

# Welcome to St. John's Church



## The Sixth Sunday after Pentecost *July 12<sup>th</sup>, 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 the staff the office 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 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. 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.

# The Sixth Sunday after Pentecost

July 12<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

*Two hymns from the 1940 hymnal*

*Voluntary in b minor*

Maurice Greene (1685-1775)

*I Need Thee Every Hour*

Dale Wood (1934-2003)

### 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. 230

*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.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

### THE WORD OF GOD

#### A READING FROM GENESIS [25:19-34]

*Esau and Jacob are born to Isaac and Rebekah, but it is the second and younger twin who makes himself first, upsetting the established cultural pattern of primogeniture. God's purposes are fulfilled within the untidy and compromised patterns of human interaction. Jacob deceives his brother Esau, who, driven by his appetites, loses his birthright.*

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her, "Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

The Response

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

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

## **PSALM 119:105-112**

*Lucerna pedibus meis*

BCP, p. 772

- 105 Your word is a lantern to my feet \*  
and a light upon my path.
- 106 I have sworn and am determined \*  
to keep your righteous judgments.
- 107 I am deeply troubled; \*  
preserve my life, O LORD, according to your word.
- 108 Accept, O LORD, the willing tribute of my lips, \*  
and teach me your judgments.
- 109 My life is always in my hand, \*  
yet I do not forget your law.
- 110 The wicked have set a trap for me, \*  
but I have not strayed from your commandments.
- 111 Your decrees are my inheritance for ever; \*  
truly, they are the joy of my heart.
- 112 I have applied my heart to fulfill your statutes \*  
for ever and to the end.

## **A READING FROM ROMANS [8:1-11]**

*In this lesson Paul draws a sharp contrast between the mindset on the flesh, and the mind set on the spirit. The person oriented only towards this temporal world with its rewards and pleasures can neither keep the law nor please God. Only through the grace of God in Christ can a fundamental re-orientation toward God's spirit occur. When God's Spirit quickens faith there is no longer any condemnation, for the spirit that raised Jesus from the dead now indwells those so animated.*

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

*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 [13:1-9, 18-23]

*Our gospel is Jesus' parable of the sower, together with its interpretation. The story by itself may once have been used to stress how surprisingly fruitful God's power can be, quite apart from human expectation or control. With its explanation the parable was used as an allegory by early Christians to help them understand the missionary situation of the church. Because of the work of the devil and human weakness and sin, the word they preached did not always produce. But, in the right circumstances, its fruit could be anywhere from substantial to amazing.*

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

*After the Gospel, the Reader says*

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

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

## THE SERMON

Dylan Mello, NW Region Missionary for ECCT

## 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:* Mercifully receive our prayers, O God, that we may know your ways and follow where you lead, responding, "Hear us, good Lord."

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; that we may use this extended time of physical distancing to explore inclusive ways of creating community, so that all who are seeking a spiritual home may be inspired to visit our churches and receive a deep sense of God's presence through our worship together and the ministries we share; 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 gathering food to feed the hungry and hosting blood drives to help the sick and suffering, that we may be set free from the need to claim our worthiness through possessions and position, so that we may discover our true identity in the life and hope of the Holy Spirit; let us pray.

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

*Leader:* We pray for 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, for all who exercise leadership in governments, and all who hold positions of public trust and responsibility; that the light of Christ will reveal the path to those for whom the shadows are long, the poor and desperate, the lonely and unemployed, the hungry and fearful, the refugee and homeless, the prisoner and those who live as if in prison, that we may not forget them; 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, Gwendolyn Courville and her family, Jay Lafleur in hospice care, and all who are housebound especially Janet Chenery and Ken Hecken. Now we pause for a moment for you to add your own concerns:

*(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, let us pray.

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

*Leader:* Remembering Sherrill (Jon LaFleur's cousin) who has died a few days ago. And so that we do not become numb nor normalize the mounting death toll from the twin pandemics of COVID-19 and racial violence, we pray for all who have died, that they may reside in that place where there is no sorrow or pain, but life everlasting; let us pray.

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

*Leader:* With heart and mind turned toward God, we 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, 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/>*

## 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

Nettleton

## 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

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, 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.**

## **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

*Let all who have breath praise the Lord*

Douglas Wagner

Commentary from Marion J. Hatchett:

**Proper 10**

6th Sunday after Pentecost

"The collect for the day has been placed at different times during its long history usually placed around a Sunday after Christmas or Epiphany. Since this Sunday on which this was placed, in the present 1979 revision, is now observed as the Feast of the Baptism of Our Lord, the collect was transferred to this Sunday.

The real Preamble could be translated more literally as "We asked you, Lord to attend with heavenly mercy the prayers of suppliant people". The words "and know" and "grace and" are not in the Latin original. It summarizes distinctly the two-fold meaning and purpose of prayer: to perceive God's will and to seek the strength which is necessary for the accomplishment of it."

**ASSISTING WITH THIS MORNING'S LITURGY**

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<b>Celebrant</b>	The Reverend Dr. Geoff Hahneman, Priest-in-Charge
<b>Music Director</b>	Dr. Marguerite Mullee
<b>Organist</b>	Jon Lafleur
<b>Preacher</b>	Dylan Mello
<b>Lector</b>	Justin Ormand
<b>Greeter</b>	Hunter Brown

**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

**Contact Information**

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