

Welcome to St. John's Church



The Seventh Sunday after Pentecost *July 19th, 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. 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.

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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

Two hymns from the 1940 hymnal

Voluntary in D

Jesus calls us o'er the tumult

John Stanley (1712-1780)

Dale Wood (1934-2003)

THE OPENING ACCLAMATION

Celebrant Blessed be our God.

People **For ever and ever. Amen.**

TRISAGION

BCP, P. 256

Celebrant Holy God,
Holy and Mighty,
Holy Immortal One,

People **Have mercy upon us.**

THE COLLECT

BCP, p. 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, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE WORD OF GOD

A READING FROM GENESIS [28:10-19a]

God comes to Jacob in a dream and, in a vision of a ladder between earth and heaven, renews with Jacob the promise made to his grandfather Abraham. Jacob will become the father of a great nation. Jacob wakes astonished at god's self revelation and sets up a sacred pillar, calling the place "Bethel," a site which will one day become an important northern shrine city.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

The Response

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

People **Thanks be to God.**

PSALM 139: 1-11, 22-23

Domine, probasti

BCP, p. 794

1 Lord, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.
2 You trace my journeys and my resting-places *
and are acquainted with all my ways.
3 Indeed, there is not a word on my lips, *
but you, O Lord, know it altogether.
4 You press upon me behind and before *
and lay your hand upon me.
5 Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.
6 Where can I go then from your Spirit? *
where can I flee from your presence?
7 If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.
8 If I take the wings of the morning *
and dwell in the uttermost parts of the sea,
9 Even there your hand will lead me *
and your right hand hold me fast.
10 If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"
11 Darkness is not dark to you;
the night is as bright as the day; *
darkness and light to you are both alike.
22 Search me out, O God, and know my heart; *
try me and know my restless thoughts.
23 Look well whether there be any wickedness in me *
and lead me in the way that is everlasting.

A READING FROM ROMANS [8:12-25]

In this lesson Paul teaches that, if we follow our lower nature, we are enslaved and destined to death, but when we are moved by god's spirit, we become God's children and heirs with Christ. The spirit prompts us to call upon God as father with the same Aramaic word (Abba) that Jesus used. Indeed, as heirs with Christ, the whole of creation is now linked with human destiny. As creation shares in the penalty of slavery to mortality and corruption, it will through our freedom as children of God participate in our full redemption. This is our saving hope, greater than any suffering of this present age, and though still hidden, we now enjoy the first fruits of the spirit.

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead

because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

SEQUENCE HYMN

Manchester

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [13:24-30,36-43]

The gospel is the parable of the wheat and the weeds, for what Jesus then provides an explanation. The story points to a mystery: why there is both good and evil in life. The parable may at one time have been used to suggest that it is not so easy for humans to know what is good and what is bad from the divine perspective. In the strangely mixed world one must carry-on with patience. The allegorical explanation emphasizes the judgment which will take place in the end at the hands of the son of man.

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

Jesus put before the crowd another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

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 lift our prayers to God, who knows our necessities before we ask and rejoices in our asking, as we respond, "Hear us, good Lord."

Leader: 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; that we may we continue to explore inclusive ways of creating community, welcoming into our life young adults, newcomers, neighbors who look like us and those who don't, inviting them into positions of responsibility and leadership, listening to their ideas, and joining with them in building for the future; let us pray.

People: **Hear us, good Lord.**

Leader: In this time of dismantling institutional racism, that God's will may break through the hardened surfaces of those who release their despair through violence, abuse, gang membership, vengeful societies, and terrorist organizations, so that they may be changed into the architects of a peaceful and prosperous world; let us pray.

People: **Hear us, good Lord.**

Leader: In thanksgiving for those active in our Food Bank drives, Farmer's Market donations, Blood Drives, Quiche-Making for our shut-ins, and Prayer Ministry, that the hope of the poor be not in vain, and those with a troubled spirit be not forgotten, rather instead assisted through the generosity of those whose hearts are fertile soil in which the ministry Christ bears much fruit; 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, all who exercise leadership in governments, and all who hold positions of public trust and responsibility; that the leaders of the nations may usher in the peace of God's reign. We also pray for our Supreme Court during their summer session, and all courts of law, that judges, attorneys, and juries may be fair and just in their dealings with those who come before them, relying on just interpretations of the law and legal precedence, and weighing their decisions with compassion and forbearance; 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 Heather (and all who mourn David's death), Francis Laird Johnson, Marlene Smith, Ed and Zemma White, 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: Finally, let us not grow numb in remembering all who have died of COVID-19 or at the hand of racial violence, that all who have returned to the dust may be raised to the glory of everlasting life; let us pray.

People: **Hear us, good Lord.**

Leader: In the light that knows no setting of the sun, let us 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/>.

OFFERTORY SENTENCE

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

OFFERTORY HYMN

Georgetown

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 sing:

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
your faithful stewards and show forth your bountiful grace.

and called us

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.**

THE LORD'S PRAYER

BCP, p. 364

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ hath taught us, we are bold to say,

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. **Amen.**

BREAKING OF THE BREAD

BCP, p. 364

Then may be sung or said.

Celebrant Alleluia. Christ our Passover is sacrificed for us
People **Therefore let us keep the feast. Alleluia.**

THE INVITATION

BCP, p. 364

Facing the people, the Celebrant may say the following Invitation

The Gifts of God for the People of God.

THE PRAYER FOR SPIRITUAL COMMUNION

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

In union, O Lord, with the faithful at every altar of your Church where the Holy Eucharist is celebrated, we desire to offer our praise and thanksgiving. We present to you our souls and bodies with the earnest wish that we may always be united to you. And since we cannot now receive you physically, we ask you to come spiritually into our hearts. We united ourselves to you, and embrace you with all the affections of our souls. Let nothing ever separate you from us. May we live and die in your love. **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

Largo and Fugue

John Stanley



ST. JOHN'S ADULT BIBLE STUDY

**"A Skeptic's Guide to the Life of Jesus
and the New Testament"**

*Join us as
the Reverend Dr. Geoffrey Hahneman,
Priest-in-Charge of St. John's Episcopal Church
in Washington, CT,
leads viewers on a search for authentic stories
and teachings of Jesus of Nazareth
in our struggle to know and follow him
as disciples of the Lord.*

on the St. John's YouTube page

https://www.youtube.com/channel/UCoOwTnglRss4BT8VwFul4gg?view_as

Part 1 and Part 2 are online
Keep your eyes peeled for Part 3 and 4 coming soon!

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant The Reverend Dr. Geoff Hahneman, Priest-in-Charge
Organist Jon Lafleur
Lector Marty Sauser
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

Darcy Campbell
Charles Dubow
Rebecca Lambert

Class of 2021

Robert Futh
Larry Littlefield
MB Witt

Class of 2022

Sara Coles
Mary Davis
Andris Kalnins

Contact Information

Voice: 860-868-2527
stjohnswashington.org

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