

Welcome to St. John's Church



The Third Sunday in Lent *March 15th, 2020*

The Bishop and Standing Committee of the Episcopal Church in Connecticut (ECCT) have strongly urged parishes to suspend worship for two weeks to help with mitigation of the coronavirus in the state. Accordingly, after consultation with the Executive Committee of the Vestry (Wardens, Treasurers, Priest), and because so many of our members are at particular risk, I am suspending all gatherings at St. John's for two weeks, i.e. no Sunday Worship Services, no Choir Practice, no Adult Class, no Lenten Suppers and Evening Prayer, no Chant Workshops, no Saturday morning Training, no Musical Events. We will monitor the situation as we go. The Parish Office will be open as usual, but parishioners are encouraged to contact us by telephone or email when possible. I will also provide some worship materials to aid in our Sunday observance. I encourage parishioners to check on fellow members of the congregation, and to hold all those affected by this virus in their prayers.

*Faithfully yours,
Geoff Hahneman*

LENT: Liturgical practices change during the Season of Lent in a variety of ways, to reflect the theme of repentance and the focus on Christ's redeeming passion and death. For instance, the opening acclamation is different, viz. "Bless the Lord who forgiveth all our sins . . ." and "Alleluias" are omitted. At St. John's, we will use Rite I throughout the season, including the longer, more somber Eucharistic Prayer I. We will chant the Great Litany on the First Sunday in Lent, and use the Rite I Prayers of the People on the others, along with the longer introduction to Confession, and The Prayer of Humble Access before Communion. The priest will be dressed differently, wearing simpler garb, a cassock, surplice and purple stole, and will not chant the Sursum Corda or Preface. The Agnus Dei will become our seasonal Fraction Anthem, while the silver vessels on the altar will be replaced with a ceramic chalice and paten, and unpolished bronze candlesticks. Sanctus bells will be introduced, and Stations of the Cross will be placed on the nave walls. Finally in lieu of a priest's blessing at the end of the service, a Solemn Prayer over the People will be said, all as we make our way as a congregation to glorious Resurrection on Easter Sunday.

Upcoming Events

LENTEN SERMON SERIES: "The Life of Jesus" - POSTPONED

Sundays in Lent at both 8:00 and 10:00 am Services

The Priest-in-Charge is preaching a seven-part sermon series on the life of Jesus this Lent --- using his extensive historical studies at Oxford to guide us in drawing a clearer picture of the rabbi from Galilee --- relying upon the Scriptures and other contemporary sources, rather than Hollywood or later traditions.

Sunday, March 15th

"a worker of wonders"

Sunday, March 22nd

"a teacher with authority"

Sunday, March 29th

"the one sent from God"

Palm Sunday, April 5th

"the suffering servant"

Easter Sunday, April 12th

"the Resurrected One"

LENTEN VIDEO SERIES "The History of Christianity", a six part series - POSTPONED

Saturdays in Lent at 11:00 am in the Parish Library

A History of Christianity, a six part series presented by Oxford history professor whose books about the Reformation have been acclaimed as masterpieces. Intelligent, thought-provoking and magisterial in its scope, the series will uncover how a small Jewish sect that preached humility became the biggest religion in the world.

March 14th:

"Orthodoxy - From Empire to Empire"

March 21st:

"Reformation: The Individual Before God"

March 28th:

"Protestantism - The Evangelical Explosion"

April 4th:

"God in the Dock"

The Third Sunday in Lent

March 15th, 2020

Order of Worship

We invite you to join us as an active participant in the worship of God during this morning's services. Page numbers (BCP) in the bulletin refer to The Book of Common Prayer (red book), which are located in the pews. Hymn numbers in this bulletin, and on the hymn board, refer to The Hymnal 1982 (blue book). Service Music (S- followed by a number) is found in the front half of the Hymnal and hymns in the second half. Please ask the Greeters if you have any questions or need any assistance.

PRELUDE

Two Lutheran Hymns for Lent

Andante moderato and Dialogue for reeds in c minor

Alexandre Pierre François Boëly (1785-1858)

PROCESSIONAL HYMN

Creator of the earth and skies

HYMNAL 148

THE OPENING ACCLAMATION

Celebrant Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

THE COLLECT FOR PURITY

BCP, p. 323

SUMMARY OF THE LAW

BCP, p. 324

THE KYRIE

HYMNAL S85

THE COLLECT

BCP, p. 218

A READING FROM THE BOOK OF Exodus [17:1-7]

In our Hebrew bible story the people are at the point of rebellion because they are without water in the wilderness. Moses decries their readiness to challenge the Lord through their lack of trust, and he asks God what is to be done. The Lord instructs Moses to strike a rock with his staff so that water will pour from it. This place he names Massah (meaning Challenge) and Meribah (meaning Dispute).

Reader The Word of the Lord.

People Thanks be to God.

The congregation is invited to join in chanting the psalm.

THE PSALM

Psalm 95 Venite, exultemus

HYMNAL S#8

A READING FROM THE FIRST LETTER OF PAUL TO THE ROMANS [5:1-11]

In this lection we hear how Paul bids disciples to rejoice in the reconciliation and hope which are theirs because of the sacrifice of Christ on behalf of sinners. Through faith we have justification; we are given a right relationship with God. Now even our suffering can lead to endurance and this to a perseverance which strengthens our hope. Since God was willing to show such love while we were still God's enemies because of sin, how much more we are assured that we are to be saved.

Reader The Word of the Lord.

People Thanks be to God.

GRADUAL HYMN

If thou but trust in God to guide thee (verse1)

HYMNAL 635

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN [4:5-42]

People: Glory be to thee, O Lord.

Our gospel tells the story of Jesus' meeting with the Samaritan woman by Jacob's well. The narrative is rich with themes. Jesus is willing to break with custom in order to talk with one who is both a woman and a foreigner. True worship of God is tied to no particular place. He himself offers living water which wells up to eternal life. The woman learns that Jesus is the expected Messiah, and later others from the town come to believe that he is the world's Savior. During an interval in the story, Jesus speaks with his disciples concerning his true food and drink, and tells them that the time of harvesting eternal life is at hand.

People: Praise be to thee, O Christ

GRADUAL HYMN

If thou but trust in God to guide thee (verse 2)

HYMNAL 635

THE SERMON

*"a worker of wonders"
third in a seven-part series*

Fr. Geoff, Priest-in-Charge

THE NICENE CREED

BCP, p. 326

THE PRAYERS OF THE PEOPLE

BCP, p. 328

THE CONFESSION

BCP, p 331

THE ABSOLUTION

BCP, p. 332

THE PEACE

Celebrant The peace of the Lord be always with you.
People And with thy spirit.

THE HOLY COMMUNION

OFFERTORY SENTENCE

ANTHEM AT THE OFFERTORY *O Mortal Man* Trad. melody, arr. John Scott

DOXOLOGY HYMNAL 380 (*verse 3*)

EUCCHARISTIC PRAYER I BCP, p. 333

SANCTUS & BENEDICTUS HYMNAL S113

THE LORD'S PRAYER BCP, p. 336

FRACTION ANTHEM HYMNAL S160

Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

THE PRAYER OF HUMBLE ACCESS

BCP, p 339

THE INVITATION

*All Baptized Christians are welcome and encouraged to come forward to receive Communion,
If you do not wish Communion, you are welcome to come forward for a blessing,
by crossing your arms over your chest at the Altar Rail.
If you wish Communion brought to you at your seat, please notify a greeter.*

HYMN AT THE COMMUNION *This is the hour of banquet and of song* HYMNAL 316

THE POST COMMUNION PRAYER BCP, p. 339

SOLEMN PRAYER OVER THE PEOPLE

HYMN AT THE RECESSION *Guide me, O thou great Jehovah* HYMNAL 690

THE DISMISSAL

POSTLUDE *Dialogue for Reeds in D major* Boëly

*Please join us in the Parish House following the 10 am service
for refreshments and fellowship.*

CORONAVIRUS AND THE CHURCH:

The Rubrics of the Book of Common Prayer note that: “Opportunity is always to be given to every communicant to receive the consecrated Bread and Wine separately.” (BCP p. 407) At the same time the Canons of the Episcopal Church state: “The Rector or Priest-in-Charge shall have full authority and responsibility for the conduct of the worship and spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of this Church, and the pastoral direction of the bishop.” Canon III.9.6(a)(1) As your bishops we believe that the following liturgical pastoral direction is in order to mitigate the spread of COVID-19, and is in keeping with both the Rubrics and Canons of The Episcopal Church. Beginning immediately, only the consecrated bread of the Eucharist is to be distributed at the altar rail and/or regular place of communion in your parish. Provision for those who wish to take the risk of drinking from a common cup should be made by having only one station for communicating the wine, separate from the altar rail and/or regular place of communion in your parish. In no cases should intinction (the act of dipping the bread into the wine) be used to receive the wine. --- from the Bishops’ letter, March 6, 2020

Introduction of Sanctus Bells

The practice of ringing bells at Christian Services is based upon the use of tiny bells that were a part of ancient Judaic worship, for example, Psalm 150:5 “*Praise God with clanging cymbals; praise him with loud clashing cymbals!*” The use of bells in the Church dates back to the fifth century when St. Paulinus, the Bishop of Nola, introduced them as a means to summon monks to worship. In the seventh century Pope Sabinianus approved the use of bells to call the faithful to the Eucharist. By the ninth century the use of bells as “a call to worship” had spread to even the small parish churches of the Western Empire.

It wasn't until the thirteenth century that outdoor tower bells began to be rung as “sanctus bells” during the Mass, so named because they were first rung during the singing of the Sanctus. A close look at many of these older bell towers will often reveal a series of sighting holes (and sometimes mirrors) that were once used by bell-ringers to monitor the celebration of the Eucharist from bell-lofts. *In those churches where the bell ringers in the tower could not see or hear the consecration prayer, small hand bells were rung to alert the tower bell ringers.* These tower bells were rung at the consecration to give notice to those unable to attend the Service (e.g. the sick, slaves, outside guards) when the consecration was taking place inside of the church building. The voice of the bell would allow people to stop what they were doing to offer an act of adoration to God and participate in the Service in some way. Additionally, the bells provided the ancillary benefit of focusing (or re-focusing) the attention of the faithful inside the church to the prayer of consecration that was taking place at the altar.

Nearly 350 years after the introduction of the sanctus bells to the liturgy, the Council of Trent (1545-1563) formally mandated their use during the celebration of the Mass for the Roman Catholic Church. Then the ringing of sanctus bells was made optional four hundred years later by Pope Paul VI in 1969. In the Anglican Tradition, the practice of ringing of sanctus bells has varied from place to place, and from time to time. St. John's is “trying them on” for Lent so as to contrast their sound with the greater silences and unsung portions of our Sunday Services during this season. Please let the Priest-in-Charge of your reactions.

St. Patrick, March 17th

Two things that most people don't know about St. Patrick is that 1) he wasn't Irish, and 2) he wasn't a Roman Catholic! Patrick was a Brit, from Britain as the Romans called that part of their Empire in what is now England. Patrick was born into a Christian family somewhere on the northwest coast of Britain in about 390. His grandfather had been a Christian priest and his father, Calpornius, a deacon. But they were Celtic Christians, a group that dates back to the early second century in Britain. Roman Catholicism doesn't arrive in Britain until St. Augustine of Canterbury and his companions land in 597, two hundred years later! When Patrick was about sixteen, he was captured by a band of Irish slave-raiders. He was carried off to Ireland and forced to serve as a shepherd. When he was about twenty-one, he escaped and returned to Britain. He tells us that he took holy orders as both presbyter and bishop, although no particular see is known as his at this time, as Celtic bishops were more itinerant. A vision then called him to return to Ireland. This he did about the year 431. He then began a remarkable process of missionary conversion throughout the country that continued until his death, probably in 461. Patrick erected Christian churches over sites already regarded as sacred, had crosses carved on old druidic pillars, and put sacred wells and springs under the protection of Christian saints. Two works are attributed to Patrick: an autobiographical Confession, in which he tells us, among other things, that he was criticized by his contemporaries for lack of learning, and a Letter to Coroticus, a British chieftain. The hymn *Lorica* or St. Patrick's Breastplate (“I bind unto myself today”) is probably not original to St. Patrick, but it expresses his faith and zeal. Finally, like most Celtic clergy, Patrick was an ascetic, and would probably be surprised by we best remember him today by eating corned beef and drinking green beer!

A **RESTROOM** is located in the Church undercroft at the bottom of the stairs by the side entrance. In the Parish House, there is a unisex restroom adjacent to the Choirmaster's office that is more handicapped accessible and Men's and Women's restrooms across from the kitchen next to the Parish Office.

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant	Fr. Geoff Hahneman
Music Director	Dr. Marguerite Mullee
Organist	Jon Lafleur
Lectors	Jay Bauer (8am) Bob Futh & Holly Flor (10am)
Eucharistic Minister	Richard Thompson
Acolyte	Joseph Claro
Crucifer	Bob Futh
Altar Guild	Ginny Reynolds (8am) Camille Gillespie (10am)
Greeter	TBA
Coffee Hour Hosts	Justin Ormand & Joseph Claro

Staff

Priest-in-Charge		The Reverend Dr. Geoff Hahneman (Oxon)
Music Director		Dr. Marguerite Mullee
Parish Administrator		Sarah Eyre
Foundation Administrator		Joan Burgess

Vestry

Warden		David Gillespie
Warden		Susan McFeely
Clerk		Joan Beattie
Treasurer		Larry Littlefield
Assistant Treasurer		Hunter Brown

Class of 2020
 Rebecca Lambert
 Darcy Campbell
 Charles Dubow

Class of 2021
 Robert Futh
 Larry Littlefield
 MB Witt

Class of 2022
 Sara Coles
 Mary Davis
 Andris Kalnins

Office Hours and Emergencies

The Parish Office is OPEN Monday, Tuesday, Thursday, and Friday from 10:00AM to 3:00PM. If you have a pastoral issue, please call the Parish Administrator who will arrange for someone to meet your needs.

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Fax: 860-868-2823
 stjohnewashington.