

Welcome to St. John's Church



The Second Sunday in Lent *March 8th, 2020*

We are delighted that you have decided to worship with us this morning. We know that you have other choices on Sunday mornings. We pray that you will find in us a warm and welcoming group of Christians who seek to serve God in Christ Jesus in this place.

Thank you for blessing us with your presence this morning.

Please ask the Greeters if you have any questions or need any assistance.

LENT: Liturgical practices change during the Season of Lent in a variety of ways, to reflect the theme of repentance and the focus on Christ’s redeeming passion and death. For instance, the opening acclamation is different, viz. “Bless the Lord who forgiveth all our sins . . .” and “Alleluias” are omitted. At St. John’s, we will use Rite I throughout the season, including the longer, more somber Eucharistic Prayer I. We will chant the Great Litany on the First Sunday in Lent, and use the Rite I Prayers of the People on the others, along with the longer introduction to Confession, and The Prayer of Humble Access before Communion. The priest will be dressed differently, wearing simpler garb, a cassock, surplice and purple stole, and will not chant the Sursum Corda or Preface. The Agnus Dei will become our seasonal Fraction Anthem, while the silver vessels on the altar will be replaced with a ceramic chalice and paten, and unpolished bronze candlesticks. Sanctus bells will be introduced, and Stations of the Cross will be placed on the nave walls. Finally in lieu of a priest’s blessing at the end of the service, a Solemn Prayer over the People will be said, all as we make our way as a congregation to glorious Resurrection on Easter Sunday.

Upcoming Events

LENTEN SERMON SERIES: “The Life of Jesus”
Sundays in Lent at both 8:00 and 10:00 am Services

The Priest-in-Charge is preaching a seven-part sermon series on the life of Jesus this Lent --- using his extensive historical studies at Oxford to guide us in drawing a clearer picture of the rabbi from Galilee --- relying upon the Scriptures and other contemporary sources, rather than Hollywood or later traditions.

<i>Sunday, March 8th</i> “a disciple of John”	<i>Sunday, March 29th</i> “the one sent from God”
<i>Sunday, March 15th</i> “a worker of wonders”	<i>Palm Sunday, April 5th</i> “the suffering servant”
<i>Sunday, March 22nd</i> “a teacher with authority”	<i>Easter Sunday, April 12th</i> “the Resurrected One”

LENTEN SACRED MUSIC AND READINGS

On Sunday, March 22 at 4PM, the St. John’s choir, conducted by Marguerite Mullee, will present Lenten Sacred Music and Readings. This distinctive program of sacred choral music, scripture readings and poetry was developed by Dr. Mullee and features timeless music including works by Mozart, Stainer and Gibbons. There will be readings from Scripture as well as poetry featuring T.S. Eliot, Chris Price, W.H. Auden, John Donne and Wendell Berry. Reception to follow.
Free will offering.

LENTEN VIDEO SERIES “The History of Christianity”, a six part series
Saturdays in Lent at 11:00 am in the Parish Library

A History of Christianity, a six part series presented by Oxford history professor whose books about the Reformation have been acclaimed as masterpieces. Intelligent, thought-provoking and magisterial in its scope, the series will uncover how a small Jewish sect that preached humility became the biggest religion in the world.

March 7th:	"Catholicism: The Unpredictable Rise of Rome"
March 14th:	"Orthodoxy - From Empire to Empire"
March 21st:	"Reformation: The Individual Before God"
March 28th:	"Protestantism - The Evangelical Explosion"
April 4th:	"God in the Dock"

The Second Sunday in Lent

March 8th, 2020

Order of Worship

We invite you to join us as an active participant in the worship of God during this morning's services. Page numbers (BCP) in the bulletin refer to The Book of Common Prayer (red book), which are located in the pews. Hymn numbers in this bulletin, and on the hymn board, refer to The Hymnal 1982 (blue book). Service Music (S- followed by a number) is found in the front half of the Hymnal and hymns in the second half. Please ask the Greeters if you have any questions or need any assistance.

PRELUDE

Two Lutheran Hymns for Lent

Elevation

Cantilena

Jefferson

Dom Paul Benoit (1893-1979)

Josef Rheinberger (1839-1901)

Dale Wood (1934-2003)

PROCESSIONAL HYMN

Eternal Lord of love, behold your Church

HYMNAL 149

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

SUMMARY OF THE LAW

BCP, p. 324

THE KYRIE

HYMNAL S85

THE COLLECT

BCP, p. 218

A READING FROM THE BOOK OF GENESIS [12:1-4A]

The opening lesson is the story of God's call of Abraham (who was then known as Abram) to leave his own country and become the father of a great nation. Trusting in the Lord, Abram and his family forsake all that is familiar to them to set out for an unknown land. This story is a primary illustration of the way God acts in history by calling individuals to venture forth in faith.

Reader

The Word of the Lord.

People

Thanks be to God.

The congregation is invited to join in chanting the psalm.



PSALM 121

1 I lift up my eyes to thé hills; *
from where is mý help to come?

2 My help comes from thé Lord, *
the maker òf heaven and earth.

3 He will not let your foot bé moved *
and he who watches over you will nòt fall asleep.

4 Behold, he who keeps watch over Israël *
shall neither slumber nor sleep;

5 The Lord himself watches ovér you; *
the Lord is your shade àt your right hand,

6 So that the sun shall not strike you bý day, *
nor thè moon by night.

7 The Lord shall preserve you from all évil; *
it is he who shàll keep you safe.

8 The Lord shall watch over your going out and your cóming in, *
from this time forth fòr evermore.

A READING FROM THE FIRST LETTER OF PAUL TO THE ROMANS [4:1-5, 13-17]

In this passage Paul describes Abraham as an individual who through faith found a right relationship with God. He is the father of all who trust in the Lord. Paul uses the example of Abraham as a centerpiece for his argument that righteousness with God comes through faith and not by works of the law. The promise given to Abraham and his descendants was not made because of good works or legal obedience. It rests on grace alone.

Reader The Word of the Lord.

People Thanks be to God.

GRADUAL HYMN

O love that casts out fear (verses 1-2)

HYMNAL 700

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN [3:1-17]

People: Glory be to thee, O Lord.

In our gospel story Nicodemus, one of the Pharisees, comes during the night to talk with Jesus. Nicodemus is a figure used by evangelist to represent a type of person who wants to believe but has difficulty understanding spiritual realities. Jesus tells him that the individuals cannot enter

the kingdom of God unless they are born anew through water and the Spirit. The inner meaning of the passage partly turns on the fact that “born anew” can also be understood as “born from on high” and the same Greek word means both wind and spirit. Jesus then tells Nicodemus of the Son of Man come down from heaven who will be lifted up, both on the cross to die for the world and to return to heaven in glory.

People: Praise be to thee, O Christ

GRADUAL HYMN *O love that casts out fear* (verses 3-4) HYMNAL 700

THE SERMON *“a disciple of John”* Fr. Geoff, Priest-in-Charge
Second in a seven-part series

THE NICENE CREED BCP, p. 326

THE CONFESSION BCP, p. 331

THE PRAYERS OF THE PEOPLE BCP, p. 328

THE CONFESSION BCP, p 331

THE ABSOLUTION BCP, p. 332

THE PEACE

Celebrant The peace of the Lord be always with you.
People And with thy spirit.

THE HOLY COMMUNION

OFFERTORY SENTENCE

ANTHEM AT THE OFFERTORY *God so Loved the World* John Stainer

DOXOLOGY HYMNAL 380 (*verse 3*)

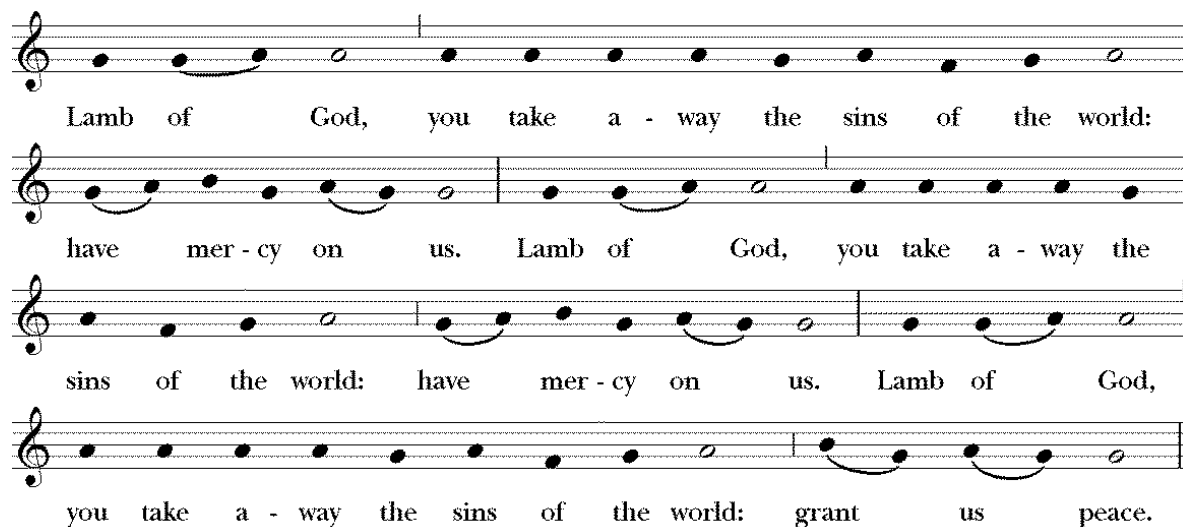
EUCCHARISTIC PRAYER I BCP, p. 333

SANCTUS & BENEDICTUS HYMNAL S113

THE LORD’S PRAYER BCP, p. 336

FRACTION ANTHEM

HYMNAL S160



THE PRAYER OF HUMBLE ACCESS

BCP, P 339

THE INVITATION

*All Baptized Christians are welcome and encouraged to come forward to receive Communion,
If you do not wish Communion, you are welcome to come forward for a blessing,
by crossing your arms over your chest at the Altar Rail.
If you wish Communion brought to you at your seat, please notify a greeter.*

HYMN AT THE COMMUNION

Let thy blood in mercy poured

HYMNAL 313

ANTHEM AT THE COMMUNION

Lift thine eyes from "Elijah"

Felix Mendelssohn

THE POST COMMUNION PRAYER

BCP, p. 339

SOLEMN PRAYER OVER THE PEOPLE

HYMN AT THE RECESSION

The God of Abraham praise

HYMNAL 401

THE DISMISSAL

POSTLUDE

Fugue in f minor

Charles Burney (1726-1814)

*Please join us in the Parish House following the 10 am service
for refreshments and fellowship.*

Introduction of Sanctus Bells

The practice of ringing bells at Christian Services is based upon the use of tiny bells that were a part of ancient Judaic worship, for example, Psalm 150:5 “*Praise God with clanging cymbals; praise him with loud clashing cymbals!*” The use of bells in the Church dates back to the fifth century when St. Paulinus, the Bishop of Nola, introduced them as a means to summon monks to worship. In the seventh century Pope Sabinianus approved the use of bells to call the faithful to the Eucharist. By the ninth century the use of bells had spread to even the small parish churches of the Western Empire.

It wasn't until the thirteenth century that outdoor tower bells began to be rung as “sanctus bells” during the Mass, so named because they were first rung during the singing of the Sanctus. A close look at many of these older bell towers will often reveal a series of sighting holes (and sometimes mirrors) that were once used by bell-ringers to monitor the celebration of the Eucharist from bell-lofts. These tower bells were rung at the consecration to give notice to those unable to attend the Service (e.g. the sick, slaves, outside guards) when the consecration was taking place inside the church building. The voice of the bell would allow people to stop what they were doing to offer an act of adoration to God and participate in the Service in some way. Additionally, the bells provided the ancillary benefit of focusing (or re-focusing) the attention of the faithful inside the church to the prayer of consecration that was taking place at the altar.

Nearly 350 years after the introduction of the sanctus bells to the liturgy, the Council of Trent (1545-1563) formally mandated their use during the celebration of the Mass for the Roman Catholic Church. Then the ringing of sanctus bells was made optional four hundred years later by Pope Paul VI in 1969. In the Anglican Tradition, the practice of ringing of sanctus bells has varied from place to place, and from time to time. St. John's is “trying them on” for Lent so as to contrast their sound with the greater silences and unsung portions of our Sunday Services during this season. Please let the Priest-in-Charge know of your reactions.

THE CORONAVIRUS AND THE CHURCH

The Bishops of the Episcopal Church in Connecticut (ECCT) have written their clergy to remind them that the ‘common cup’ is safe and does not transmit infectious disease, but they encourage congregants to try to avoid intinction in receiving the Eucharist, as fingers and hands carry viruses and other pathogens. Assure parishioners that receiving in only one kind (in this case, the bread) is a full and sufficient participation in the sacrament. Also at the Peace, they encourage parishioners to exchange the peace of the Lord without body contact. Finally let us hold all those affected by this pandemic in our thoughts and prayers.

A RESTROOM is located in the Church undercroft at the bottom of the stairs by the side entrance. In the Parish House, there is a unisex restroom adjacent to the Choirmaster's office that is more handicapped accessible and Men's and Women's restrooms across from the kitchen next to the Parish Office.

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant	Fr. Geoff Hahneman
Music Director	Dr. Marguerite Mullee
Organist	Jon Lafleur
Lectors	John McGee (8am) Rebecca Bent & Hunter Brown
Eucharistic Minister	Bob Futh
Acolyte	Joseph Claro
Crucifer	Richard Thompson
Altar Guild	Susie McGee (8am) Douglas Holtquist (10am)
Greeters	Chris and Marlene Smith
Coffee Hour Hosts	Mary Davis & Tillie Page Laird

Staff

Priest-in-Charge	The Reverend Dr. Geoff Hahneman (Oxon)
Music Director	Dr. Marguerite Mullee
Parish Administrator	Sarah Eyre
Foundation Administrator	Joan Burgess

Vestry

Warden	David Gillespie
Warden	Susan McFeely
Clerk	Joan Beattie
Treasurer	Larry Littlefield
Assistant Treasurer	Hunter Brown

Class of 2020

Rebecca Lambert
Darcy Campbell
Charles Dubow

Class of 2021

Robert Futh
Larry Littlefield
MB Witt

Class of 2022

Sara Coles
Mary Davis
Andris Kalnins

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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Fax: 860-868-2823
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