

# Welcome to St. John's Church



## The First Sunday after Pentecost: Trinity Sunday *June 7<sup>th</sup>, 2020*

*The health and safety of our congregation and community is the highest concern of St. John's. Consequently, we have heeded the recommendations of our Bishops, the Standing Committee, and our government to suspend public events, to aid in the mitigation of the coronavirus in our state. We are "live streaming" our 10:00 a.m. Sunday morning worship on the St. John's Facebook page, at*

<https://www.facebook.com/StJohnsChurchWashingtonCT/>.

***Our church buildings are closed.***

*The Parish Office is closed.  
The Parish Administrator is working mostly from home, as directed.  
Parishioners are asked to contact her by office email or voice mail.  
stjohnschurch@snet.net ~ 860.868.2527*

*PO Box 1278, Washington, CT. 06793*

## Liturgy notes:

**THE SEASON AFTER PENTECOST:** Liturgical practices at St. John's will be altered for the Season after Pentecost in a variety of ways to reflect a change of seasons, especially as we enter the summer months. St. John's will use the Enriching Our Worship (EOW) series, a collection of supplemental liturgical materials prepared by the Standing Liturgical Commission in 1997. The included canticles and prayers represent a recovery of ancient biblical and patristic images, such as the identification of Christ with Wisdom, and as well as language for God that does not use familiar masculine terms or hierarchical status. A number of the changes are very subtle, but significant. The first Sunday after Pentecost is Trinity Sunday, at which our Cantor and Music Director will be present to lead the singing as has been done since the building was closed in March. After Trinity Sunday, St. John's will move into 'summer mode,' with less singing and with the priest dressed more casually, without chasuble, for example. The Governor has now 'opened' the churches and St. John's has a set of protocols to conduct 'in-person' worship safely, if people wish to attend, beginning Sunday, June 14<sup>th</sup>. The 8:00 a.m. Service will remain cancelled because of continued concerns of physical spacing. Groups at risk & those individuals who are anxious are encouraged to stay home, stay safe. The 10:00 a.m. Service will continue to be live-streamed, now simultaneously to our Facebook page and our YouTube channel! Those who wish to attend must wear masks, have their temperature checked by the Greeter at the side door, and use the hand sanitizer before entering the nave. The Greeter will also keep attendance for possible future contact tracing. If we reach more than 25% capacity, then reservations will be necessary. Parishioners will be asked to sit in designated pews that are more than 6 feet from each other, starting in the back. The usual summer fans in the aisles will not be allowed this year. There will also be no congregational singing. The Books of Common Prayer and Hymnals will be removed from the pews because of contamination concerns, with a 'complete' disposable bulletin provided for those who might attend. We will continue the Eucharist, but without Communion, so as to remain in solidarity with those who are still quarantined at home. There will be no Coffee hour because of continued concerns of physical spacing and unmasking. The Offering will be collected at the entrance as parishioners drop envelopes, offerings, donations into a straw basket, without touching anything else. There will be no physical contact with others, outside one's own household, before, during, or after the Service. The church will be closed during the week to prevent contamination, and will be thoroughly cleaned and disinfected each week. The Sacristy will be closed to all but the priest, because of the need of physical spacing and concern for contamination. The Parish Office will remain closed, with the staff working from home. The hope is that by September, restrictions will be loosened enough and the sense of safety strong enough for a good portion of the congregation to be present and live music to begin again.

**Music Notes from Jon:** For the wannabe traveler stuck at home, June preludes and postludes will be hymns named after places. I hope they stimulate memories and dreams.

# The First Sunday after Pentecost: Trinity Sunday

June 7<sup>th</sup>, 2020

## Order of Worship

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted*

*When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship*

### PRELUDE

*Hymn tunes Rouen, Moscow, Geneva, Mannheim and Aberystwyth*

*For All Medical Professionals*

Sanctify, O Lord, those whom you have called to the study and practice of the arts of healing, and to the prevention of disease and pain. Strengthen them by your life-giving Spirit, that by their ministries the health of the community may be promoted and your creation glorified; through Jesus Christ our Lord. **Amen.**

### THE OPENING HYMN

*Holy, holy, holy! Lord God Almighty!*

HYMNAL 362

1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!  
2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,  
3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,  
4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:  
cast - ing down their gold - en crowns a - round the glass - y sea;  
though the sin - ful hu - man eye thy glo - ry may not see,  
All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,  
cher - u - bim and ser - a - phim fall - ing down be - fore thee,  
on - ly thou art ho - ly; there is none be - side thee,  
Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty,  
which wert, and art, and ev - er - more shalt be,  
per - fect in power, in love, and pu - ri - ty,  
God in three Per - sons, bless - ed Trin - i - ty.

### THE OPENING ACCLAMATION

*Celebrant*

Blessed be our God.

*People*

For ever and ever. Amen.

1. Glo - ry to you, Lord God of our fa - thers; you are worthy of praise;  
glo - ry to you. 2. Glory to you for the radiance of your  
ho - ly Name; we will praise you and highly exalt you for ev - er.

3. Glory to you in the splendor of your tem - ple; on the throne  
of your majesty, glo - ry to you. 4. Glory to you, seated between the  
Cher - u - bim; we will praise you and highly exalt you for ev - er.

5. Glory to you, beholding the depths; in the high vault of heaven,  
glo - ry to you. 6. Glory to you, Father, Son, and Holy  
Spi - rit; we will praise you and highly exalt you for ev - er.

## COLLECT FOR TRINITY SUNDAY

BCP, p. 226

*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*

*The Celebrant says to the people*

God be with you.

*People*

**And also with you.**

*Celebrant*

Let us pray.

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. **Amen.**

## THE WORD OF GOD

### A READING FROM THE GENESIS [1:1-2:4a]

*Our first lesson is the story of creation. As this ancient narrative opens, the Spirit of the Lord hovers like a great mother bird over the shapeless world. God then forms the heaven and the earth and all its creatures in six days. The seventh day is set aside as a day of rest. God's ultimate creative act is human life, made in his image, to whom rulership and responsibility over all other life are given.*

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters

from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image, in the image of God he created them; male and female he created them.

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

These are the generations of the heavens and the earth when they were created.

The Response

*Reader* Hear what the Spirit is saying to God’s people.

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

*The choir chants the psalm.*

**Psalm 8***Domine, Dominus noster***BCP p. 592**

1 O Lord our Governor, \*  
how exalted is your Name in all the world!

2 Out of the mouths of infants and children \*  
your majesty is praised above the heavens.

3 You have set up a stronghold against your adversaries, \*  
to quell the enemy and the avenger.

4 When I consider your heavens, the work of your fingers, \*  
the moon and the stars you have set in their courses,

5 What is man that you should be mindful of him? \*  
the son of man that you should seek him out?

6 You have made him but little lower than the angels; \*  
you adorn him with glory and honor;

7 You give him mastery over the works of your hands; \*  
you put all things under his feet:

8 All sheep and oxen, \*  
even the wild beasts of the field,

9 The birds of the air, the fish of the sea, \*  
and whatsoever walks in the paths of the sea.

10 O Lord our Governor, \*  
how exalted is your Name in all the world!

**A READING FROM THE SECOND CORINTHIANS [13:11-13]**

*In this passage Paul closes his painful letter to the Corinthians with the final admonitions and words of peace and love. There have been disagreements between Paul and his new converts. They have shown tendencies to set themselves up as superior in faith and practice to others. But Paul ends on a hopeful note, and his last words have become part of our liturgies – a way of starting the three forms of presence of the divine graciousness.*

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

*Reader*            Hear what the Spirit is saying to God's people.  
*People*            **Thanks be to God.**

1. I bind un - to my - self to - day the strong Name  
of the Trin - i - ty, by in - vo - ca - tion  
of the same, the Three in One, and One in Three.

2. I bind this day to me for ev - er, by power of  
\*3. I bind un - to my - self the power of the great  
\*4. I bind un - to my - self to - day the vir - tues  
\*5. I bind un - to mys - elf to - day the power of

faith, Christ's In - car - na - tion; his bap - tism in the  
love of cher - u - bim; the sweet "Well done" in  
of the star - lit heaven the glo - rious sun's life -  
God to hold and lead, his eye to watch, his

Jor - dan riv - er; his death on cross for my sal - va - tion;  
judg - ment hour; the ser - vice of the ser - a - phim;  
giv - ing ray, the white - ness of the moon at even,  
might to stay, his ear to heark - en, to my need;

his burst - ing from the spic - ed tomb; his rid - ing  
con - fess - ors' faith, a - pos - tles' word, the pa - triarchs'  
the flash - ing of the light - ning free, the whirl - ing  
the wis - dom of my God to teach, his hand to

up the heav - en - ly way; his com - ing at the  
prayers, the pro - phets' scrolls; all good deeds done un -  
wind's tem - pes - tuous shocks, the sta - ble earth, the  
guide, his shield to ward; the word of God to

day of doom: I bind un - to my - self to - day.  
to the Lord, and pu - ri - ty of vir - gin souls.  
deep salt sea, a - round the old e - ter - nal rocks.  
give me speech, his heav - en - ly host to be my guard.

\*6. Christ be with me, Christ with - in me, Christ be - hind me,  
Christ be - neath me, Christ a - bove me, Christ in qui - et,

Christ be - fore me, Christ be - side me, Christ to  
Christ in dan - ger, Christ in hearts of all that

win me, Christ to com - fort and re - store me,  
love me, Christ in mouth of friend and stran - ger.

7. I bind un - to my - self the Name, the strong Name  
of the Trin - i - ty, by in - vo - ca - tion  
of the same, the Three in One, and One in Three.  
Of whom all na - ture hath cre - a - tion, e - ter - nal  
Fa - ther, Spi - rit, Word: praise to the Lord of  
my sal - va - tion, sal - va - tion is of Christ the Lord.

## THE HOLY GOSPEL OF OUR SAVIOR JESUS CHRIST ACCORDING TO ST. MATTHEW [28:16-20]

*In our gospel reading Jesus makes his last appearance to his disciples and gives them their mission to baptize and teach through all the world. These words end Matthew's gospel. His mention of doubt on the part of some of the disciples reminds us that faith has never been an easy matter. But the closing charge is in authoritative commission to bring others to faith in the name of the father, son, and Holy Spirit.*

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

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

*After the Gospel, the Reader says*

Hear what the Spirit is saying to God's people.

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

## THE SERMON

The Rev. Dr. Geoff Hahneman

### THE NICENE CREED

*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:  
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.

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**

*Leader:* Let us offer our prayers in the Name of God: Father, Son, and Holy Spirit, responding to each petition, "Hear us, blessed Trinity."

Creator of the universe and all that dwells in the seas, and skies, and all creatures who inhabit the earth, in this time of systemic racial injustice, social discord, and pandemic disease, help us to guard your holy treasures and to delight in all that you have made; let us pray.

*People:* ***Hear us, blessed Trinity.***

*Leader:* Word of truth, remembering especially Suheil, Archbishop of the Episcopal Diocese of Jerusalem; Justin, Archbishop of Canterbury; Bartholomew, Patriarch of Constantinople; Francis, Bishop of Rome; Michael, our Presiding Bishop; Ian and Laura, our Bishops; Geoffrey, our Priest, and all members of this congregation, open our hearts to receive your message as it is revealed through Holy Scripture, the witness of your Church, and in the minds and hearts of your faithful; let us pray.

*People:* ***Hear us, blessed Trinity.***

*Leader:* Spirit of life, lift up all who have ears to hear and hands to serve, especially those engaged in the ministries of this Church, and strengthen us to reveal the fruits of the kingdom through the actions of our daily lives; let us pray.

*People:* ***Hear us, blessed Trinity.***

*Leader:* Architect of all that is seen and unseen, remember especially Antonio, Secretary General of the United Nations, Donald, our President, Ned our Governor, James, the First Selectman of the town of Washington, our Congress and our Courts, all who exercise leadership in governments, and all who have options to vote and make their voices heard; may we rebuild the world in peace, and give to each other the good gifts which you formed in creation; let us pray.

*People: **Hear us, blessed Trinity.***

*Leader:* Incarnate One, we pray for the sick, that they may be comforted in their times of need, derive strength from the prayers of others, and be supported by the presence of family and friends, especially all suffering from the COVID-19 virus as well as those on our parish prayer list, including Marlene Smith, who has surgery tomorrow, Ed and Zemma White, Lorne Craner, Caroline Thompson, Katy Coe, Eileen Hearn, Dick and Connie Kaylor, Jay Lafleur in hospice care, and all who are housebound especially Janet Chenery and Ken Hecken.

*(Please take a moment to add your own petitions, either silently or aloud)*

We also pray for those who tend to the needs of the sick and suffering; that they may be renewed by God's love and that they minister from the strength of Christ's healing power, and reveal the light of hope that never fades away; and help us to offer your grace throughout the world, bringing people of every language, nation, and tribe into the baptismal waters of your saving love; let us pray.

*People: **Hear us, blessed Trinity.***

*Leader:* Wisdom from on high, lift up all who have died, especially those who have died at the hand of violence and those who have died from the pandemic; descend upon your faithful people, that our voices and actions may echo your hope for humanity; let us pray.

*People: **Hear us, blessed Trinity.***

*Leader:* Gathered on this holy Sabbath, day of rest and praise, joy and worship; we continue our prayers, praying together the words attributed to St. Francis:

*Leader and People together:*

**Lord, make us instruments of your peace;  
Where there is hatred;  
let us sow love;  
Where there is injury,  
pardon;  
Where there is discord,  
union;  
Where there is doubt,  
faith;  
Where there is despair,  
hope;  
Where there is darkness,  
light;  
Where there is sadness,  
joy.  
Grant that we may not so much seek to be consoled  
as to console;  
To be understood,  
as to understand;  
To be loved,  
as to love.  
For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
and it is in dying that we are born to eternal live. Amen**

## THE CONFESSION OF SIN

*Celebrant* Let us confess our sins to God.

*Silence may be kept. Minister and People*

God of all mercy, □ we confess that we have sinned against you, opposing your will in our lives. □ We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. **Amen.**

## THE ABSOLUTION

*The Priest alone stands and says*

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

## THE PEACE

*Celebrant* The peace of Christ be always with you.

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

## THE HOLY COMMUNION

*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. All are invited to make a gift to support the ministry of St. John's by visiting <http://stjohnswashington.com/stewardship/>*

Donate

## OFFERTORY SENTENCE

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

*(Ephesians 5:2)*

## OFFERTORY ANTHEM

*Adoro te*

Johann Michael Haydn

*Translation:*

We adore you,

O Bread from heaven,

O Lord, great Redeemer.

Holy without end, glory forever to the Sacrament.

O Fount of life and Spring of clear water,

we give you thanks and praise.

## THE GREAT THANKSGIVING

*In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."*

*The people remain standing.*

*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.**

*Celebrant* 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:

## SANCTUS & BENEDICTUS

HYMNAL S130

Ho - ly, ho - ly, ho - ly Lord, God of power and  
might, Ho - ly, ho - ly, ho - ly Lord,  
God of power and might, hea - ven and earth are  
full, full of your glo - ry. Ho -  
san - na in the high - est. 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. Ho - san - na in the high - est.

*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.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

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:

*Celebrant and People*

Christ has died. Christ is risen. Christ will come again.

*The Celebrant continues*

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 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. **Amen.**

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

## **THE LORD'S PRAYER**

**BCP, p. 364**

*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.*

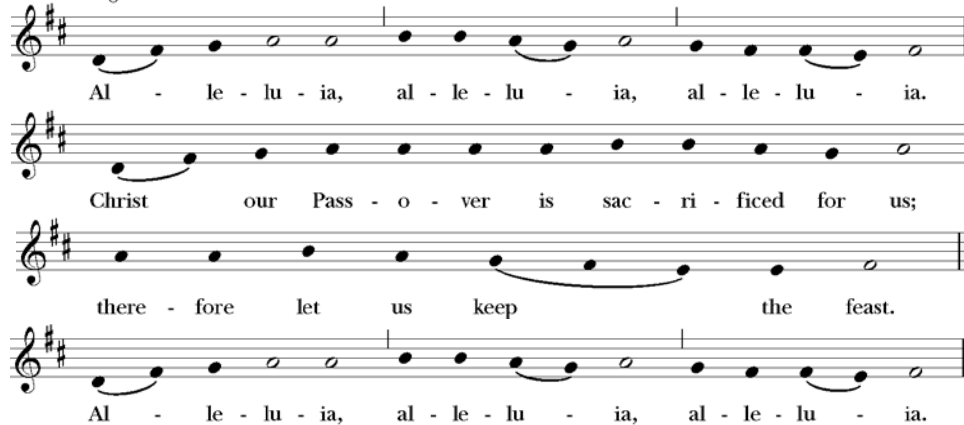
And now, as our Savior Christ hath taught us, we are bold to say,

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.**

## FRACTION ANTHEM

HYMNAL S154

*This setting is not used in Lent.*



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.  
Christ our Pass - o - ver is sac - ri - ficed for us;  
there - fore let us keep the feast.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

## THE INVITATION

BCP, p. 364

*Facing the people, the Celebrant may say the following Invitation*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

## THE PRAYER FOR SPIRITUAL COMMUNION

*A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.*

In union, O Lord, with the faithful at every altar of your Church where the Holy Eucharist is celebrated, we desire to offer our praise and thanksgiving. We present to you our souls and bodies with the earnest wish that we may always be united to you. And since we cannot now receive you physically, we ask you to come spiritually into our hearts. We united ourselves to you, and embrace you with all the affections of our souls. Let nothing ever separate you from us. May we live and die in your love. **Amen.**

## THE POST COMMUNION PRAYER

BCP, p. 366

*After Communion, the Celebrant says*

Let us pray.

*The People may join in saying this prayer*

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 Priest gives the blessing*

The Wisdom of God the Love of God  
and the Grace of God strengthen you  
to be Christ's hands and heart in this world,  
in the name of the Holy Trinity. **Amen.**

# CLOSING HYMN

*Thy strong word did cleave the darkness*

HYMNAL 381



1 Thy strong word did cleave the dark - ness; at thy speak - ing  
 2 Lo, on those who dwelt in dark - ness, dark as night and  
 3 Thy strong word be - speaks us right - eous; bright with thine own  
 4 God the Fa - ther, Light - Cre - a - tor, to thee laud and



it was done; for cre - at - ed light we thank thee,  
 deep as death, broke the light of thy sal - va - tion,  
 ho - li - ness, glo - rious now, we press toward glo - ry,  
 hon - or be; to thee, Light of Light be - got - ten,



while thine or - dered sea - sons run: Al - le - lu - ia, al - le -  
 breathed thine own life - giv - ing breath: Al - le - lu - ia, al - le -  
 and our lives our hopes con - fess: Al - le - lu - ia, al - le -  
 praise be sung e - ter - nal - ly; Ho - ly Spi - rit, Light - Re -



lu - ia! Praise to thee who light dost send! Al - le - lu - ia,  
 lu - ia! Praise to thee who light dost send! Al - le - lu - ia,  
 lu - ia! Praise to thee who light dost send! Al - le - lu - ia,  
 veal - er, glo - ry, glo - ry be to thee; mor - tals, an - gels,



al - le - lu - ia! Al - le - lu - ia with - out end!  
 al - le - lu - ia! Al - le - lu - ia with - out end!  
 al - le - lu - ia! Al - le - lu - ia with - out end!  
 now and ev - er praise the Ho - ly Tri - ni - ty.

*The Alleluias in stanzas 1-3 may be sung antiphonally.*

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 Music: *Ton-y-Botel*, Thomas John Williams (1869-1944)

# THE DISMISSAL

BCP 339

# POSTLUDE

*Royal Oak*

**ASSISTING WITH THIS MORNING'S LITURGY**

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**Celebrant** The Reverend Dr. Geoff Hahneman, Priest-in-Charge  
**Music Director** Dr. Marguerite Mullee  
**Organist** Jon Lafleur  
**Lector** Donna Castaner  
**Cantors** Dr. Marguerite Mullee  
Donna Castaner  
**Liturgical Assistant** The Reverend Dr. Lisa Hahneman

**Staff**

Priest-in-Charge Fr. Geoff Hahneman  
Music Director Dr. Marguerite Mullee  
Parish Administrator Sarah Eyre  
Foundation Administrator Joan Burgess

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**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

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