

Welcome to St. John's Church



The Eighteenth Sunday after Pentecost *October 4th, 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*

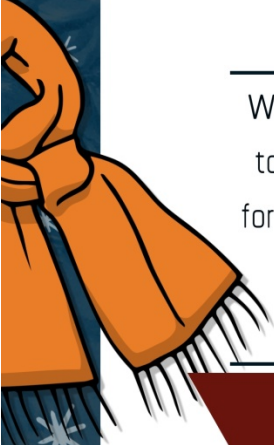
PO Box 1278, Washington, CT. 06793



*Share the Warmth
Covid Conscious*

COAT DRIVE

FUNDRAISER FOR COATS!




Warren Social Services is reaching out to the community to provide us with Amazon gift cards to purchase coats for kids in Warren. We cannot collect and distribute coats due to covid, therefore we will be purchasing and shipping coats directly to those in need.

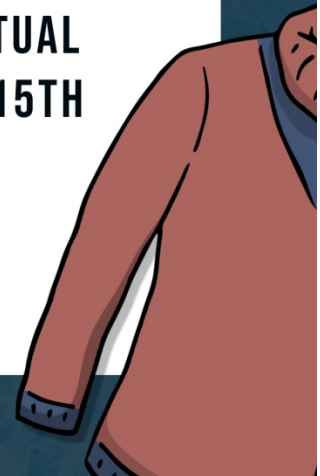


*If you are more fortunate
than others build a longer
table, not a taller fence.*

**PLEASE DROP OFF, MAIL OR EMAIL VIRTUAL
GIFT CARDS NO LATER THAN OCTOBER 15TH**



Is your child in need of a winter coat?
please email Missy
socialservices@warrenct.org



The Eighteenth Sunday after Pentecost

October 4th, 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

*Blessed are ye, faithful souls
Rhosymedre
Deck thyself, my soul, with gladness*

Johannes Brahms
Ralph Vaughan Williams
Johannes Brahms

OPENING HYMN

Awake, my soul, stretch every nerve

Hymn 546

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, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE WORD OF GOD

A READING FROM EXODUS [20:1-4, 7-9, 12-20]

In our first reading Moses gives the people the ten Commandments that God spoke to him on Mount Sinai. These precepts are at the heart of Israel's law or Torah, and form the basis of the covenant with God established through Moses. The first four Commandments prescribe Israel's relationship with God. Those which follow require fundamental responsibilities in human relationships.

Then God spoke all these words:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work.

Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die." Moses said to the people, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin."

The Response

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

People **Thanks be to God.**

PSALM 19

Caeli enarrant

BCP, p. 606

- 1 The heavens declare the glory of God, *
and the firmament shows his handiwork.
- 2 One day tells its tale to another, *
and one night imparts knowledge to another.
- 3 Although they have no words or language, *
and their voices are not heard,
- 4 Their sound has gone out into all lands, *
and their message to the ends of the world.
- 5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.
- 6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.
- 7 The law of the LORD is perfect
and revives the soul; *
the testimony of the LORD is sure
and gives wisdom to the innocent.

- 8 The statutes of the LORD are just
and rejoice the heart; *
the commandment of the LORD is clear
and gives light to the eyes.
- 9 The fear of the LORD is clean
and endures for ever; *
the judgments of the LORD are true
and righteous altogether.
- 10 More to be desired are they than gold,
more than much fine gold, *
sweeter far than honey,
than honey in the comb.
- 11 By them also is your servant enlightened, *
and in keeping them there is great reward.
- 12 Who can tell how often he offends? *
cleanse me from my secret faults.
- 13 Above all, keep your servant from presumptuous sins;
let them not get dominion over me; *
then shall I be whole and sound,
and innocent of a great offense.
- 14 Let the words of my mouth and the meditation of my
heart be acceptable in your sight, *
O LORD, my strength and my redeemer.

A READING FROM PHILIPPIANS [3:4B-14]

Paul reminds the new Christians at Philippi that if any have reason to brag because of heritage, lineage, or zeal, it is he. Yet all human achievements are to be counted as rubbish next to the joy and privilege of knowing God in Christ. Paul does not consider himself complete, but pressing forward to learn yet more of the grace of Christ, the power of his resurrection, and the sharing in his sufferings. His goal remains ahead: God's upward call in Christ Jesus.

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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

SEQUENCE HYMN

Fight the good fight with all thy might

Hymn 552

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [21:33-46]

Our gospel is the story of the wicked and disloyal tenants who are cast out of the vineyard. The parable is presented to us as an allegory in which the vineyard is Israel and the wicked tenants are its people. The servants sent to them are the prophets, and the son whom they kill is Jesus. To the hearing of the early church of the destruction of the vineyard with parallel the destruction of Jerusalem by the Romans in 70 CE, while the heritage of the vineyard is now given to others. There is added an ancient prophecy concerning the stone which was rejected, but which has now become the main corner stone for the Lord's new work

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

Jesus said, "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.'" So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

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

The ways of God revive the soul, give wisdom to the innocent, provide hope for the disheartened, and enlighten those of little faith. In thanksgiving we offer our prayers, responding, "Lord, hear our prayer."

+ In thanksgiving that the forgiving arms of Jesus have embraced us while we were yet sinners and bad tenants, and carried us into the path that leads to eternal hopefulness and heavenly grace; let us pray.

Lord, hear our prayer.

+ For a heart of abundant generosity, that we may give thanks for all that God has given to us, that we are blessed and privileged, and that we may share these gifts with all who stand in need, especially the poor, the unemployed, the homeless, and those who in the midst of this deadly virus and time of racial injustice, live with anxiety and despair; let us pray.

Lord, hear our prayer.

+ That we may reassess our lifestyles in the midst of this pandemic, simplifying the ways in which we live, reducing our unnecessary consumption, so that we may have more time and treasure to share with others, with the poor and needy; let us pray.

Lord, hear our prayer.

+ In thanksgiving for the gifts of liberty and a democratic form of government; may we take our part in its future by exercising our civic responsibility to vote, as we continue to offer prayers for those who exercise leadership in our nation and local towns and our communities; let us pray.

Lord, hear our prayer.

+ For peace throughout the world, beginning within our hearts and families, revealed through our reliance on God's word to lead us into a stable global community; especially those who have commended themselves to our prayers, Donald, our President, Melania, his wife, Mary Jo Keating, Joan Beattie, Heather, Marlene Smith, Tom Witt, Ed and Zemma White, Kathy Coe, 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.

+ That the faithful departed may rest in peace, and those whose faith remains unknown may receive God's mercy; let us pray.

Lord, hear our prayer.

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

Christ is made the sure foundation

Hymn 518

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

May the blessing of the God of Abraham and Sarah, and of Jesus Christ born of our sister Mary, and of the Holy Spirit, who broods over the world as a mother over her children, be upon you and remain with you always. 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

My faithful heart rejoices

Johannes Brahms

ASSISTING WITH THIS MORNING'S LITURGY

Celebrant The Reverend Dr. Geoff Hahneman, Priest-in-Charge
Organist Martha Holcombe
Lector Justin Ormand
Greeter Hunter Brown
Singers Robert & Sara Coles

Staff

Priest-in-Charge Fr. Geoff Hahneman
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

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