

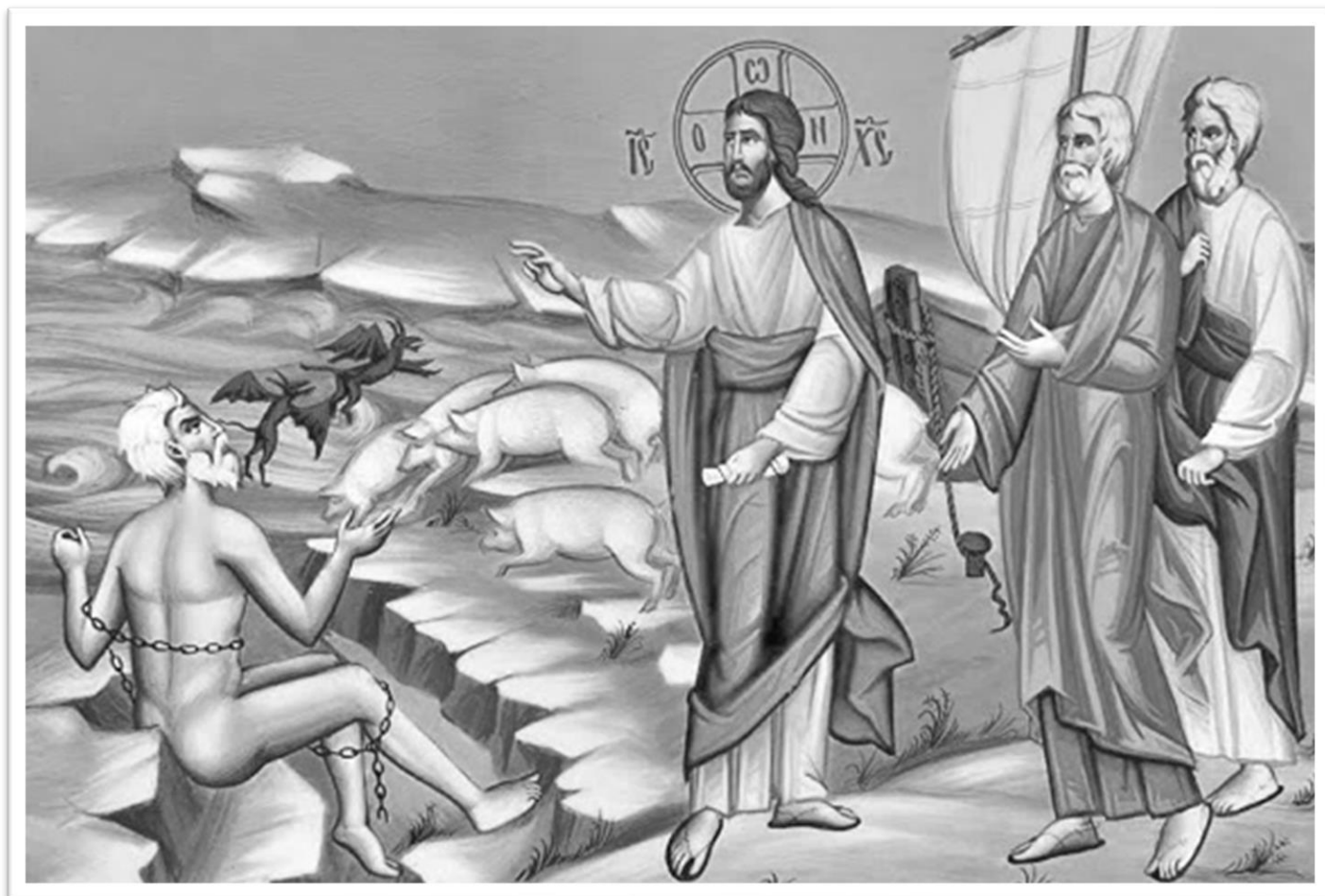


St. Wilfrid of York
The Episcopal Church in Huntington Beach

St. Wilfrid's is a Christian community seeking to know and unconditionally share God's unfailing love.

The Second Sunday after Pentecost

22 JUNE 2025, 10:30 AM



Kindly silence your cell phone before the service begins.

Voluntary Adagio (Water Music)

George Frideric Handel

THE INTRODUCTORY RITE

Please stand as you are able when the procession enters the nave.

Hymn 388 O worship the King

HANOVER



1 O wor - ship the King, all glo - rious a - bove!
2 O tell of his might! O sing of his grace!
3 The earth, with its store of won - ders un - told,
4 Thy boun - ti - ful care, what tongue can re - cite?
5 Frail chil - dren of dust, and fee - ble as frail,

1 O grate - ful - ly sing his power and his love!
2 Whose robe is the light, whose can - o - py space.
3 Al - might - y, thy power hath found - ed of old,
4 It breathes in the air; it shines in the light;
5 in thee do we trust, nor find thee to fail;

1 Our shield and de - fend - er, the An - cient of Days,
2 His char - iots of wrath the deep thun - der - clouds form,
3 hath stab - lished it fast by a change - less de - cree,
4 it streams from the hills, it de - scends to the plain,
5 thy mer - cies, how ten - der! how firm to the end!

1 pa - vil - ioned in splen - dor, and gird - ed with praise.
 2 and dark is his path on the wings of the storm.
 3 and round it hath cast, like a man - tle, the sea.
 4 and sweet - ly dis - tills in the dew and the rain.
 5 Our Ma - ker, De - fend - er, Re - deem - er, and Friend!

Opening Acclamation

Presider: Blessed be the one, holy, and living God.

People: **Glory to God for ever and ever.**

The People remain standing and join in singing the Glory to God

Glory to God

Peter Crisafulli

In 2 *f*
 Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. — Lord God, hea - ven - ly King, al -
 - might - y God and Fa - ther, we wor - ship you, we
poco rit.
 give you thanks, we praise you for your glo - ry.
a tempo *mp* *poco cresc.*
 Lord Je - sus Christ, on - ly Son — of the Fa - ther, Lord God,
 Lamb of God, you take a - way the sin — of the world; have

mer - cy on us; _____ you are seat - ed at the right
hand of the Fa - ther; re - ceive our _____ prayer. *ff* For
you a - lone are the Ho - ly One, you a - lone are the Lord, _____
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.

Collect of the Day

Presider: The Lord be with you.

People: **And also with you.**

Presider: Let us pray.

Jesus, you are the way through the wilderness: show us your truth in which we journey, and by the grace of the Holy Spirit be in us the life that draws us to God.
Amen.

THE LITURGY OF THE WORD

– The *liturgy* is God's community gathered to actively share the Word and the Eucharist. The Old Testament is a collection of the canonical books of the Hebrew Bible that are authoritative for both Christian and Jews. –

The First Lesson 1 Kings 19:1-15a (NRSV)

A reading from the First Book of Kings.

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there.

Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return on your way to the wilderness of Damascus."

The Word of the Lord.

People: **Thanks be to God.**

Psalm 42 and 43 As longs the deer for cooling streams

MARTYRDOM



All Sing As longs the deer for cool - ing streams in
Men & Low Voices For thee, my God, the liv - ing God, my
Women & High Voices Why rest - less, why cast down, my soul? Hope
All Sing To Fa - ther, Son, and Ho - ly Ghost, the

parched and bar - ren ways, so longs my soul, O
thirst - y soul doth pine: O when shall I be -
still, and thou shalt sing the praise of him who
God whom we a - dore, be glo - ry, as it

God, for thee and thy re - fresh - ing grace.
hold thy face, thou Ma - jes - ty di - vine?
is thy God, thy health's e - ter - nal spring.
was, is now, and shall be ev - er - more.

The Epistle Galatians 3:23-29 (NRSV)

A reading from the letter of St. Paul to the Galatians.

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

The Word of the Lord.

People: **Thanks be to God.**

Please stand as you are able and join in the singing of the hymn.

Sequence Hymn 529 In Christ there is no East or West

MCKEE

1. In Christ there is no east or west, In
2. In Him shall true hearts ev - 'ry - where Their
3. Join hands then, broth - ers of the faith, What-
4. In Christ now meet both east and west, In

Him no south or north, But one great fel - low -
high com - mu - nion find; His ser - vice is the
e'er your race may be! Who serves my Fa - ther
Him meet south and north; All Christ - ly souls are

ship of love Through - out the whole wide earth.
gold - en cord Close - bind - ing all man - kind.
as a son Is sure - ly kin to me.
one in Him Through - out the whole wide earth.

Gospel Luke 8:26-39 (NRSV)

Gospeler: ✠ The Holy Gospel of our Lord Jesus Christ according to Luke.

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

Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me" -- for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

The Gospel of the Lord.

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

-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-

The Sermon

The Rev. Holly Cardone

A period of silent reflection follows the homily.

The Nicene Creed *All stand and say together.*

**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 of 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 worshipped 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.**

Intercessory Prayers

Leader: God, there are no places your love cannot penetrate; give us eyes to see you in darkness, ears to hear you in silence, and minds that rest in your stillness. Hear these prayers and the prayers of our deepest hearts as we say, "We put our trust in you, O God;" and responding, "Hear us; answer us; and send us forth."

Leader: Grant to those who love you, and those who long to love you more, the deep desire to do your will and seek you in all times and circumstances.

Silence

We put our trust in you, O God;

People: **Hear us; answer us; and send us forth.**

Leader: Inspire our hearts to carry your message to all those who long for your good news, and strengthen us to be your hands at work in this world and the world to come.

Silence

We put our trust in you, O God;

People: **Hear us; answer us; and send us forth.**

Leader: Give to those who have authority over us the desire to serve your people with justice and mercy.

Silence

We put our trust in you, O God;

People: **Hear us; answer us; and send us forth.**

Leader: Bless us with a great unease in the face of hunger, poverty, injustice, and persecution that we might find peace only in the way of Love as demonstrated by your son Jesus, our Lord.

Silence

We put our trust in you, O God;

People: **Hear us; answer us; and send us forth.**

Leader: Comfort the afflicted, the wounded, the sick, and the dying with the certain promise of your constant love in this life and the next. We pray especially for Diane, Jay, Jesse, Josh, Mona, Molly, Myrna, and Nancy, and for those we now name, silently or aloud.

You may add additional prayer requests at this time.

We put our trust in you, O God;

People: **Hear us; answer us; and send us forth.**

Leader: Welcome the dying and comfort the grieving; let their entrance into the land of light and life give us comfort and hope for our future. We pray especially for those still on this earth, who miss their loved ones that dwell with you, and for those we now name, silently or aloud.

You may add additional prayer requests at this time.

We put our trust in you, O God;

People: **Hear us; answer us; and send us forth.**

Prayers of the People

In Our Prayers: Caroline Anderfaas, Betsy Bailey, Robert Cherpes, Carol Collacott, Diane Coy, Ginger Leachman, Les Lewis, Esther Manguramas, Steve Martin, Ann Ortt, Barbara Pape, George Ranney, Claire Ross, Marianne Sparks, John Walton, Tom Wesley, and Betty Wilcox

The Confession

Presider says: Let us confess our sins against God and our neighbor.

Silence may be kept. The Presider and People then say together:

**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 Presider 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 is an extension of Christian greeting and teaching to love our neighbor as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. We greet one another in the name of the Lord. –

Passing of the Peace

Priest: The peace of Christ be always with you.

People: **And also with you.**

Then the people may greet one another in the name of the Lord.

Announcements & Blessings

Celebrate with Song

Looking for a fun and festive way to kick off your Fourth of July celebrations? Join the Huntington Landmark Chorale next Sunday, June 29th at 4:00pm for their annual Stars and Stripes concert. Tickets are just \$12 at the door, and the program is packed with toe-tapping favorites, patriotic readings, and plenty of opportunities for the audience to sing along.

It's a flag-waving good time that has quickly become a favorite at St. Wilfrid's. If you've been before, you know how delightful it is. And if you haven't, don't miss your chance to join in the red, white, and blue tunes.

Picnic in the Park

Saturday, June 28th from 11am to 2pm

Pack your picnic basket and join us for fun, food, and friends at Picnic in the Park! Bring your own meal and hang out with your church family. Laughter guaranteed!

Adult Forum: Episcopal 101

What makes the Episcopal Church unique? Why do we worship the way we do? Whether you are brand new to the tradition or have been part of it your whole life, you are invited to Adult Forum: Episcopal 101, a three-part summer series led by Postulant Gretchen Hughes, one of our own members currently in the ordination process.

We will explore the history, theology, and practices that shape the Episcopal Church, with plenty of room for discussion and questions. Each session is designed to stand on its own, so while you are warmly encouraged to attend all three, there is absolutely no requirement to come to every session. If you miss one, you will still be able to participate fully in the next.

Join us in Sacquety Hall between services (around 9:45 AM) on the following Sundays: June 29, July 13, and July 20. Come as you are, whenever you can. Everyone is welcome!

THE HOLY COMMUNION

- A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great Sacraments: Eucharist and Baptism. The *Sursum Corda* (Lift up your hearts) is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God." -

Offertory Sentence

- As a continuation of thousands of years of spiritual practice, talent, treasures, and oblations are offered before the altar in our response to God's care and nurture. -

If you would like to support the mission and ministries of St. Wilfrid's through an online donation, please scan this QR code



Offertory Anthem There is a Balm in Gilead

There is a Balm in Gilead, to make the wounded whole.
There is a Balm in Gilead, to heal the sinsick soul.
Sometimes I feel discouraged, and think my work's in vain,
But then the Holy Spirit revives my soul again.
If you cannot preach like Peter, if you cannot pray like Paul,
Just tell the love of Jesus and say He died for all.

Text: Jeremiah 8:22

Music: African-American Spiritual arr. R. Kevin Boesinger and Mary McDonald

Please stand as you are able and join in singing the Presentation Hymn.

Presentation Hymn

Old 100th

Praise God, from whom all blessings flow; praise
him, all crea-tures here be - low; praise him a - bove, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost. A - men.

The Great Thanksgiving

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

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

Presider: Let us give thanks to the Lord our God.

People: **It is right to give our thanks and praise.**

Presider: It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

- The *Sanctus* echoes the words of the high angels, in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3). The *Benedictus* also comes directly from Scripture as the acclamation that disciples uttered as Jesus entered Jerusalem. –

All sing together.

Sanctus & Benedictus

Peter Crisafulli

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. Blessed is the

one who comes in the name of the

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

The people may continue standing, or they may kneel as they are able.

Presider: 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."

Therefore we proclaim the mystery of faith:

All sing together.



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

— The *epiclesis* is the point at which the church, through the voice of the Presider, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and the people who stand around the altar in worship. —

Presider: Remembering his death and resurrection, we now present to you from your creation this bread and this wine. 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 St. Wilfrid and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

All sing together.



The Lord's Prayer

Presider: 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.**

The Breaking of the Bread

— The fraction (breaking) of the bread is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life. —

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

Fraction Anthem

All sing as indicated.

Peter Cristafulli



Alleluia. Christ our Passover is sac - ri - ficed for us.



There - fore let us keep the feast. Al - le - lu - ia.

— We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world. —

Invitation To Communion

Presider: We gather around the table of God. It is made ready for those who love God and who want to love God more. So come, you who have much faith and you who have little, you who have been here often, and you who have not been for a long time or ever before, you who have tried to follow and you who have fallen short. Come. Wherever you are on your journey of faith, the Church welcomes you and Christ invites you to be known, fed and loved here.

These are the Gifts of God, for you the People of God.

*Christ our Lord invites to his table all who love him and who seek to live in peace with one another. As directed by an usher, please come forward to the Communion rail, kneel, and cup your hands to receive the bread. Those who choose not to receive, but would prefer a blessing, may indicate their desire by folding their arms across their chest. **Gluten-free wafers are available upon request.** Upon receipt of the bread you may cross yourself and take a few moments for prayers. Following the bread, you will have an opportunity to take the wine. You may receive the wine in one of three ways: sipping the wine via the common cup (to limit the spread of illness, the inside of our chalice has a high white gold content, and we use a high alcohol proof wine), through Intinction (if you would like to have your piece of bread {wafer} dipped into the wine, please leave the wafer in your hand and a member of the Altar Party will dip the bread into the wine for you and place the dipped wafer back into your hand), or by drinking from the small plastic chalices.*

Healing Prayer Ministers Let us pray with you

During Communion, Healing Prayer Ministers are available to pray with you and anoint with holy oil blessed by the Bishop. You'll find them at the front of the sanctuary, at both the north and south sides of the altar. If you would like additional time with a Prayer Minister, simply let them know, and they will meet with you in the Chapel after the service or at a time that is convenient for you. Your prayers are, of course, confidential.



Communion Hymn Heal me, hands of Jesus

SHARPE



1. Heal me, hands of Je-sus, and search out all my pain: re -
2. Cleanse me, blood of Je-sus, take bit - ter-ness a - way; let
3. Know me, mind of Je-sus, and show me all my sin; dis -
4. Fill me, joy of Je-sus: anx - i - e - ty shall cease and

store my hope, re - move my fear and bring me peace a - gain.
me for - give as one for-given and bring me peace to - day.
pel the mem - o - ries of guilt, and bring me peace with - in.
heaven's se - ren - i - ty be mine, for Je - sus brings me peace!

Post Communion Prayer

Please stand as you are able. After Communion, the Presider invites everyone to prayer.

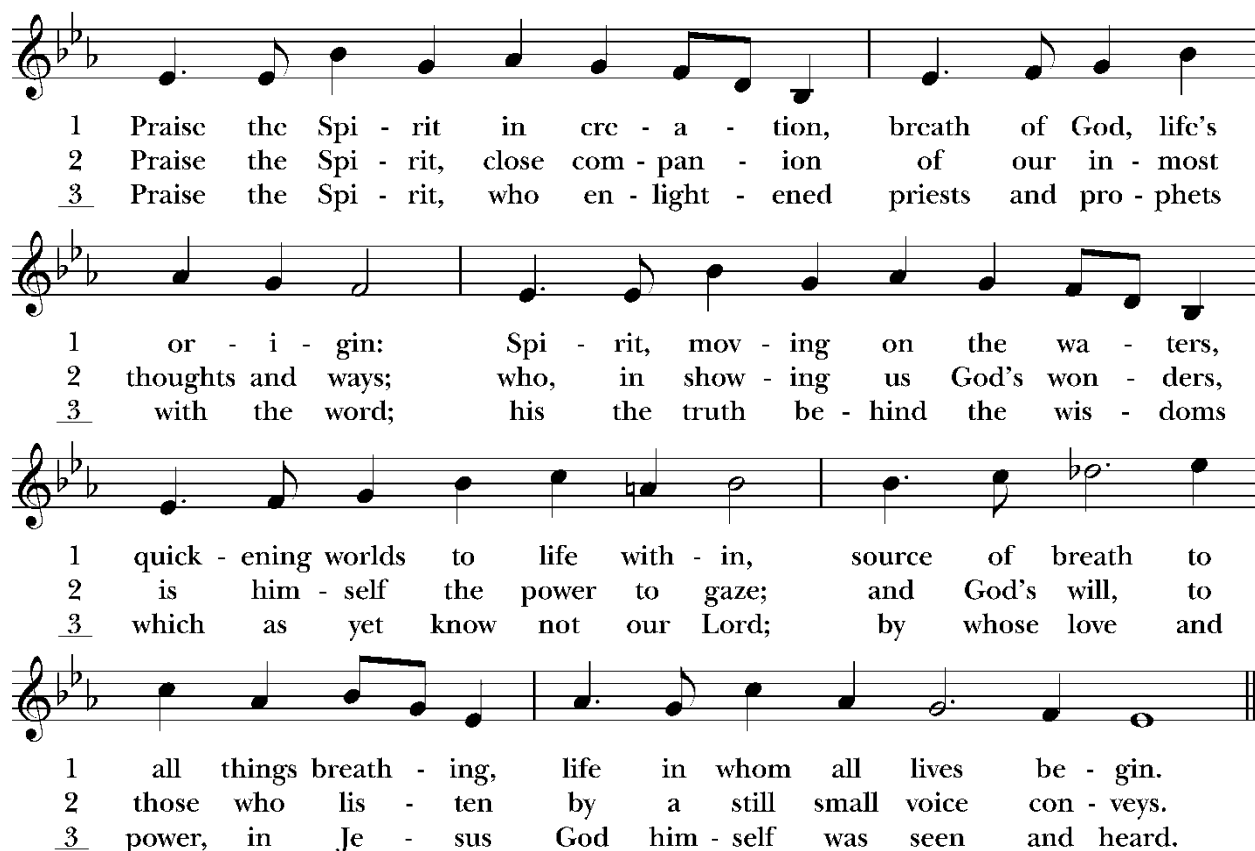
Presider: Let us pray together:

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.

The Blessing *The Priest blesses the people.*

Hymn 506 Praise the Spirit in creation

FINNIAN



1 Praise the Spi - rit in cre - a - tion, breath of God, life's
 2 Praise the Spi - rit, close com - pan - ion of our in - most
 3 Praise the Spi - rit, who en - light - ened priests and pro - phets

1 or - i - gin: Spi - rit, mov - ing on the wa - ters,
 2 thoughts and ways; who, in show - ing us God's won - ders,
 3 with the word; his the truth be - hind the wis - doms

1 quick - ening worlds to life with - in, source of breath to
 2 is him - self the power to gaze; and God's will, to
 3 which as yet know not our Lord; by whose love and

1 all things breath - ing, life in whom all lives be - gin.
 2 those who lis - ten by a still small voice con - veys.
 3 power, in Je - sus God him - self was seen and heard.

Dismissal

Presider: Let us go in peace to love and serve the Lord. Alleluia! Alleluia!
 Alleluia!

People: Thanks be to God. Alleluia! Alleluia! Alleluia!

Voluntary March in G Major

Henry Smart

PARTICIPANTS IN TODAY'S LITURGY

THE REV. NATHAN BIORNSTAD, RECTOR

THE REV. WILLIAM E. WELLS, ASSOCIATE & MINISTER OF MUSIC

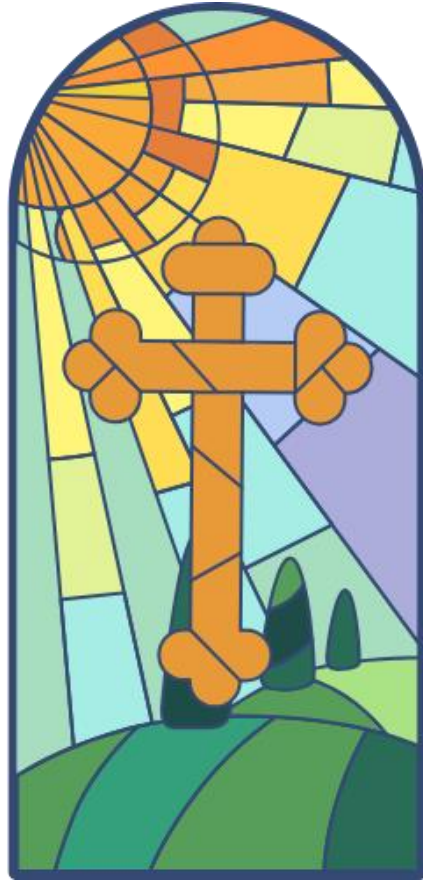
THE REV. HOLLY CARDONE, CELEBRANT

KELLY FRANKIEWICZ AND JANE HYDE, LECTORS

ROBERT MORGAN AND JILL MCKENNA, HEALING PRAYER MINISTERS

THE ST. WILFRID CHOIR

MICHAEL SEARING, CANTOR



By tradition, The Episcopal Church offers Holy Communion to all baptized persons. If you are not baptized, but wish to receive, we invite you to participate fully in the opening part of the service, called the Ministry of the Word, hearing God's Word and reflecting on your life, enabling you to come to the table for Communion, if you so choose, with a heart prepared to receive. We hope that, if you feel touched by the Word and Sacrament and wish to learn more about the life-giving power of the Spirit of the Risen Christ, you will contact Fr. Nathan to inquire about participating in Holy Baptism.

18631 CHAPEL LANE, HUNTINGTON BEACH, CA 92646, 714.962.7512

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