

Saint John's Episcopal Church

Second Sunday after the Epiphany; The Baptism of our Lord
A Day of Remembrance for The Reverend Doctor Martin Luther King, Jr.
January 18 and 19, 2025

The Prelude *Wie schon leuchlet*

Johann Pachelbel

The Opening Hymn *Christ, whose glory fills the skies*

The Hymnal 1982, 7

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

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

The Celebrant may say

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

The Gloria *said at 5pm, sung at 9:30*

The Hymnal 1982, S 280

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;**

**you are seated at the right hand of the
Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

The Collect

Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may strive to secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen**

The First Lesson

Isaiah 62:1-5

In our Hebrew scripture lesson the prophet Isaiah continues to look forward to the full restoration of Jerusalem, hoping that the city may one day be a source of joy, as a bride is to her bridegroom.

For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
and her salvation like a burning torch.

The nations shall see your vindication,
and all the kings your glory;
and you shall be called by a new name
that the mouth of the Lord will give.

You shall be a crown of beauty in the hand of the Lord,
and a royal diadem in the hand of your God.

You shall no more be termed Forsaken,
and your land shall no more be termed Desolate;
but you shall be called My Delight Is in Her,
and your land Married;

for the Lord delights in you,
and your land shall be married.

For as a young man marries a young woman,
so shall your builder marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

The Word of the Lord.

People **Thanks be to God.**

The Response, Psalm 36:5-10

Dixit injustus

This psalm exults in the boundless love of God, saving humans and animals alike. God is the fountain of life, and in God's light we see light. We will read the Psalm breaking at the half-verse.

- 5 Your love, O LORD, reaches to the heavens, *
and your faithfulness to the clouds.
- 6 Your righteousness is like the strong mountains,
your justice like the great deep; *
you save both man and beast, O LORD.
- 7 How priceless is your love, O God! *
your people take refuge under the shadow of your wings.
- 8 They feast upon the abundance of your house; *
you give them drink from the river of your delights.
- 9 For with you is the well of life, *
and in your light we see light.
- 10 Continue your loving-kindness to those who know you, *
and your favor to those who are true of heart.

The Second Lesson

Luke 6:27-36

In our second lesson from the gospel of Luke, Jesus calls his followers to a way of life that reaches beyond worldly understandings of what is good. In acts of mercy and kindness, disciples are to show forth the character of their heavenly Father. This manner of love extends even to enemies. It means learning to forgive and not judging others, for the measure given will be the measure dealt in return.

Jesus said, "I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. "If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

The Word of the Lord.

People **Thanks be to God.**

The Gradual Hymn *Steal away, steal away*

Lift Every Voice and Sing, 103

Steal a - way, steal a - way, steal a - way to Je - sus!

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat) and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff. The music is a simple, hymn-like melody with a steady rhythm.

Fine

Steal a - way, steal a - way home, I ain't got long to stay here!

1. My Lord calls me, He calls me by the thun - der;
 2. Green trees are bend - ing, Poor sin - ner stands a - trem - bling;
 3. Tomb stones are burst - ing, Poor sin - ner stands a - trem - bling;
 4. My Lord calls me, He calls me by the light - ning,

D.C.

The trum - pet sounds with - in - a my soul, I ain't got long to stay here.

Words: Traditional. Music: Negro Spiritual; arr. Edward C. Deas. Arr. Copyright © Sunday School Publishing Board.

The Gospel *all standing, as able*

John 2:1-11

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

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

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

The Gospel of the Lord.

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

The Sermon

The Reverend Alan R. Hesse

The Nicene Creed

Enriching our Worship 1

**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,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.

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,

who with the Father and the Son is worshiped and glorified,
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.

The Prayers of the People, Form VI

The Leader and People pray responsively

In peace, we pray to you, Lord God. *Silence*

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For our minister Alan. For all bishops and other ministers.

For all who serve God in God's Church.

I ask for your prayers of thanksgiving for those we remember in the Diocesan Cycle of Prayer:

I ask for your prayers of thanksgiving for those we remember in the Diocesan Cycle of Prayer: **The Churches of the Boston Harbor Deanery:** St. John's Church (Charlestown/Boston), Emmanuel Church (Boston), St.

Augustine's and St. Martin's Church (Boston), Greater Boston Interfaith Organization. *Silence*

We pray for those on our prayer list: Mary, Christy, Brian, Steve, Charlie, Bruce, Dave, Leo and Sunny, Alannah, MaryAnn, Dave, Fr. Paul, Luke and Bruce, April and Andrea. *Silence*

We will exalt you, O God our King;

And praise your Name for ever and ever.

The flowers are given to the Glory of God in loving memory of her sister Marcella, by Jeannie Johnson. *Silence*

We pray for all who have died that they may have a place in your eternal kingdom. *Silence*

Lord, let your loving-kindness be upon them;

Who put their trust in you.

For the special needs and concerns of this congregation. *Please add your prayers silently or aloud.*

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life. *Please add your thanksgivings silently or aloud.*

We pray to you also for the forgiveness of our sins. *Silence may be kept.*

**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

The Celebrant concludes with an absolution or a suitable Collect.

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

The Peace

All stand, as able.

Celebrant The peace of the Lord be always with you.

People **And also with you.**

The Offertory Anthem "The Light, The Love"

Ruth Artman

The Doxology

Offertory Prayer at 5pm: All things come to Thee O Lord, and of Thy own have we given Thee.

Offertory Hymn at 9:30am

**Praise God, from whom all blessings flow;
Praise God, all creatures here below;
Praise God above, ye heav'nly host;
Praise Father, Son, and Holy Ghost!**



The Holy Eucharist ~ Eucharistic Prayer B

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. 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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

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

Holy, Holy, Holy Lord, God of power and might,

The Hymnal 1982, S 127

**heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the One who comes in the name of the Lord.
Hosanna in the highest.**

The people stand or kneel, as able.

Then the Celebrant continues We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O Father,

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.

Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____ and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. 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 forever. **AMEN.**

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 Fraction Anthem / The Breaking of the Bread

Said at 5pm,

O Lamb of God, that takes away the sins of the world,
have mercy upon us.
O Lamb of God, that takes away the sins of the world,
have mercy upon us.
O Lamb of God, that takes away the sins of the world,
grant us thy peace.

Sung at 9:30am –

Wonder Love and Praise, 867

The bread which we break is a shar-ing in the
Bo - dy of Christ. We be - ing ma - ny are one
bread, one bo - dy, for we all share in the one bread.

Celebrant These are the gifts of God, for you the people of God. Take them in remembrance that Christ died for you, and feed on Christ in your hearts by faith, with thanksgiving.

All who seek God and are drawn to Christ, are welcome at the Lord's Table.

Please hold out your hand to receive the host.

You may ask for the chalice or receive the wine in the small cups offered to you in a tray.

If you prefer not to receive the wine, please cross your arms and wait for the minister to say "The blood of Christ, the cup of salvation."

As you return to your seats, deposit your cup in the place provided in a white pedestal table.

If you **prefer to receive a blessing** you may cross your arms across your chest.

If you would like to **remain in your seat** and receive communion, please **let an usher know**.

The Communion Hymn *We shall overcome*

Lift Every Voice and Sing, 227

We shall o - ver - come, _____ We shall o - ver - come, _____
We shall o - ver - come some - day; _____ Oh, _____
deep in my heart, _____ I do be - lieve, _____ (Oh)
We shall o - ver - come some - day. _____ day.

2. We'll walk hand in hand, today.
3. God is on our side, today.

4. We are not afraid, today.
5. We shall live in peace, someday.

Words: Traditional. Music: Negro Spiritual; arr. Carl Haywood (b. 1949), from *The Haywood Collection of Negro Spirituals*. Arr. Copyright © 1992 Carl Haywood.

The Postcommunion Prayer

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Blessing

Welcome, Announcements, and Celebrations

The Recessional Hymn *Lift every voice and sing*

The Hymnal 1982, 599

The Dismissal

Go in peace to love and serve the Lord.

People **Thanks be to God.**

The Postlude *We are all one in mission*

Wonder Love and Praise 778

Serving This Weekend

Celebrant: **The Reverend Alan R. Hesse**

Lay Eucharistic Ministers: **Lillian Woo** (5pm); **Greg Roche** (9:30am)

Lectors: **Lillian Woo** (5pm); **Charles Diana** (9:30am)

Musicians: **Misao Koyama** and **Choir**

Altar Guild: **Sylvia Connor, Bev Messersmith, Phyllis Helfrich, and Anne Miller**

Sunday School: **Lynn Tozier** and **Becky Coleman**

Ushers: **Mary Howe** and **Tom Greene**

Hospitality: **Jeannie Johnson**

Announcements

Pledge envelopes are available for those who want them. Pick yours up from the table in the Narthex.

Annual Reports are due to the office by January 22. You will have received an email notice with a copy of last year's annual report for your convenience, if this applies to you.

St. John's Budget will be presented following worship services on February 1 and 2.

The Annual Meeting will be held on February 9 following worship.

Also on February 9 we will baptize Vanna Lyn Girard.

Episcopal Relief and Development is asking for your help with victims of the fires in California. Visit <https://support.episcopalrelief.org/wildfire-2025> for ideas on how you can help.

St. John's Thrift Shop re-opens on Tuesday, February 4th. New volunteers are always welcome. See Dee McLaughlin with questions.

January 18-26, 2025

Saturday, Jan. 18

9:30am AA, Parish Hall

5pm Worship with Holy Eucharist

Sunday, Jan. 19

9:30am Worship with Holy Eucharist

Hospitality following worship, Parish Hall

Monday, Jan. 20

10am Al-Anon, Parish Hall

6pm Lasit Performing Arts, Parish Hall

Tuesday, Jan. 21

12noon AA, Parish Hall

Wednesday, Jan. 22

10am Craft Group, Parish Hall

7pm Choir Practice, Parish Hall

Thursday, Jan. 23

12noon AA, Parish Hall

4:30pm Lasit Performing Arts, Parish Hall

6pm AA, Undercroft

Friday, Jan. 24

1pm Caring for Creation, Zoom

Saturday, Jan. 25

9:30am AA, Parish Hall

5pm Worship with Holy Eucharist

Sunday, Jan. 26

9:30am Worship with Holy Eucharist and Sunday School

Hospitality following the service, Parish Hall

Martin Luther King Jr.



Letter From Birmingham Jail

by Dr. Martin Luther King Jr. (excerpts)

In the spring of 1963, Martin Luther King Jr. and his organization, the Southern Christian Leadership Conference (SCLC), targeted Birmingham, Alabama, with a series of peaceful demonstrations aimed at the ending segregation. The police reacted violently with attack dogs and high-pressure fire hoses. Hundreds of protesters, including King, were jailed. At first, King was criticized for taking on Birmingham; eight white clergymen published a letter calling his actions "unwise and

untimely." But he responded with his own letter citing philosophers, religious scholars, and biblical figures to justify his actions.

My Dear Fellow Clergymen,

While confined here in the Birmingham City Jail, I came across your recent statement calling our present activities "unwise and untimely." Seldom, if ever, do I pause to answer criticism of my work and ideas ... But since I feel that you are men of genuine good will and your criticisms are sincerely set forth, I would like to answer your statement in what I hope will be patient and reasonable terms.

I think I should give the reason for my being in Birmingham, since you have been influenced by the argument of "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every Southern state with headquarters in Atlanta, Georgia. We have some 85 affiliate organizations all across the South ... Several months ago our local affiliate here in Birmingham invited us to be on call to engage in a nonviolent direct action program if such were deemed necessary. We readily consented.

In any nonviolent campaign there are four basic steps: 1) collection of the facts to determine whether injustices are alive; 2) negotiation; 3) self-purification; and 4) direct action. We have gone through all of these steps in Birmingham ... Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of police brutality is known in every section of the country. Its unjust treatment of Negroes in the courts is a notorious reality. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any city in this nation. These are the hard, brutal, and unbelievable facts. On the basis of these conditions Negro leaders sought to negotiate with the city fathers. But the political leaders consistently refused to engage in good faith negotiation.

Then came the opportunity last September to talk with some of the leaders of the economic community. In these negotiating sessions certain promises were made by the merchants—such as the promise to remove the humiliating racial signs from the stores. On the basis of these promises Reverend Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to call a moratorium on any type of demonstrations. As the weeks and months unfolded we realized that we were the victims of a broken promise. The signs remained. As in so many experiences in the past, we were confronted with blasted hopes, and the dark shadow of a deep disappointment settled upon us. So we had no alternative except that of preparing for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and national community. We were not unmindful of the difficulties involved. So we decided to go through the process of self-purification. We started having workshops on nonviolence and repeatedly asked ourselves the questions, "are you able to accept the blows without retaliating?" "Are you able to endure the ordeals of jail?"

You may well ask, "Why direct action? Why sit-ins, marches, etc.? Isn't negotiation a better path?" You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Nonviolent direct action seeks to create such a crisis and establish such creative tension that a community that has constantly refused to negotiate

is forced to confront the issue.

My friends, I must say to you that we have not made a single gain in civil rights without legal and nonviolent pressure. History is the long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and give up their unjust posture; but as Reinhold Niebuhr has reminded us, groups are more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly I have never yet engaged in a direct action movement that was “well timed,” according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard the word “Wait!” It rings in the ear of every Negro with a piercing familiarity. This “wait” has almost always meant “never.”

We have waited for more than 340 years for our constitutional and God-given rights. ...I guess it is easy for those who have never felt the stinging darts of segregation to say wait. But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; when you see the vast majority of your 20 million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see the tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking in agonizing pathos: “Daddy, why do white people treat colored people so mean?” when you take a cross country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading “white” men and “colored” when your first name becomes “nigger” and your middle name becomes “boy” (however old you are) and your last name becomes “John,” and when your wife and mother are never given the respected title of “Mrs.” when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tip-toe stance, never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of “nobodiness”—then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into an abyss of injustice where they experience the bleakness of corroding despair. I hope, sirs, you can understand our legitimate and unavoidable impatience....

You spoke of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent efforts as those of an extremist. I....

In spite of my shattered dreams of the past, I came to Birmingham with the hope that the white religious leadership in the community would see the justice of our cause and, with deep moral concern, serve as the channel through which our just grievances could get to the power structure. I had hoped that each of you would understand. But again I have been disappointed.... I have longed to hear white ministers say ... the Negro is your brother. In the midst of blatant injustices inflicted upon the Negro, I have watched white churches stand on the sideline and merely mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard so many ministers say, “Those are social issues with which the Gospel has no real concern,” and I have watched so many churches commit themselves to a completely other-worldly religion which made a strange distinction between body and soul, the sacred and the secular.

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil rights leader, but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities and in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all of their scintillating beauty.

Yours for the cause of Peace and Brotherhood,

M. L. King, Jr

Vestry Members

Paul Coyle, *Senior Warden*
Ann Geary Roche, *Junior Warden*
Celia Bailey Ochoa, *Treasurer*
Lillian Woo, *Clerk*
Jeff Culty, *vestry*

Sandy Scannell, *vestry*
Kathy Uggerholt, *vestry*
Mary Ames, *vestry*
Deborah Roberts, *vestry*
Gregory B. Roche, *vestry*

Welcome to St. John's!

Whether this is your first visit to St. John's or you are a long-time member, please know that there is a warm welcome for you here!

Please feel free to participate fully in our service today and in the life of the parish. We are glad you have come and hope you leave feeling closer to God! At several points in the service, you may notice that some people are kneeling, some are standing and some are sitting. We are given this choice and you should feel free to do whichever is most appropriate for you. Please know that you are invited to fully participate in the Holy Eucharist as a Baptized Christian.

If you would like to know more about St. John's and may be interested in membership or interested in being placed on our email mailing list, please contact the church office.

Saint John's Episcopal Church

The Episcopal Church of Sandwich Est. 1854
159 Main St, Sandwich, MA



Office Hours, Tues-Fri 9am-2pm

Parish Office 508-888-2828

Susan Sharpe, Parish Administrator parishadmin@sjchurchsandwich.org

Misao Koyama, Music Director music@sjchurchsandwich.org

The Rev. Alan R. Hesse, Rector; 508-505-5668 cell, Rector@StJohnsSandwich.org

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Saint John's Episcopal Church

The Episcopal Church of Sandwich Est. 1854

159 Main St, Sandwich, MA



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