

Welcome to St. John's Church



The Eight Sunday after Pentecost *July 26th, 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.

The Eight Sunday after Pentecost

July 26th, 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
Preludes and Fugues*

JKF Fischer &
Gottlieb Muffat
Dale Wood

Savior, like a shepherd lead us

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. 231

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 God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; 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 [29:15-28]

In our sequential reading from Genesis, Jacob meets his match in his future father-in-law, the deceptive Laban. We encounter the cultural power of custom, here applied to women when it is deemed inappropriate to marry off the younger daughter Rachel before the elder daughter Leah. God makes no other appearances in these events, though God’s promise is at work even in the unlikely interactions of an exploitative father-in-law, two competitive sisters, and the compromised patriarch Jacob.

Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?” Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah’s eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, “I will serve you seven years for your younger daughter Rachel.” Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.” So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

Then Jacob said to Laban, "Give me my wife that I may go in to her, for my time is completed." So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?" Laban said, "This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years." Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

The Response

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

People **Thanks be to God.**

PSALM 105:1-11, 45b

Domine, probasti

BCP, p. 794

1 Give thanks to the Lord and call upon his Name; *
make known his deeds among the peoples.
2 Sing to him, sing praises to him, *
and speak of all his marvelous works.
3 Glory in his holy Name; *
let the hearts of those who seek the Lord rejoice.
4 Search for the Lord and his strength; *
continually seek his face.
5 Remember the marvels he has done, *
his wonders and the judgments of his mouth,
6 O offspring of Abraham his servant, *
O children of Jacob his chosen.
7 He is the Lord our God; *
his judgments prevail in all the world.
8 He has always been mindful of his covenant, *
the promise he made for a thousand generations:
9 The covenant he made with Abraham, *
the oath that he swore to Isaac,
10 Which he established as a statute for Jacob, *
an everlasting covenant for Israel,
11 Saying, "To you will I give the land of Canaan *
to be your allotted inheritance."
45b Hallelujah!

A READING FROM ROMANS [8:26-39]

In this lection Paul expresses his great confidence that God is for us, making love known to humankind through the sacrifice of the Son and the help of the Spirit. The Spirit pleads with God for us, interceding when words fail. We learn that God works for good with those called according to God's purpose. Nothing, therefore, can separate us from the love of the one who did not withhold from us the divine Son. Neither mortal distress nor supernatural power can separate us from such love.

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For your sake we are being killed all day long; we are accounted as sheep to be slaughtered."

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

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

People **Thanks be to God.**

SEQUENCE HYMN

Nyack

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [13:31-33,44-52]

Our gospel is five of Jesus's short parables: the mustard seed, the leaven, the hidden treasure, the priceless pearl, and the net. They suggest how the action of God's reign is realized. What seems insignificant is suddenly of great importance. It is like a marvelous gift which one seizes upon joyfully and for which all else is willingly sacrificed. The kingdom takes all kinds, and the sorting out must wait till the end. Wise servants will recognize treasure both old and new.

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

Jesus put before the crowds another parable: "The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches."

He told them another parable: "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened."

"The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

"Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

"Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

"Have you understood all this?" They answered, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old."

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 bring before the Lord the prayers that dwell in the heart of our community, 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; Spirit of Wisdom, guide our tongues, that we may speak of your marvelous works and rejoice in your bountiful gifts of forgiveness and new life; 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 Courts, all who exercise leadership in governments, and all who hold positions of public trust and responsibility; Righteous Governor, assist our leaders in discerning truth from deception, and good from evil, so that they may exercise their office with integrity and be signs of hope to the people of our country and world; let us pray.

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

Leader: As we continue to be confronted with the twin pandemics of COVID-19 and institutional racism, Source of strength, be with us in our weakness, and help those who live in the dark corners of hopelessness, so that your love may reveal a greater light and dispel the fears that visit every heart; let us pray.

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

Leader: In those times when we fail to live into the Gospel that we proclaim, when our silence speaks volumes, when *all* are *not* free, Bearer of our sins, remove the dust that blinds us to our shortcomings, so that in admitting our wayward thoughts and actions we may turn toward your mercy and receive your forgiveness; let us pray.

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

Leader: Creator of the universe, who brings us joy in the diversity of all that the eye can behold, make us ever grateful for the splendor of your making, and ever protective of its fruits; 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, Marlene Smith, Ed and Zemina White, Katy Coe, Eileen Hearn, Dick and Connie Kaylor, Jay Lafleur in hospice care, and all who are housebound especially Janet Chenery and Ken Hecken. We pause now so that you may add your own prayers and petitions.

(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: Help us to honor all who have died, especially those who have perished from the ongoing toll of COVID-19 and the toll of racial violence; Sun of Righteousness, bring the dead into the brilliance of your light, and make us thankful for the intercession of your saints; let us pray.

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

Leader: Bound together in the love of Christ, 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, 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

Vernon

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, 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

Go your way rejoicing

Douglas Wagner

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant The Reverend Dr. Geoff Hahneman, Priest-in-Charge
Organist Jon Lafleur
Lector Holly Flor
Greeter Charles Dubow

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

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