

# Welcome to St. John's Church



## The Twelfth Sunday after Pentecost *August 23<sup>rd</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 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 14<sup>th</sup>, 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 Twelfth Sunday after Pentecost

August 23<sup>rd</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

*Prelude in A Minor  
Singing Songs of Expectation  
Ye Who Own the Faith of Jesus*

**J.S. Bach  
Ton-y-Botel  
Daily, Daily**

### 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.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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 EXODUS [1:8-2:10]

*A new king arises in Egypt who opposes the growing population of Israelites and orders all Hebrew boys to be killed at birth. But the infant Moses is set afloat on the Nile in a desperate attempt to preserve his life. Ironically, it is Pharaoh's own daughter who finds and keeps the child, undermining not only her unjust father, but an oppressive future regime.*

Now a new king arose over Egypt, who did not know Joseph. He said to his people, “Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

The Response

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

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

## PSALM 124

## *Nisi quia Dominus*

BCP, p. 781

1 If the Lord had not been on our side, \*  
let Israel now say;  
2 If the Lord had not been on our side, \*  
when enemies rose up against us;  
3 Then would they have swallowed us up alive \*  
in their fierce anger toward us;  
4 Then would the waters have overwhelmed us \*  
and the torrent gone over us;  
5 Then would the raging waters \*  
have gone right over us.  
6 Blessed be the Lord! \*  
he has not given us over to be a prey for their teeth.  
7 We have escaped like a bird from the snare of the fowler; \*  
the snare is broken, and we have escaped.  
8 Our help is in the Name of the Lord, \*  
the maker of heaven and earth.

## A READING FROM ROMANS [12:1-8]

*In this lesson Paul urges the Christians in Rome to devote themselves to God's service and to recognize that with different functions they are all members of one body. Instead of dead animals, they are to offer themselves as living sacrifices. Their way of life is to be quite different from worldly standards. So will they know the will of God. All are to live in humility, realizing that they have their various gifts through God's grace.*

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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

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

**SEQUENCE HYMN** *Glorious Things of Thee Are Spoken*

**Austria**

## THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [16:13-20]

*In our gospel Peter realizes that Jesus is the Christ, and Jesus then sees Peter as the rock foundation for his church and gives to him the keys to the kingdom. The passage helps us to recognize that during Jesus' lifetime and afterward there was a speculation about his role. Some saw the son of man as a kind of re-embodiment of John the Baptist or another prophet. Simon is renamed Peter (which means rock), for on him and because of this revelation the church will be built, although Jesus' messiahship must be kept a secret for the present. To Peter are given the keys to open or shut the gates of the kingdom and so to make judgment.*

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

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

*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 lift our voices in prayer, joining with the faithful throughout the world who offer their intercessions this day, responding, "Lord, hear our prayer."

*Leader:* Lord, pour your wisdom into the minds of our children who are returning to school at this time of year, and for those discerning protocols for their safety and the safety of teachers and staff; still their hearts and guide their paths by your loving presence; let us pray.

*People:* **Lord, hear our prayer.**

*Leader:* For the ministries of this parish that take us beyond our church doors, especially the community collaborations begun with the Washington Council of Congregations, that we may see in others the face of Christ; grant us the grace to honor the many gifts that you have given us, not coveting what our neighbor has received, but grateful for what you have entrusted to our care; always mindful of the needs of others, especially the poor, let us pray.

*People:* **Lord, hear our prayer.**

*Leader:* We pray for 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. Reveal yourself to every nation and people, that we may know you to be the Christ, the Messiah, the one who saves our souls from the pit of darkness, and who comes carrying the lamp of charity that leads us to the divine life; let us pray.

*People:* **Lord, hear our prayer.**

*Leader:* 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 in the re-building of the social and spiritual fabric of our nation; let us pray.

*People:* **Lord, hear our prayer.**

*Leader:* As we move through these summer months, enjoying weather conducive to outdoor activity in the midst of pandemic quarantines, open our eyes to behold your hand in the work of creation, that we may marvel at your intricate craftsmanship and tend the beauty that we behold; let us pray.

*People:* **Lord, hear our prayer.**

*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.

Please add your own petitions, either silently or aloud at this time (*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.

*People:* **Lord, hear our prayer.**

*Leader:* Remembering all who have died, especially those who have been victims of COVID-19 or racial violence, give life to those in the tomb, opening the gates of heaven to all who desire eternal life; let us pray.

*People:* **Lord, hear our prayer.**

*Leader:* Let us continue our prayers to God, who cares for the lowly and guards us in the midst of trouble 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

*Alleluia Sing to Jesus*

**Hyfrydol**

## 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 desire 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 are united to you, and embrace you with all the affections of our souls, confident that nothing can ever separate us from the love God. May we live and die in that 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**

G.F. Handel

**ASSISTING WITH THIS MORNING'S LITURGY**

---

**Celebrant** The Reverend Dr. Geoff Hahneman, Priest-in-Charge  
**Organist** David Gillespie  
**Lector** Laura Daly  
**Greeter** Charles Dubow

**Staff**

Priest-in-Charge Fr. Geoff Hahneman  
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**

Voice: 860-868-2527  
stjohnswashington.org

Fax: 860-868-2823  
stjohnschurch@snet.net