

Welcome to St. John's Church



The Second Sunday of Easter: *April 19th, 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 is closed.

The Parish Administrator is working mostly from home, as directed.

Parishioners are asked to contact her by office email or voice mail.

stjohnschurch@snet.net ~ 860.868.2527

PO Box 1278, Washington, CT. 06793

Liturgy notes:

EASTER: Liturgical practices at St. John's have changed during the Season of Easter in a variety of ways, to reflect the theme of renewal of life and the focus on Christ's resurrection. For instance, the opening acclamation is different, viz. "Alleluia, Christ is risen . . ."

Moreover at St. John's, we are using Rite II throughout the season, with its shift of focus away from Christ's death and sacrifice onto the larger history of the salvation story. The High Altar has been moved out, with the celebrant facing the people, as symbolic of God's immanent presence among us as we consecrate the bread and wine at Eucharist

We return to using the Prayers of the People written by Bishop Wolf, which change weekly to reflect the lessons of the day. The priest dresses more celebratory, wearing cassock/ alb, stole, and chasuble, and again chants the Sursum Corda and Preface.

On Easter Sunday, the Priest chanted the Gospel and the congregation renewed their Baptismal Vows in lieu of the Nicene Creed. Incense may be used. 'Christ our Passover' has become our seasonal Fraction Anthem. The silver vessels on the Altar have replaced the simpler ceramic Chalice and Paten used during Lent, and the brass candlesticks have returned to their places. Sanctus bells will be continued, and flowers will appear at the High Altar again. And until the day when our parishioners can again all come to the church physically to worship as one, the basket of blessed Palms, will be visible in the live streaming of our Services as a prophetic symbol of that day, yet to come.

The Second Sunday of Easter:

April 19th, 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

Christ the Lord is risen today
Cornet Voluntary
Cantabile

1940 Hymnal
John Travers (1703-1758)
Raymond Haan (born 1938)

THE OPENING HYMN

O sons and daughters, let us sing

Hymnal 206



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1 O sons and daught - ers, let us sing!
2 That night the a - pos - tles met in fear;
3 When Thom - as first the tid - ings heard,
4 "My pierc - ed side, O Thom - as, see;
5 No long - er Thom - as then de - nied,
6 How blest are they who have not seen,



1 The King of heaven, the glo - rious King,
 2 a - midst them came their Lord most dear,
 3 how they had seen the ris - en Lord,
 4 my hands, my feet, I show to thee;
 5 he saw the feet, the hands, the side;
 6 and yet whose faith has con - stant been,



1 o'er death and hell rose tri - umph - ing. Al - le - lu - ia!
 2 and said, "My peace be on all here." Al - le - lu - ia!
 3 he doubt - ed the dis - ci - ples' word. Al - le - lu - ia!
 4 not faith - less, but be - liev - ing be." Al - le - lu - ia!
 5 "Thou art my Lord and God," he cried. Al - le - lu - ia!
 6 for they e - ter - nal life shall win. Al - le - lu - ia! [Ant.]



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

THE OPENING ACCLAMATION

Celebrant Alleluia! Christ is risen!

People **The Lord is risen indeed! Alleluia!**

THE COLLECT FOR PURITY

BCP, p. 355

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

HYMN OF PRAISE

Hail the day that sees him rise

Hymnal 214

1 Hail the day that sees him rise, Al - le - lu - ia!
 2 There the glo - rious tri - umph waits; Al - le - lu - ia!
 *3 See! he lifts his hands a - bove; Al - le - lu - ia!
 4 Lord be - yond our mor - tal sight, Al - le - lu - ia!

glo - rious to his na - tive skies; Al - le - lu - ia!
 lift your heads, e - ter - nal gates! Al - le - lu - ia!
 See! he shows the prints of love: Al - le - lu - ia!
 raise our hearts to reach thy height, Al - le - lu - ia!

Christ, a - while to mor - tals given, Al - le - lu - ia!
 Wide un - fold the ra - diant scene; Al - le - lu - ia!
 Hark! his gra - cious lips be - stow, Al - le - lu - ia!
 there thy face un - cloud - ed see, Al - le - lu - ia!

en - ters now the high - est heaven! Al - le - lu - ia!
 take the King of glo - ry in! Al - le - lu - ia!
 bless - ings on his Church be - low. Al - le - lu - ia!
 find our heaven of heavens in thee. Al - le - lu - ia!

THE COLLECT FOR THE SECOND SUNDAY OF EASTER BCP, p. 224

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.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; 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 THE ACTS OF THE APOSTLES [2:14a,22-32]

In this lesson Peter preaches the fundamental message of the resurrection. The time is just after the Pentecost experience and the coming of the Holy Spirit. The author of Acts presents a picture of Peter in Jerusalem telling the news about Jesus of Nazareth. Speaking to a Jewish audience, Peter seeks to show that a passage from the Psalms that promises protection from the powers of death could not be applied to King David, but instead was a prophecy about Jesus' resurrection.

Peter, standing with the eleven, raised his voice and addressed the crowd, “You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him, ‘I saw the Lord always before me, for he is at my right hand so that I will not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence.’

“Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, ‘He was not abandoned to Hades, nor did his flesh experience corruption.’ This Jesus God raised up, and of that all of us are witnesses.”

Reader

The Word of the Lord.

People

Thanks be to God.

The cantors chant the psalm.

PSALM 16

Conserva me, Domine

- 1 Protect me, O God, for I take refuge in you; *
I have said to the Lord, "You are my Lord,
my good above all other."
- 2 All my delight is upon the godly that are in the land, *
upon those who are noble among the people.
- 3 But those who run after other gods *
shall have their troubles multiplied.
- 4 Their libations of blood I will not offer, *
nor take the names of their gods upon my lips.
- 5 O Lord, you are my portion and my cup; *
it is you who uphold my lot.
- 6 My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage.
- 7 I will bless the Lord who gives me counsel; *
my heart teaches me, night after night.
- 8 I have set the Lord always before me; *
because he is at my right hand I shall not fall.
- 9 My heart, therefore, is glad, and my spirit rejoices; *
my body also shall rest in hope.
- 10 For you will not abandon me to the grave, *
nor let your holy one see the Pit.
- 11 You will show me the path of life; *
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.

A READING FROM THE FIRST LETTER OF PETER [1:3-9]

This reading tells of the new birth Christians have received through baptism which brings them a living hope through Jesus' resurrection and an imperishable inheritance. The letter is addressed to former pagans living in the country we now know as Turkey. They have been experiencing some form of persecution. They are encouraged to regard their trials as a testing, and to think of their faith as more precious than gold, which passes purified and unharmed through fire.

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being

protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith-- being more precious than gold that, though perishable, is tested by fire-- may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

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

GRADUAL HYMN*We walk by faith, and not by sight***Hymnal 209**

1 We walk by faith, and not by sight; no
2 We may not touch his hands and side, nor
3 Help then, O Lord, our un - be - lief; and
4 that, when our life of faith is done, in

gra - cious words we hear from him who spoke as
fol - low where he trod; but in his prom - ise
may our faith a - bound, to call on you when
realms of clear - er light we may be - hold you

none e'er spoke; but we be - lieve him near.
we re - joice, and cry, "My Lord and God!"
you are near, and seek where you are found:
as you are, with full and end - less sight.

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. JOHN [20:19-31]

Our gospel presents two appearances of the risen Lord to his disciples. The first takes place on the very evening of the day of his resurrection. The disciples are gathered in fear, but Jesus brings them peace, given them their mission, and bestows on them the Holy Spirit. A week later, Thomas, who had been absent when Jesus first appeared and who doubted his resurrection, now knows Jesus by his wounds and worships him as his Lord and God. Future disciples will not have Jesus' physical presence, but they will be blessed in their belief.

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

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

After the Gospel, the Reader says

The Gospel of the Lord

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

THE SERMON

Fr. Geoff, Priest-in-Charge

THE NICENE CREED

BCP, p. 358

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

Let us rejoice in the living hope that has been given to us through the resurrection of Jesus Christ, as we respond to each petition by saying, “Hear us, O risen Christ.”

+ In thanksgiving for the fellowship we share with Christians throughout the world, who hold high the light of Christ that overpowers death and reveals the promises of the God’s eternal reign; let us pray.

Hear us, O risen Christ.

+ Grant us your abiding and merciful presence, so that in the time of trial we will not be shaken, but may walk the path of your glory to the fullness of your joy; let us pray.

Hear us, O risen Christ.

+ Show us your wounds, that we may see your face in the faces of the poor and hungry, the abused and rejected, the lonely and despised, and respond with the sacrificial generosity by which you redeemed humanity from sin and evil; let us pray.

Hear us, O risen Christ.

+ Help us to be a people of forgiveness, moving beyond our feelings of betrayal and rejection, to forgive those who have pierced our hearts, and to receive forgiveness from those whom we have wounded, so that together we may receive the victory of love for which Christ gave his life; let us pray.

Hear us, O risen Christ.

+ Direct the Church on the road to mutual respect, fidelity, and peace, honoring different cultures, languages, races and peoples, so that we may discover the beauty of the global community for which Christ stretched forth his arms of love; let us pray.

Hear us, O risen Christ.

+ Bread of life and cup of our eternal joy, fill us with these riches of your grace, that we may know your constant presence with those who dwell on earth, and with those whose dwelling place is in paradise; let us pray.

Hear us, O risen Christ.

In companionship with all the baptized, let us continue our prayers.

THE CONFESSION OF SIN**BCP, p 360***The Deacon or Celebrant says the following*

Let us confess our sins to God.

Silence may be kept.

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

THE ABSOLUTION**BCP, p. 360**

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 the Lord 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/>

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 *Now the Green Blade Riseth*
 arr. Alan Bullard

Trad. French,

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.

<i>Celebrant</i>	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS

HYMNAL S130

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into 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 Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with St. John, our Patron, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for 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.**

THE BREAKING OF THE BREAD**BCP, p. 364**

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

FRACTION ANTHEM**HYMNAL S154**

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us;

there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

THE INVITATION**BCP, p 364**

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

(St. Alphonsus de Liguori, 1696-1787)

THE POST COMMUNION PRAYER

BCP, P 365

After Communion, the Celebrant says

Let us pray.

The People may join in saying this prayer

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever..**Amen.**

The Priest, gives the blessing

The peace of God, which surpasses 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

At the Lamb's high feast we sing

HYMNAL 174

1 At the Lamb's high feast we sing praise to our vic - to - rious King,
 2 Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;
 3 Might - y vic - tim from on high, hell's fierce powers be - neath thee lie;
 4 Eas - ter tri - umph, Eas - ter joy, these a - lone do sin de - stroy.

who hath washed us in the tide flow - ing from his pier - ed side;
 Is - rael's hosts tri - um - phant go through the wave that drowns the foe.
 thou hast con - quered in the fight, thou hast brought us life and light:
 From sin's power do thou set free souls new - born, O Lord, in thee.

praise we him, whose love di - vine gives his sa - cred Blood for wine,
 Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;
 now no more can death ap - pall, now no more the grave en - thrall;
 Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise:

gives his Bo - dy for the feast, Christ the vic - tim, Christ the priest.
 with sin - cer - i - ty and love eat we man - na from a - bove.
 thou hast o - pened par - a - dise, and in thee thy saints shall rise.
 ris - en Lord, all praise to thee with the Spi - rit ev - er be.

Words: Latin, 1632; tr. Robert Campbell (1814-1868), alt. Music: *Salzburg*; melody Jakob Hirtze (1622-1702); harm. Johann Sebastian Bach (1685-1750)

THE DISMISSAL

HYMNAL S175

Deacon

Let us go forth in the name of Christ, al - le - lu - ia,

al - le - lu - ia.

People

Thanks be to God, al - le - lu - ia, al - le - lu - ia.

POSTLUDE

Voluntary on "Christ ist erstanden"

Robert Lind 2010

A PRAYER IN THE MIDST OF A PANDEMIC

Heavenly Father, hear our prayer.

May we who are merely inconvenienced at this time,
remember those whose lives are at stake.

May we who have no risk factors,
remember those who are most vulnerable.

May we who have the luxury of working from home,
remember those must choose between preserving their health or paying their rent.
May we who have the flexibility to care for our children while the schools are closed,
remember those who have no other options.

May we who have to cancel our trips,
remember those who have no safe place to go.

May we who are losing money in the tumult of the economic market,
remember those who have no savings at all.

May we who must self-quarantine at home,
remember those who have no homes.

And finally as fear grips our nation, let us choose love during this time of pandemic when we cannot
physically wrap our arms around one and another,
let us find other ways to be the loving embrace of God to our neighbors in our communities.

Amen.

ASSISTING WITH THIS MORNING'S LITURGY

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

Staff

Priest-in-Charge	Fr. Geoff Hahneman
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.

Voice: 860-868-2527

stjohnschurch@snet.net