of the month, at 7:00 p.m. in the Chapel. It will be in-person only. Please think about joining us. Please go to our weekly newsletter, *It's So St. Luke's*, for more information.

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The Church of
Saint Luke &
The Epiphany

***The Church of Saint Luke and The Epiphany
is a Community Committed
to Compassion, Inclusion, and Justice.***

*As a community gathered in love, we seek to be an
open and welcoming place where individuals can
courageously bring their different backgrounds
and perspectives to explore, experience, and
practice Christian faith.*

Clergy and Staff

The Rev'd Joseph A. Wallace-Williams, *Rector*
Mr. Jonathan Manning Bowen, *Organist-Choirmaster*
Gabriela Thomas (she/her/they), *Parish Administrator*
Mr. Michael Doyle, *Custodial Sexton*
Ms. Mary T. Campbell, *CPA*

Vestry and Officers

Michael Krasulski, *Rector's Warden*
John Erickson, *Accounting Warden*
Tess Farmer, *Secretary*
Richard Beck
Nancy Brisbon
Jimmy Bruno
Kyle Chvasta
Jane Lowe
Kevin Motroni
Jane Spencer
Kathryn Rossé
Irene Wong

Today's Participants

Ushers: Jane Lowe
Nancy Brisbon
Lectors: Tess Farmer
Mary Kelley
Jane Lowe
Crucifer: Rick Dickson
Torchbearers: Dennis Wright
Ricardo Liriano
Altar Guild: Mary Jane Stone-Bush
Coffee Hour: Janine Wright
Nancy Brisbon