

Welcome to St. John's Church



The Fourth Sunday in Lent: Laetare Sunday *March 22nd, 2020*

The health and safety of our congregation and community is the highest concern of St. John's. Consequently, we have heeded the recommendations of our Bishops, the Standing Committee, and our government to suspend public events, to aid in the mitigation of the coronavirus in our state. We are "live streaming" our 10:00 a.m. Sunday morning worship on the St. John's Facebook page, at

<https://www.facebook.com/StJohnsChurchWashingtonCT/>

Our church buildings are closed.

The Parish Office remains open for the time being, but parishioners are encouraged to contact us by telephone or email whenever possible. We will continue to monitor the situation. Watch for the Friday e-blast or our Facebook page for the latest news.

The Fourth Sunday in Lent: Laetare Sunday

March 22nd, 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

A prayer to be quietly prayed by all before the Service begins:

Sanctify, O Lord, those whom you have called to the study and practice of the arts of healing, and to the prevention of disease and pain. Strengthen them by your life-giving Spirit, that by their ministries the health of the community may be promoted and your creation glorified; through Jesus Christ our Lord. **Amen.**

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 Lutheran Hymns for Lent

Elevation

Jesus Grant me this I pray

Glory be to Jesus

Dom Paul Benoit (1893-1979)

Raymond Haan (b. 1938)

Raymond Haan (b. 1938)

THE OPENING HYMN

O God, our help in ages past

HYMNAL 680

1 O God, our help in a - ges past, our hope for years to come,
2 un - der the sha - dow of thy throne thy saints have dwelt se - cure,
3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
4 A thou - sand a - ges in thy sight are like an eve - ning gone;
5 Time, like an ev - er - roll - ing stream, bears all our years a - way;

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
 2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
 3 from ev - er - last - ing thou art God, to end - less years the same.
 4 short as the watch that ends the night be - fore the ris - ing sun.
 5 they fly, for - got - ten, as a dream dies at the o - pening day.

6 O God, our help in ages past,
 our hope for years to come,

be thou our guide while life shall last,
 and our eternal home.

THE OPENING ACCLAMATION

Celebrant Bless the Lord who forgiveth all our sins.

People His mercy endureth for ever.

THE COLLECT FOR PURITY

BCP, p. 323

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

SUMMARY OF THE LAW

BCP, p. 324

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

THE KYRIE

HYMNAL S85

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

Chri - ste e - le - i - son. Chri - ste e - le - i - son.

Cantor or Choir *All*

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

THE COLLECT FOR THE FOURTH SUNDAY IN LENT

BCP, p. 218

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 with thy spirit.

Celebrant

Let us pray.

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

THE WORD OF GOD

A READING FROM THE FIRST BOOK OF Samuel [16:1-13]

In this Hebrew scripture story the Lord sends Samuel to anoint David to be the new king over Israel. God has rejected Saul as king but he remains in power and Samuel must go secretly on his mission. As so often happens in the Bible, one who seems least likely in the eyes of others is chosen by God to carry out the divine will.

The Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the

Bethlehemite, for I have provided for myself a king among his sons.” Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.” Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.” But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.” Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the Lord chosen this one.” Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.” Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The Lord has not chosen any of these.” Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, “Rise and anoint him; for this is the one.” Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

Reader The Word of the Lord.
People Thanks be to God.

The choir chants the psalm.

THE PSALM

Psalm 23

paraphrased by Bobby McFerrin

The psalms are prayers that Jesus used and cover every mood of humanity’s relationship with God and one another.

The Lord is my Shepherd, I have all I need,
He makes me lie down in green meadows,
Beside the still waters, He will lead.

He restores my soul, He rights my wrongs,
He leads me in a path of good things,

And fills my heart with songs.

Even though I walk, through a dark & dreary land,
There is nothing that can shake me,
He has said He won't forsake me,
I'm in her hand.

He sets a table before me, in the presence of my foes,
He anoints my head with oil,
And my cup overflows.

Surely, surely goodness & kindness will follow me,
All the days of my life,
And I will live in her house,
Forever, forever & ever.

A READING FROM THE LETTER OF PAUL TO THE EPHESIANS [5:8-14]

In this New Testament lesson disciples are called to be a people of the light, forsaking all the works of darkness. Their present life is to be in sharp contrast with their actions before they become Christians. All that is done is to be exposed to the light. The passage closes with what was probably part of an ancient hymn used at baptisms.

Once you were darkness, but now in the Lord you are light. Live as children of light— for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, “Sleeper, awake! Rise from the dead, and Christ will shine on you.”

Reader The Word of the Lord.
People Thanks be to God.



1 The King of love my shep-herd is, whose good-ness
 2 Where streams of liv-ing wa-ter flow, my ran-somed
 * 3 Per-verse and fool-ish oft I strayed, but yet in
 * 4 In death's dark vale I fear no ill with thee, dear
 5 Thou spread'st a ta-ble in my sight; thy unc-tion
 6 And so through all the length of days thy good-ness



1 fail-eth nev-er; I noth-ing lack if
 2 soul he lead-eth, and where the ver-dant
 3 love he sought me, and on his shoul-der
 4 Lord, be-side me; thy rod and staff my
 5 grace be-stow-eth; and oh, what trans-port
 6 fail-eth nev-er: Good Shep-herd, may I



1 I am his, and he is mine for ev-er.
 2 pas-tures grow, with food ce-les-tial feed-eth.
 3 gent-ly laid, and home, re-joic-ing, brought me.
 4 com-fort still, thy cross be-fore to guide me.
 5 of de-light from thy pure chal-ice flow-eth!
 6 sing thy praise with-in thy house for ev-er.

Words: Henry Williams Baker (1821-1877); para. of Psalm 23 Music: *St. Columba*, Irish melody; harm. *Hymnal 1982*

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN 9:1-41

People: Glory be to thee, O Lord.

Our gospel is the story of Jesus' healing of a man born blind. Jesus brings light into a dark world. Many people of the time regarded the man's blindness to be a result of sin, but Jesus helps him to see, at first physically, and then spiritually as well. The man withstands the criticism of the religious officials and worships Jesus as the Son of Man and his Lord.

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming

when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.”

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, “He is of age; ask him.”

So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the

eyes of a person born blind. If this man were not from God, he could do nothing.” They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir? Tell me, so that I may believe in him.” Jesus said to him, “You have seen him, and the one speaking with you is he.” He said, “Lord, I believe.” And he worshiped him. Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.”

After the Gospel, the Reader says

The Gospel of the Lord.

People: Praise be to thee, O Christ

THE SERMON *“a teacher with authority”* **Fr. Geoff, Priest-in-Charge**
fourth in a seven-part Lenten series entitled “The Life of Jesus”

THE NICENE CREED

BCP, p. 326

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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
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.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He 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

BCP, p. 328

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, especially Justin, Archbishop of Canterbury; Francis, Bishop of Rome; Bartholomew, Patriarch of Constantinople; Michael, our Presiding Bishop; and Ian, our Bishop, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially António, Secretary General; Donald, our President; Ned, our Governor, James, our First Selectman, and the members of the Congress and the Courts, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor Tom Witt, Rebecca Bent, Caroline Thompson, Ed White, Jay Lafleur in hospice care and our housebound, especially Janet Chenery and Ken Hecken, and all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, especially all those who have perished in this pandemic, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of St. John, our Patron, and of all thy saints, that with them we may be partakers of thy heavenly kingdom. Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

THE CONFESSION OF SIN

BCP, p 330

The Deacon or Celebrant says the following

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

Silence may be kept.

Most merciful God, we confess that we have sinned against thee in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved thee with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of thy Son Jesus Christ, have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways, to the glory of thy Name. **Amen.**

THE ABSOLUTION

BCP, p. 332

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE PEACE

Celebrant The peace of the Lord be always with you.

People And with thy spirit.

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/>

Donate

OFFERTORY SENTENCE

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.
(Ephesians 5:2)

ANTHEM AT THE OFFERTORY **Jesu! Rex admirabilis**

Giovanni Pierluigi Palestrina (1525-1594)

Jesu! Rex admirabilis et triumphator nobilis,
dulcedo ineffabilis
totus desiderabilis,

Jesus, wondrous king and noble conqueror
unutterable sweetness,
wholly desirable,

Mane nobiscum Domine et nos illustra lumine
pulsa mentis caligine
mundum reple dulcedine.

Remain with us Lord and shine your light upon
us
drive away the darkness of our minds,
Fill the world with sweetness.

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 Lord be with you.
People **And with thy spirit.**
Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Who dost bid thy faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by thou Word and Sacraments, they may come to the fullness of grace which thou hast prepared for those who love thee. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS & BENEDICTUS

HYMNAL S113

Ho - ly, ho - ly, ho - ly, Lord God of Hosts:
Heaven and earth are full of thy glo - ry. Glo - ry be
to thee, O Lord Most High. Bless - ed is he that com - eth



We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

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

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

THE LORD'S PRAYER

BCP, p. 336

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.**

THE BREAKING OF THE BREAD

BCP, p. 337

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

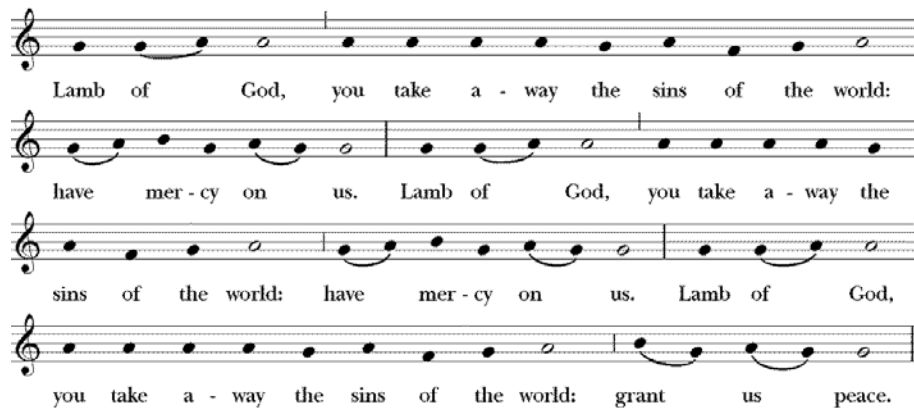
Then may be said

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

FRACTION ANTHEM

HYMNAL S160



Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

THE PRAYER OF HUMBLE ACCESS

BCP, p 337

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. **Amen.**

THE INVITATION

BCP, p 338

Facing the people, the Celebrant may say the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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.

My Jesus, I believe that thou art truly present in the Blessed Sacrament of the Altar. I love thee above all things, and long for thee in my soul. Since I cannot now receive thee sacramentally, come at least spiritually into my heart. As though thou hast already come, I embrace thee and unite myself entirely to thee; never permit me to be separated from thee. **Amen.**

(St. Alphonsus de Liguori, 1696-1787)

THE POST COMMUNION PRAYER

BCP, p 339

After Communion, the Celebrant says

Let us pray.

The People may join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

The Priest, gives the blessing

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

CLOSING HYMN

Amazing Grace

HYMNAL 671

The musical score for 'Amazing Grace' is presented in a two-staff format. The top staff uses a treble clef and the bottom staff uses a bass clef. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is primarily in the treble clef, with the bass clef providing a simple harmonic accompaniment. The lyrics are written below the treble staff, with line numbers 1 through 5 on the left. The lyrics are: 1 A - maz - ing grace! how sweet the sound, that; 2 'Twas grace that taught my heart to fear, and; 3 The Lord has prom - ised good to me, his; 4 Through man - y dan - gers, toils, and snares, I; *5 When we've been there ten thou - sand years, bright.

1 saved a wretch like me! I once was lost but
 2 grace my fears re - lieved; how pre - cious did that
 3 word my hope se - cures; he will my shield and
 4 have al - rea - dy come; 'tis grace that brought me
 5 shin - ing as the sun, we've no less days to

1 now am found, was blind but now I see.
 2 grace ap - pear the hour I first be - lieved!
 3 por - tion be as long as life en - dures.
 4 safe thus far, and grace will lead me home.
 5 sing God's praise than when we'd first be - gun.

The melody may be sung in canon at distances of either two or three beats.

Words: John Newton (1725-1807), alt.; st. 5, John Rees (19th cent.) Music: *New Britain*, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921); harm. Austin Cole Lovelace (b. 1919) Copyright ©1974 by Abingdon Press. All rights reserved. Used with permission.

THE DISMISSAL

Celebrant Let us bless the Lord.
 People Thanks be to God.

POSTLUDE

Fantasia in C

J. S. Bach (1685-1750)

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant	The Reverend Dr. Geoff Hahneman, Priest-in-Charge
Music Director	Dr. Marguerite Mullee
Organist	Jon Lafleur
Lector	The Reverend Dr. Lisa DiNunno Hahneman
Cantors	Dr. Marguerite Mullee Donna Castaner

Staff

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Music Director	Dr. Marguerite Mullee
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Warden	Susan McFeely
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Office Hours and Emergencies

The Parish Office is OPEN Monday, Tuesday, Thursday, and Friday from 10:00AM to 3:00PM. If you have a pastoral issue, please call the Parish Administrator who will arrange for someone to meet your needs.

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