

Welcome to St. John's Church



The Ninth Sunday after Pentecost *August 2nd, 2020*

The health and safety of our congregation and community is the highest concern of St. John's. As we begin to return to in-person worship, we will continue to "live stream" our 10:00 a.m. Sunday morning worship on the St. John's Facebook page, at

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

*The Parish Office is closed.
The staff is working mostly from home, as directed.
Parishioners are asked to contact the staff by 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 were present to lead the singing as has been done since the building was closed in March. After Trinity Sunday, St. John's moved into 'summer mode,' with less singing and with the priest dressed more casually, without chasuble, for example.

Sunday, June 14th, the Governor 'opened' the churches and St. John's has a set of protocols to conduct 'in-person' worship safely, if people wish to attend. 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 were removed from the pews and a 'complete' disposable bulletin is 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, and 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 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. 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.

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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

Hymns from the 1982 Hymnal

INTROIT

Morning has broken

Gaelic melody

THE OPENING ACCLAMATION

Celebrant Blessed be our God.

People **For ever and ever. Amen.**

TRISAGION

BCP, P. 256

Celebrant Holy God,
Holy and Mighty,

Holy Immortal One,

People **Have mercy upon us.**

THE COLLECT

BCP, p. 232

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

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE WORD OF GOD

A READING FROM GENESIS [32:22-31]

Our Hebrew Bible reading tells how Jacob, the night before his confrontation with his brother Esau, wrestles all night with a man he comes to recognize as God. Many years earlier Jacob had tricked Esau and stolen his blessing and birthright. Now Jacob has grown rich in the service of his father-in-law Laban, but he greatly fears his meeting with his brother. Jacob's struggle with God may in part express his guilty conscience and coming to terms with the evil he had done. He has to fight for a blessing and permission to return to his homeland. For his new life he is given a new name, Israel, but is left with an injury as a sign of God's supremacy and a reminder of his wrong.

The same night Jacob got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." The sun rose upon him as he passed Peniel, limping because of his hip.

The Response

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

People **Thanks be to God.**

PSALM 17:1-7,16

Exaudi, Domine

BCP, p. 600

- 1 Hear my plea of innocence, O Lord;
give heed to my cry; *
listen to my prayer, which does not come from lying lips.
- 2 Let my vindication come forth from your presence; *
let your eyes be fixed on justice.
- 3 Weigh my heart, summon me by night, *
melt me down; you will find no impurity in me.
- 4 I give no offense with my mouth as others do; *
I have heeded the words of your lips.
- 5 My footsteps hold fast to the ways of your law; *
in your paths my feet shall not stumble.
- 6 I call upon you, O God, for you will answer me; *
incline your ear to me and hear my words.
- 7 Show me your marvelous loving-kindness, *
O Savior of those who take refuge at your right hand
from those who rise up against them.
- 16 But at my vindication I shall see your face; *
when I awake, I shall be satisfied, beholding
your likeness.

A READING FROM ROMANS [9:1-5]

In this reading Paul expresses his anguish and sorrow that so many of the children of Israel, the people especially favored by God, have not found the Lord's promise. To them belong the covenants, the law, and so much else. From their nation Christ himself came. Paul would go to great lengths, even see himself an outcast, if such would help Israel to know its salvation. Later in this letter Paul tries to explain how this all may be part of God's plan of redemption, which in the end will include Israel with the Gentiles.

I am speaking the truth in Christ-- I am not lying; my conscience confirms it by the Holy Spirit-- I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. **Amen.**

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

People **Thanks be to God.**

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [14:13-21]

Our gospel is the story of Jesus' feeding of over 5000 persons. After the death of John the Baptist, Jesus seeks a time of retreat. The crowds, however, follow him, and he has compassion on them. The narrative suggests many levels of meaning. It recalls Old Testament stories, especially God's feeding of the Israelites with the manna in the wilderness, and points towards the legendary banquet at the end of time where Christ the King will preside. The abundant miracle illustrates Jesus' lordship; he is intimate with the powers of creation. Other themes associated with the Eucharist are close at hand

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

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

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 journey to the waters of God's refreshing kindness, offering our prayers and responding, "Hear us, good Lord."

Help us move beyond empty, easy answers for the twin pandemics of COVID-19 and the sin of racism, that we may be prepared for the struggles of life, knowing that through suffering we receive grace, and that in the midst of trials Jesus is forming us in love; let us pray.

*People: **Hear us, good Lord.***

Leader: For the ministries of this parish that take us beyond our church doors, especially the community collaborations begun with the Washington Coalition of Congregations, that we may be satisfied beholding the likeness of others, seeing in them the face of Christ, especially through those who are poor and hardworking, homeless and destitute, imprisoned and alone, orphaned and afraid, grieving and lost; let us pray.

*People: **Hear us, good Lord.***

Leader: Remembering 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. Remembering also 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 hunger to have their voices heard, that we may take responsibility for sharing our ideas and lending our support to those who lead the Church, government, and public institutions, that we may share in the building of the social and spiritual fabric of our society; let us pray.

*People: **Hear us, good Lord.***

Leader: In these times when our anxieties about economic recovery is pitted against the health needs of your people, that we may trust the transforming power of Jesus to take even our meager offerings and create the resources that reveal the promises of the kingdom; let us pray.

*People: **Hear us, good Lord.***

Leader: As we continue to seek creative ways to gather for worship and community-building online, that we may honor the writers of the gospels and epistles, whose unique contributions form our sacred texts, and those in our own day who bring the light of God through books, articles, websites and blogs; let us pray.

*People: **Hear us, good Lord.***

Leader: 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 Heather (and all who mourn David's death), Francis Laird Johnson, Marlene Smith, Ed and Zemma White, Katy Coe, Eileen Hearn, Dick and Connie Kaylor, Tom Witt, Jay Lafleur in hospice care, and all who are housebound especially Janet Chenery and Ken Hecken.

Please add your own petitions, either silently or aloud (*leader pauses for names to be added*)

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, let us pray.

Leader: Remembering especially Lynn Hendrix, who was buried from this parish this week, as well as those who have died of Covid-19 or racial violence, that light perpetual may shine upon the faithful departed as they come into their true home in the unending joy of the saints; let us pray.

*People: **Hear us, good Lord.***

Leader: In the fellowship of the One who is full of graciousness and compassion, let us continue our prayers saying together the prayer 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 life. Amen

THE CONFESSION OF SIN

Celebrant Let us confess our sins to God.

Silence may be kept. Minister and People

God of all mercy,

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.

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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/>

OFFERTORY SENTENCE

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

(Ephesians 5:2)

OFFERTORY HYMN

For the Beauty of the Earth Dix

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.**

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

BCP, p. 362

Celebrant & People **Holy, holy, holy Lord, God of power and might,
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 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, she 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.**

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.

BREAKING OF THE BREAD

BCP, p. 364

Then may be sung or said.

Celebrant Alleluia. Christ our Passover is sacrificed for us
People Therefore let us keep the feast. Alleluia.

THE INVITATION

BCP, p. 364

Facing the people, the Celebrant may say the following Invitation

The Gifts of God for the People of God.

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.**

THE DISMISSAL

BCP, P. 366

Celebrate Let us go forth in the name of Christ.
People **Thanks be to God.**

POSTLUDE

On our way rejoicing

Hermas

Collect Proper 13

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ Our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

This ancient collect has had various places after Pentecost in the Galatian and Gregorian sacramentaries, in the Sarum missal, and in previous Prayer Books. . The 1662 revision of the Prayer Book replaced "congregation" with "Church" because of the connotation of "congregation" among the Puritans. The original is Ecclesia.

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant	The Reverend Dr. Geoff Hahneman, Priest-in-Charge
Organist	Jon Lafleur
Lector	Justin Ormand
Greeter	Hunter Brown

Staff

Priest-in-Charge	Fr. Geoff Hahneman
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

Darcy Campbell
Charles Dubow
Rebecca Lambert

Class of 2021

Robert Futh
Larry Littlefield
MB Witt

Class of 2022

Sara Coles
Mary Davis
Andris Kalnins

Contact Information

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