

Welcome to St. John's Church



The Fifteenth Sunday after Pentecost *September 13th, 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 Fifteenth Sunday after Pentecost

September 13th, 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

Hymns with ancient texts by Ambrose of Milan (340-397)

*Redeemer of the nations, come
O splendor of God's glory bright
God, creation's secret force
Now Holy Spirit
O God of truth*

INTROIT

Praise to the Lord, the Almighty

Lobe den Herren

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. 233

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, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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 EXODUS [14:19-31]

In our first lesson we are shown how God delivered the Israelites from Pharaoh's pursuing army through a series of dramatic wonders and events. It is impossible to determine the degree to which ancient storytelling has embellished the account of the escaping Hebrew tribes, but it is certain that the success of the escape is attributed to divine intervention. Through God's evident intercessions for the oppressed Israelites, the people come to fear and believe in the Lord and in the leadership of Moses, God's chosen prophet.

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

The Response

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

PSALM 114

In exitu Israel

BCP, p. 756

1 Hallelujah!

When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,

2 Judah became God's sanctuary * and Israel his dominion.

3 The sea beheld it and fled; * Jordan turned and went back.

4 The mountains skipped like rams, * and the little hills like young sheep.

5 What ailed you, O sea, that you fled? * O Jordan, that you turned back?

6 You mountains, that you skipped like rams? * you little hills like young sheep?

7 Tremble, O earth, at the presence of the Lord, * at the presence of the God of Jacob,

8 Who turned the hard rock into a pool of water * and flint-stone into a flowing spring.

A READING FROM ROMANS [14:1-12]

In this reading Paul calls upon the Roman disciples to live with a tolerance for one another's scruples, recognizing that everyone can be done to honor the Lord with whom each Christian has a relationship. Especially should those who are strong and untroubled and their consciences respect the attitudes of the weak in matters such as observing certain days and eating meat. It is possible that there was tension in the Roman church between the liberal Gentile Christians and more scrupulous Jewish Christians. God, Paul reminds them, is the one to whom final answer must be given, and the chosen Christ is Lord of all.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God."

So then, each of us will be accountable to God.

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

SEQUENCE HYMN

If thou but trust in God to guide thee

Hymnal, p. 635

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [18:21-35]

In the gospel lesson Jesus bids his disciples to offer a forgiveness which is, for all practical purposes, unlimited, and he tells a parable about a man who, although forgiven much, still himself had no mercy. Jesus has extended to all manner of people God's amazingly generous offer of acceptance into the kingdom. Those who have been so forgiving may show mercy to others. Their own forgiveness may otherwise be revoked.

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

Peter came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times.

"For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

After the Gospel, the Reader says

People: Hear what the Spirit is saying to God's 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

As the Church, the Body of Christ in this time and place, let us offer our petitions, responding,
“Lord, hear our prayer.” +

+ In thanksgiving for this holy Sabbath day where we gather both in-person and online as a household of faith to hear the word of God with open minds and grateful hearts; remembering especially Suheil, Archbishop of the Episcopal Diocese of Jerusalem; Justin, Archbishop of Canterbury; Bartholomew, Patriarch of Constantinople; Francis, Bishop of Rome; Michael, our Presiding Bishop; Ian and Laura, our Bishops; Geoffrey, our Priest, and all members of this congregation; let us pray

Lord, hear our prayer.

+ In thanksgiving for the arms of forgiveness that embrace us in the midst of our sin, leading us to repentance, and filling us with the waters of mercy through which we will forgive others in this time of civil unrest, political divisiveness, racial injustice and a deadly pandemic; let us pray.

Lord, hear our prayer.

+ For honesty in government, and integrity in our dealings with one another, that trust may be restored between people and throughout the institutions of our society; remembering especially our leaders: 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, and especially in this election season, all registered voters, that they may exercise their civic responsibilities for the benefit of all people; let us pray. let us pray.

Lord, hear our prayer.

+ That we may commit ourselves to a life of simplicity, so that we may provide for the needs of the poor and hungry, as Jesus provided nourishment and hope to his followers; remembering especially the outreach efforts of our Washington Council of Congregations, let us pray.

Lord, hear our prayer.

+ That we may share our spiritual doubts with one another, convinced that in our mutual self-disclosure we will be strengthened in faith and grow in the conviction that God's love can forgive all things and transforms all life; let us pray.

Lord, hear our prayer.

+ In thanksgiving for those who are teachers and catechists in our Church; may they be given the blessing of knowledge and wisdom, as they bear the Christian message to those in their charge; and for our teachers and public school staff in this time of pandemic, who care for our children as they return to school, may they all be safe; let us pray.

Lord, hear our prayer.

+ That the dead may be redeemed from the grave, and wear the crown of eternal life; especially those who died from the corona virus or racial injustice, that their souls and the souls of all the faithful departed, through the mercy of God may rest in peace; let us pray.

Lord, hear our prayer.

In thanksgiving for the blessings we have received, 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

Come down, O love divine

Hymnal, p. 516

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 embrace you with all the affections of our souls, confident that nothing can ever separate us from the love God, in Christ Jesus our Lord. 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

Cornet Voluntary

Starling Goodwin (18th C.)



ST. JOHN'S STORYTIME

Join us every Wednesday evening at 8PM
on the St. John's Facebook
page, <https://www.facebook.com/StJohnsChurchWashingtonCT/>

This week:

"the Story of Bartolome de Las Casas"

as told by the Priest-in-Charge

online Wednesday, September 16th, at 8:00 p.m.

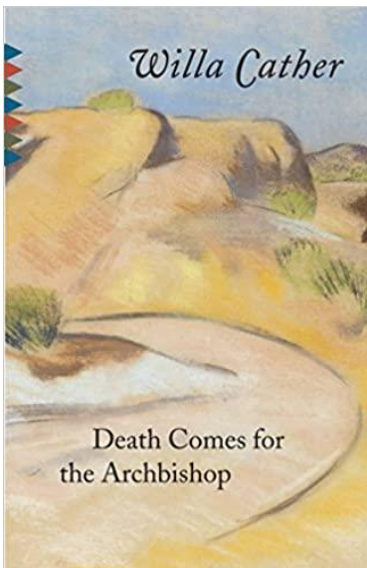
Did you miss last week's? Watch "**the Story of Nicholas Ferrar**" [HERE](#)



"A Fireside Chat"

entitled "Worship in the Wintry Days Ahead"

premiering on SJ Facebook page
Friday, September 18th at 9:00 a.m



ST. JOHN'S READING CLUB

CURRENT SELECTION - [Get your book today!](#)

Willa Cather's "Death Comes for the Archbishop"

Tuesday, September 22th, 10:00 a.m.

Discussion Group via ZOOM

The St. John's Reading Club meets once a month to discuss a novel previously selected. It is assumed that all participants will have already read the book by the time of the meeting, at which all will be welcome to discuss their reactions to the work with all the others gathered. So stop watching the news channels non-stop and get the book now, and start reading!

ASSISTING WITH THIS MORNING'S LITURGY

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

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