

Welcome to St. John's Church



The Seventeenth Sunday after Pentecost *September 27th, 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

The Seventeenth Sunday after Pentecost

September 27th, 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 texts by famous poets

Let us with a gladsome mind

John Milton

Let us, with a gladsome mind,
Praise the Lord, for he is kind:
For his mercies aye endure,
Ever faithful, ever sure.

Let us blaze his Name abroad,
For of gods he is the God:
For his mercies aye endure,
Ever faithful, ever sure.

He with all commanding might
Filled the new-made world with light:
For his mercies aye endure,
Ever faithful, ever sure.

He the gold-tressèd sun
Caused all day his course to run:
For his mercies aye endure,
Ever faithful, ever sure.

The horned moon to shine by night,
Mid her spangled sisters bright:
For his mercies aye endure,
Ever faithful, ever sure.

All things living he doth feed,
His full hand supplies their need:
For his mercies aye endure,
Ever faithful, ever sure.

Let us, with a gladsome mind,
Praise the Lord, for he is kind:
For his mercies aye endure,
Ever faithful, ever sure.

Wilt thou forgive (two melodies)

John Donne

Wilt thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt thou forgive that sin, through which I run,
And do run still, though still I do deplore?
When thou hast done, thou hast not done,
For I have more.

Wilt thou forgive that sin which I have won
Others to sin, and made my sin their door?
Wilt thou forgive that sin which I did shun
A year or two, but wallow'd in, a score?
When thou hast done, thou hast not done,
For I have more.

I have a sin of fear, that when I have spun
My last thread, I shall perish on the shore;
But swear by thyself, that at my death thy Son
Shall shine as he shines now, and heretofore;
And, having done that, thou hast done;
I fear no more.

Lord of all being

1 Lord of all being, throned afar,
thy glory flames from sun and star;
centre and soul of every sphere,
yet to each loving heart how near!

2 Sun of our life, thy quickening ray
sheds on our path the glow of day;
Star of our hope, thy softened light
cheers the long watches of the night.

Dear Lord and Father of Mankind

1 Dear Lord and Father of mankind,
forgive our foolish ways;
re clothe us in our rightful mind,
in purer lives thy service find,
in deeper reverence, praise.

2 In simple trust like theirs who heard
beside the Syrian sea
the gracious calling of the Lord,
let us, like them, without a word
rise up and follow thee.

Oliver Wendell Holmes

3 Lord of all life, below, above,
whose light is truth, whose warmth is love,
before thy ever-blazing throne
we ask no lustre of our own.

4 Grant us thy truth to make us free,
and kindling hearts that burn for thee,
till all thy living altars claim
one holy light, one heavenly flame.

John Greenleaf Whittier

3 O Sabbath rest by Galilee,
O calm of hills above,
where Jesus knelt to share with thee
the silence of eternity,
interpreted by love!

4 Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace.

5 Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind, and fire,
O still, small voice of calm!

INTROIT HYMN

At the name of Jesus

Hymn 435

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. 234

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, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; 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 [17:1-7]

In our Hebrew Bible story the people are at a point of rebellion because they are without water in the wilderness. Moses is decries their readiness to challenge the Lord through their lack of trust, and he asked God what is to be done. The Lord instructs Moses to strike a rock with his staff so that water will pour from it. This place he named Massah (meaning challenge) and Meribah (meaning dispute).

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

The Response

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

People **Thanks be to God.**

PSALM 78:1-4, 12-16

Attendite, popule

BCP, p. 694

- 1 Hear my teaching, O my people; *
incline your ears to the words of my mouth.
- 2 I will open my mouth in a parable; *
I will declare the mysteries of ancient times.
- 3 That which we have heard and known,
and what our forefathers have told us, *
we will not hide from their children.
- 4 We will recount to generations to come
the praiseworthy deeds and the power of the LORD, *
and the wonderful works he has done.
- 12 He worked marvels in the sight of their forefathers, *
in the land of Egypt, in the field of Zoan.
- 13 He split open the sea and let them pass through; *
he made the waters stand up like walls.
- 14 He led them with a cloud by day, *
and all the night through with a glow of fire.
- 15 He split the hard rocks in the wilderness *
and gave them drink as from the great deep.
- 16 He brought streams out of the cliff, *
and the waters gushed out like rivers.

A READING FROM PHILIPPIANS [2:1-13]

In this reading Paul bids the new disciples to be one mind in love, knowing how Christ Jesus accepted the condition of a servant and was obedient to the point of death. We now confess him as Lord and are called to an obedient working out of our faith. Central to this passage is a poem which may have been adapted from the hopes for a savior of the people who did not yet know Jesus. He has fulfilled humanities dream of one who will share fully in the mortal condition. Now the Lord is known personally – Jesus. His followers must work out their salvation while discovering that God is active in them for his loving purpose.

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death-- even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

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

People **Thanks be to God.**

SEQUENCE HYMN

All hail the Power of Jesus name

Hymn 450

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [21:23-32]

In a response to a question about authority, Jesus tells the parable of two sons who obey their father differently, and he indicates that it is the same with those who are apparently obedient and disobedient in this age. Both John the Baptist and Jesus offered their messages of repentance and the hope of the kingdom to all. It was the seeming outcasts who most genuinely responded. Then and now it is not a popular idea to suggest that such persons have authority over those who are established in their religion. Action is the test of obedience.

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

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

After the Gospel, the Reader says

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

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

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

Mindful that we have all been invited by our heavenly Father to go work in his vineyard, we offer our prayers, responding, "Lord, hear our prayer."

+ For the grace to move from whining to a shared responsibility, from accusation to a search for truth, from humiliation and shame to God's compassion and mercy; let us pray.

Lord, hear our prayer.

+ That we may bear witness to the wonderful works of God, so that our children and the generations to come may walk in the path of faith and announce the mystery of God through their lives; 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.

+ That we may bend the knee of our hearts to those who live in despair and great need, especially in the midst of this pandemic and racial injustice, remembering especially the suffering, the unemployed, the fearful, knowing that they are Christ to us, a gift of the Holy Spirit who fills us with compassion, and transforms the way we live; let us pray.

Lord, hear our prayer.

+ For those who work at night, staying awake while others sleep, guarding our streets, and healing the sick, that they may labor in safety and receive the rest that prepares them for another round; let us pray.

Lord, hear our prayer.

+ 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, and especially in this election season, all registered voters, that they may exercise their civic responsibilities for the benefit of all people; knowing that their decisions affect the peoples of our land, and of the nations of the world; let us pray.

Lord, hear our prayer.

+ For those who have died and now reside on another shore and in a greater light, remembering especially Hendrik Laverge, buried from this parish last week, and all 200,000 victims of this virus, that their lives may inspire our own, and the way in which we use our gifts; let us pray.

Lord, hear our prayer.

Let us continue our prayers for all who live in the shadows of life, those whom it would be easy for us to forget, and also those who have commended themselves for our prayers, including Mary Jo Keating, Laura Whipple, Joan Beattie, Heather, Marlene Smith, Tom Witt, Ed and Zemma White, Kathy Coe, Eileen Hearn, 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*)

Finally let us remember all suffering from the COVID-19 virus or racial injustice 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

Shepherd of souls

Hymn 343

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.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels

in the chorus of praise that rings through eternity, lifting our voices to magnify you as we say:

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

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you

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

The Lord will come and not be slow

John Milton

1 The Lord will come and not be slow,
his footsteps cannot err;
before him righteousness shall go,
his royal harbinger.

2 Truth from the earth, like to a flower,
shall bud and blossom show;
and justice, from her heavenly bower,
look down on us below.

3 Rise, God, judge thou the earth in might,
this wicked earth redress;
for thou art he who shalt by right
the nations all possess.

4 The nations all whom thou hast made
shall come, and all shall frame
to bow them low before thee, Lord,
and glorify thy Name.

5 For great thou art, and wonders great
by thy strong hand are done:
thou in thy everlasting seat
remainest God alone.

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant The Reverend Dr. Geoff Hahneman, Priest-in-Charge
Organist Jon Lafleur
Lector Laura Daly
Greeter Charles Dubow
Soloist Erica Craft

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