

# Welcome to St. John's Church



## The Twenty First Sunday after Pentecost *October 25th, 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 contact the staff by email or voice mail.  
stjohnschurch@snet.net ~ 860.868.2527*

*PO Box 1278, Washington, CT. 06793*

**Music notes:** Charles Johnson (101 Famous hymns, p. 34) calls Isaac Watts (1674-1748) “the Father of English Hymnody”. He wrote the texts for some 600 hymns (the 1982 has 16) ranging in mood from “When I survey” to “Joy to the World”

# The Twenty First Sunday after Pentecost

October 25<sup>th</sup>, 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

*Six hymns with texts by Isaac Watts*

### OPENING HYMN

*O God our help in ages past*

**Hymn 680**

### 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. 234**

*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, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; 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 DEUTERONOMY [34:1-12]

*Our Hebrew scripture lection recounts the death of Moses on the very edge of the promised land. Moses has fulfilled his promise as God's faithful servant, the one who led the people from their bondage with many signs, received the law, traversed the wilderness, and knew God intimately. From Mount Nebo, Moses surveys the promised land, and then he dies and is buried in Moab. Joshua, upon whom Moses has laid his hands, succeeds him.*

Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the Lord showed him the whole land: Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, the Negeb, and the Plain—that is, the valley of Jericho, the city of palm trees—as far as Zoar. The Lord said to him, “This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, ‘I will give it to your descendants’; I have let you see it with your eyes, but you shall not cross over there.” Then Moses, the servant of the Lord, died there in the land of Moab, at the Lord’s command. He was buried in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. Moses was one hundred twenty years old when he died; his sight was unimpaired and his vigor had not abated. The Israelites wept for Moses in the plains of Moab thirty days; then the period of mourning for Moses was ended.

Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses.

Never since has there arisen a prophet in Israel like Moses, whom the Lord knew face to face. He was unequalled for all the signs and wonders that the Lord sent him to perform in the land of Egypt, against Pharaoh and all his servants and his entire land, and for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel.

The Response

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

*People* **Thanks be to God.**

### PSALM 90:1-6, 13-17

*Domine, refugium*

BCP, p. 717

- 1 Lord, you have been our refuge \*  
from one generation to another.
- 2 Before the mountains were brought forth,  
or the land and the earth were born, \*  
from age to age you are God.
- 3 You turn us back to the dust and say, \*  
"Go back, O child of earth."
- 4 For a thousand years in your sight are like yesterday when it is past \*  
and like a watch in the night.
- 5 You sweep us away like a dream; \*  
we fade away suddenly like the grass.
- 6 In the morning it is green and flourishes; \*  
in the evening it is dried up and withered.
- 13 Return, O LORD; how long will you tarry? \*  
be gracious to your servants.
- 14 Satisfy us by your loving-kindness in the morning; \*  
so shall we rejoice and be glad all the days of our life.
- 15 Make us glad by the measure of the days that you afflicted us \*  
and the years in which we suffered adversity.
- 16 Show your servants your works \*  
and your splendor to their children.
- 17 May the graciousness of the LORD our God be upon us; \*  
prosper the work of our hands;  
prosper our handiwork.

## A READING FROM 1 THESSALONIANS [2:1-8]

*In this reading Paul recalls his first visit to the Thessalonians, the troubles he endured, and the straightforward and gentle way in which he presented the gospel. The opposition that Paul had earlier experienced in Philippi continued in Thessalonica, but, with God's help, Paul preached fearlessly. Unlike certain of the insecure traveling missionaries of the pagan world, Paul acted with integrity and sought in no way to take advantage of his new friends. He and his companions share not only the gospel but their own selves.*

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

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

## SEQUENCE HYMN

*What does the Lord require*

**Hymn 605**

## THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [22:34-46]

*In the gospel Jesus presents the double commandment of love for God and neighbor, and then asks a question concerning whose son the Christ is. The context of this passage is the effort by certain Jewish officials to test Jesus, hoping to force him to make an unwise or unpopular comment. Jesus first responds by teaching that all the law and the prophetic words depend for their understanding on Commandments of love. He then asks his own question. Using the argumentative style of the time, Jesus shows how King David (considered to be the author of the Psalms) called the Christ his Lord. Thus, At the very least, the Christ must be more than the son of David. Christians believe this Christ to be Jesus and trust that through him disciples may learn to love both God and neighbor.*

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

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets."

Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying,

'The Lord said to my Lord,  
'Sit at my right hand,  
until I put your enemies under your feet'?"

If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

*After the Gospel, the Reader says*

*People:* Hear what the Spirit is saying to God's people.  
**Praise to you, Lord Christ.**

## THE SERMON

The Rev. Dr. Geoffrey 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

As a people who have seen the Promised Land, and are entrusted by God with the proclamation of good news, let us offer our prayers and thanksgivings, responding, "Lord, hear our prayer."

+ That we may love our neighbors as ourselves in this time of great national divisiveness, sacrificing personal comforts to provide shelter for the poor, food for the hungry, safe education for our children, psychiatric care for those suffering from mental fatigue, living wages to our essential workers, and respite for all of us struggling in this time of pandemic; let us pray.

**Lord, hear our prayer.**

+ That our personal trials may be seen as pathways to faithfulness, roads upon which we walk in order to gain a deeper understanding of God's enduring love; remembering the mission and ministry of the Christian Church, and especially 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; let us pray.

**Lord, hear our prayer.**

+ That peace and justice may reign throughout the world, loosening the chains of incessant poverty, massive unemployment, social unrest, political imprisonment, religious persecution, and the abuse of power that raises a few to prosperity at the expense of the masses; let us pray.

**Lord, hear our prayer.**

+ That we may do the work and ministry that reflect God's reign, and God's care for the outcast and the poor, with our food drives, farmer's market collections, quiche-making, blood drives, anti-racist conversations, and now Thanksgiving pies for the poor; let us pray.

**Lord, hear our prayer.**

+ For a renewed commitment to righteousness and peace, to social justice, to mercy and understanding, that we may join with the leaders of the nations in seeking ways to promote harmony in warring lands, and mutual respect across cultures, races, and languages; remembering especially 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, and especially in this election season, all registered voters, that they may exercise their civic responsibilities for the benefit of all people; knowing that their decisions affect the peoples of our land, and of the nations of the world; let us pray.

**Lord, hear our prayer.**

+ That we may put aside any vengeance of heart, so that we may offer to one another true forgiveness and amendment of ways; remembering the millions of Americans suffering in this pandemic, especially those who have commended themselves to our prayers, Mary Jo Keating, Joan Beattie, Heather, Marlene Smith, Tom Witt, Ed and Zemma White, Kathy Coe, Laura Whipple, Eileen Hearn, Connie Kaylor, Jay Lafleur in hospice care, and all who are housebound especially Janet Chenery and Ken Hecken; let us pray.

**Lord, hear our prayer.**

+ For all the faithful departed, remembering especially the more than 220,000 Americans who have died from this disease, for their families, their friends, their communities, that they may rest in peace through the mercy of God; let us pray.

**Lord, hear our prayer.**

+ In thanksgiving for the beauty of the earth, the changing colors of autumn leaves, the fruits of the sea, the rising and setting of the sun, and all the marvelous gifts of God's creation, that in our wonder we may rededicate ourselves to a stewardship of the environment, so that generations to come may enjoy such pleasure; 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

*How lovely is thy dwelling-place*

Brother James' Air

## 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.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you 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*

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you

*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 desire 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 embrace you with all the affections of our souls, confident that nothing can ever separate us from the love God, in Christ Jesus our 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*

**Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

## THE BLESSING

BCP, p. 366

*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

*Toccata in e minor*

Johann Pachelbel (1653-1706)

**ASSISTING WITH THIS MORNING'S LITURGY**

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**Celebrant** The Reverend Stephen B. Klots  
**Organist** Jon Lafleur  
**Lector** TBD  
**Greeter** Charles Dubow  
**Soloist** Madison LaFontan

**Staff**

Priest-in-Charge Fr. Geoff Hahneman  
Parish Administrator Sarah Eyre  
Foundation Administrator Joan Burgess

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**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

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