

Welcome to St. John's Church



The Fourth Sunday after Pentecost *June 28th, 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 the staff the office by email or voice mail.

stjohnschurch@snet.net ~ 860.868.2527

PO Box 1278, Washington, CT. 06793

Liturgy notes:

THE SEASON AFTER PENTECOST: Liturgical practices at St. John's will be altered for the Season after Pentecost in a variety of ways to reflect a change of seasons, especially as we enter the summer months. St. John's will use the Enriching Our Worship (EOW) series, a collection of supplemental liturgical materials prepared by the Standing Liturgical Commission in 1997. The included canticles and prayers represent a recovery of ancient biblical and patristic images, such as the identification of Christ with Wisdom, and as well as language for God that does not use familiar masculine terms or hierarchical status. A number of the changes are very subtle, but significant. The first Sunday after Pentecost is Trinity Sunday, at which our Cantor and Music Director will be present to lead the singing as has been done since the building was closed in March. After Trinity Sunday, St. John's will move into 'summer mode,' with less singing and with the priest dressed more casually, without chasuble, for example. The Governor has now 'opened' the churches and St. John's has a set of protocols to conduct 'in-person' worship safely, if people wish to attend, beginning Sunday, June 14th. The 8:00 a.m. Service will remain cancelled because of continued concerns of physical spacing. Groups at risk & those individuals who are anxious are encouraged to stay home, stay safe. The 10:00 a.m. Service will continue to be live-streamed, now simultaneously to our Facebook page and our YouTube channel! Those who wish to attend must wear masks, have their temperature checked by the Greeter at the side door, and use the hand sanitizer before entering the nave. The Greeter will also keep attendance for possible future contact tracing. If we reach more than 25% capacity, then reservations will be necessary. Parishioners will be asked to sit in designated pews that are more than 6 feet from each other, starting in the back. The usual summer fans in the aisles will not be allowed this year. There will also be no congregational singing. The Books of Common Prayer and Hymnals will be removed from the pews because of contamination concerns, with a 'complete' disposable bulletin provided for those who might attend. We will continue the Eucharist, but without Communion, so as to remain in solidarity with those who are still quarantined at home. There will be no Coffee hour because of continued concerns of physical spacing and unmasking. The Offering will be collected at the entrance as parishioners drop envelopes, offerings, donations into a straw basket, without touching anything else. There will be no physical contact with others, outside one's own household, before, during, or after the Service. The church will be closed during the week to prevent contamination, and will be thoroughly cleaned and disinfected each week. The Sacristy will be closed to all but the priest, because of the need of physical spacing and concern for contamination. The Parish Office will remain closed, with the staff working from home. The hope is that by September, restrictions will be loosened enough and the sense of safety strong enough for a good portion of the congregation to be present and live music to begin again.

Music Notes from Jon: For the wannabe traveler stuck at home, June preludes and postludes will be hymns named after places. I hope they stimulate memories and dreams.

The Fourth Sunday after Pentecost

June 28th, 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

Hymn tunes

Stuttgart, Dundee, Llanfair,
Coventry and Surrey

INTROIT

A Song of Creation (Canticle 1) Hymnal S178

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.**

COLLECT FOR PROPER 8

BCP, p. 230

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 God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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 GENESIS [22:1-14]

Our Hebrew scripture reading is the story of Abraham's willingness to sacrifice his only son Isaac in obedience to the Lord's command. The narrative illustrates Abraham's readiness to abandon all to serve the Lord. Originally it probably also was used as a model story encouraging the substitution of animal for human sacrifices. Ancient Israel was given a better understanding of God's will.

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."

The Response

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

People **Thanks be to God.**

The cantor chants the psalm.

PSALM 13

Usquequo, Domine?

BCP, p. 597

1 How long, O Lord?

will you forget me for ever? *

how long will you hide your face from me?

2 How long shall I have perplexity in my mind,

and grief in my heart, day after day? *

how long shall my enemy triumph over me?

3 Look upon me and answer me, O Lord my God; *

give light to my eyes, lest I sleep in death;

4 Lest my enemy say, "I have prevailed over him," *

and my foes rejoice that I have fallen.

5 But I put my trust in your mercy; *

my heart is joyful because of your saving help.

6 I will sing to the Lord, for he has dealt with me richly; *

I will praise the Name of the Lord Most High.

A READING FROM ROMANS [6:12-23]

This lesson teaches that by the grace of God Christians are no longer slaves to sin but are obedient to the service of righteousness. Paul is concluding his long discussion of the way in which disciples have been given a right relationship with God through faith. They are no longer set on a course that leads through immorality to death. To use a very human analogy, they are now slaves of righteousness and are bound to the service of God, which leads to holiness and eternal life.

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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

People **Thanks be to God.**

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [10:40-42]

In our Gospel lection Jesus tells of reward for disciples who find themselves welcomed in his name. Those who receive Jesus' followers will find they are receiving the Lord himself and God who sent him. Those who do well and help even the least of the disciples will find great reward.

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

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple-- truly I tell you, none of these will lose their reward."

After the Gospel, the Reader says

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

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

THE SERMON

The Rev. Dr. Geoff Hahneman

THE NICENE CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 A.D., and confirmed in 381 A.D., the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation
he came down from heaven:
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father.
who with the Father and the Son is worshiped and glorified.
who has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. **Amen**

THE PRAYERS OF THE PEOPLE

Leader: We stand before God in awesome fear, as the power of divine grace is revealed through the mystery of word and sacrament. Trusting in God's grace, we offer our prayers, responding, "*Hear us, good Lord.*"

Remembering 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, and for all those who claim the prophetic voice in our generation, that the Church may be willing to pay the price of our convictions and, like the prophets of old, have our testimony tried in the fires of eternity; let us pray.

People: Hear us, good Lord.

Leader: For the ministries of this parish that take us beyond our church doors, especially the community collaborations begun with the Washington Coalition of Congregations, that we may respond to the needs of others before we are ready, and give of our bounty when we have yet to be generous, that in the companionship of the apostles we will grow in grace and discover our holiness; let us pray.

People: Hear us, good Lord.

Leader: We pray 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, for all who exercise leadership in governments, and all who hold positions of public trust and responsibility, that they may be given the wisdom to make judicious decisions, seeking the light of the Lord who is the source of all righteousness; let us pray.

People: Hear us, good Lord.

Leader: As we in this nation and those in countries around the world seek responsible and caring protocols for re-opening, we pray for patience and safety for those seeking time for vacation, that they may relax from their travails and be reunited with those they love; let us pray

People: Hear us, good Lord.

Leader: That all those physically present here today or who watch on line celebrating this spiritual communion may experience the Real Presence of Jesus and bear witness to the Paschal mystery in all its fullness; let us pray.

People: Hear us, good Lord.

Leader: We pray for the sick, that they may be comforted in their times of need, derive strength from the prayers of others, and be supported by the presence of family and friends, especially all suffering from the COVID-19 virus as well as those on our parish prayer list, including Sherrill (Jon LaFleur's cousin), Francis Laird Johnson, Rudi Mangels, Marlene Smith, Ed and Zemma White, Lorne Craner, Caroline Thompson, Katy Coe, Eileen Hearn, Dick and Connie Kaylor, Jay Lafleur in hospice care, and all who are housebound especially Janet Chenery and Ken Hecken.

(Please take a moment to add your own petitions, either silently or aloud)

We also pray for those who tend to the needs of the sick and suffering; that they may be renewed by God's love and that they minister from the strength of Christ's healing power, and reveal the light of hope that never fades away, let us pray.

People: Hear us, good Lord.

Leader: Remembering especially Franklin (Bill) Tompkins who was buried from this parish this past week, all of our beloved who have passed before us, and all who are dying of COVID-19, that the dead may be granted an entrance into the fellowship of the saints; let us pray.

People: Hear us, good Lord.

Leader: Enrich our hearts with the gift of hospitality, O God, as we continue our prayers, 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/>

Donate

OFFERTORY SENTENCE

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

(Ephesians 5:2)

OFFERTORY

Adoro te devote

Translation:

I devoutly adore you, hidden deity, who are truly hidden beneath these appearances.
My whole heart submits to you, and in contemplating you, it surrenders itself completely.
Sight, touch, taste are all deceived in their judgment of you, but hearing suffices firmly to believe.
I believe all that the Son of God has spoken; there is nothing truer than this word of Truth.
On the cross only the divinity was hidden, but here the humanity is also hidden.
Yet believing and confessing both, I ask for what the penitent thief asked.
Jesus, whom now I see hidden, I ask you to fulfill what I so desire:
That the sight of your face being unveiled I may have the happiness of seeing your glory.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The people remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Celebrant It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we 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

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: “Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died. Christ is risen. Christ will come again.

The Celebrant continues

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ’s Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

And now as our Savior Christ has taught us we are bold to say:

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.

God of love and grace, of justice and peace, we give you thanks that in the Sacrament of the altar you assure us of your presence within us and within the body of Christ, the faithful through all the generations; grant that we who have witnessed anew these holy mysteries, though unable to receive the physical elements of the Sacrament, may be moved by your indwelling Spirit ever more fully to embody your holy and life-giving presence, reshaping in your likeness the world around us, until we are gathered at last into the fullness of your glorious and eternal presence; through Christ our Risen 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

Lübeck

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant	The Reverend Dr. Geoff Hahneman, Priest-in-Charge
Music Director	Dr. Marguerite Mullee
Organist	Jon Lafleur
Lector	Holly Flor
Liturgical Assistant	The Reverend Dr. Lisa Hahneman
Greeter	Hunter Brown

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

Contact Information

Voice: 860-868-2527
stjohnswashington.org

Fax: 860-868-2823
stjohnschurch@snet.net