

# St. John's Episcopal Church

*A place to discover connections with God and one another in Christ*

[www.sjparish.net](http://www.sjparish.net)



## *The Third Sunday in Lent*

HOLY EUCHARIST RITE II

*March 3, 2024*

*10:30 a.m.*

## Welcome!

It is our custom to be silent before the service, so as you take some time to pray, please turn off all electronic devices. All you need to participate in the service is found in this bulletin and in the blue hymnals in each pew.

If you are new to St. John's, or have been attending a while but the parish office doesn't yet have your information, please fill out our online newcomer form by scanning the QR code or going to [sparish.net/newcomer](http://sparish.net/newcomer)

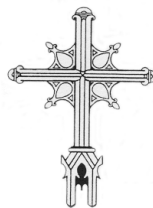


Scan to fill out online newcomer form.

Our ushers are here to create a welcoming and safe space for worship; please let them know if you have questions, need assistance, or become aware of a health or safety concern. They have hearing assist devices available for those who need them. We're glad you're here!

Children are always welcome to be in church with their families. We encourage you to sit up front, as children will be more engaged if they can see and hear what's going on. Children are welcome here just as they are; please don't feel you must leave every time your little one makes a sound! We have children's bulletins, books, and other quiet activities available in the narthex (the entrance with the red doors) for children's use during the service. Our professionally staffed nursery located in the Education Wing is open on Sunday mornings from 9 a.m. to 12 noon; parents/caregivers are welcome to drop off children in the nursery for part or all of the service. The Education Wing and nursery also have changing tables and seating that parents/caregivers may use as needed.

*Cover art: Lenten Labyrinth by Mike Moyers. From the artist: "Labyrinths are ancient meditation tools. Unlike mazes, labyrinths are not puzzles to solve. They have the same entrance and exit point. The traveler merely wanders to the center and then journeys back out. The purpose is to journey into prayer and meditation while traveling through the labyrinth's many twists and turns...Because this labyrinth is meant to trigger your own contemplation, I won't go into great detail explaining its meaning. I will, however, get you started. The labyrinth begins and ends with the black path at the bottom. Lent begins with Ash Wednesday and ends with Good Friday. Both are services about darkness, and death. Likewise, this Lenten labyrinth begins and ends with the darkness of the cross...The center is left blank. Empty, unpainted canvas. That is your place."*



## ORDER OF SERVICE

THE ORGAN VOLUNTARY    *Largo* from Symphony No. 9  
"From the New World"

Antonín Dvořák (1841-1904)



*Antonin Dvořák wrote his Symphony No. 9, "From the New World," soon after arriving in America in 1893. A yearning melody from the second movement took on a new life as a popular American song that continues to be reinvented. One of Dvorak's students, William Arms Fisher, put words to the longing melody from the second movement. He called the new song, "Goin' Home," and had it published in 1922. It has been recorded and arranged numerous times since then, and appears frequently in popular culture. The transformation of Dvořák's music is a fitting legacy for his symphony about the New World, a work with a message that transcends any one culture. "Instead of being something that's about only one aspect of our world," says Yannick Nézet-Séguin, "it's something that gives a message of unity."*

## THE SILENT PROCESSION

*All stand at the ringing of the bell.*

*Celebrant* Bless the Lord who forgives all our sins.

*People* **God's mercy endures forever.**

*Celebrant* If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. Let us confess our sins against God and our neighbor.

*All remain standing or kneel.*

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

*Celebrant* Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

## KYRIE ELEISON

*All chant.*

The musical notation consists of nine staves of chant. The first three staves are for the Kyrie part, and the last six staves are for the Eleison part. The lyrics are: Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. Chri - ste e - le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

*Music: Plainsong Mode I, Orbis Factor*

*Translation: Lord, have mercy. Christ, have mercy. Lord, have mercy.*

## THE COLLECT OF THE DAY

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray. Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*People* **Amen.**

## THE WORD OF GOD

## THE FIRST LESSON

*Exodus 20:1–17*

*All sit.*

**T**hen 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 bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. 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. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it. 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.

*Reader* The Word of the Lord.

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

## THE PSALTER

*Psalm 19*

*The people say the words in **bold** and sing the antiphon as indicated.*

The **stat - utes** of the **LORD** re - **joice** the **heart**.

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.**

*Antiphon*

*Antiphon*

## THE EPISTLE

1 Corinthians 1:18–25

**T**he message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.” Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

*Reader*     **The Word of the Lord.**

*People*     **Thanks be to God.**

THE SEQUENCE HYMN 151   From deepest woe I cry to thee

AUS TIEFER NOT

*All stand and sing.*

## THE GOSPEL

John 2:13–22

*Minister*   The Holy Gospel of our Lord Jesus Christ, according to John.

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

**T**he Passover of the Jews\* was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!” His disciples remembered that it was written, “Zeal for your house will consume me.” The Jews then said to him, “What sign can you show us for doing this?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

*Minister*   The Gospel of the Lord.

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

## THE SERMON

The Reverend Margie Baker

*All sit.*

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\*The Greek word *Ioudaioi* is translated here and in other scriptures as “the Jews.” The Greek literally means “Judeans” and sometimes refers to Temple authorities in Jerusalem and sometimes to Jewish crowds or people. As Christians, we should be aware of how scripture passages have been used to incite and justify prejudice and violence against Jewish people.

## THE NICENE CREED

*All stand.*

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

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## THE PRAYERS OF THE PEOPLE

*The people say the words in bold.*

With confidence and trust let us pray to God.

For the one holy catholic and apostolic Church, especially for Michael, our presiding bishop; Jeff and Laura, our bishops; our parish clergy; and the people of St. John's. Lord of compassion, **in your mercy hear us.**

For the mission of the Church, that in faithful witness we may share the good news of God's love in our words and our actions. Lord of compassion, **in your mercy hear us.**

For peace in the world, especially in the Holy Land, Ukraine, South Sudan, and all places consumed by violence and chaos, that a spirit of respect and reconciliation may grow among nations and peoples.

Lord of compassion, **in your mercy hear us.**

For the poor, the persecuted, the sick, and all who suffer, especially those on our parish prayer list, and for refugees, prisoners, and all in danger, that they may be relieved and protected. Lord of compassion,

**in your mercy hear us.**

For those whom we have injured or offended, and those who have injured or offended us. Lord of compassion, **in your mercy hear us.**

For grace to amend our lives and practice the loving, humble, and merciful way of Jesus. Lord of compassion, **in your mercy hear us.**

In communion with all the departed who have walked in the way of holiness, let us pray to God. Lord of compassion, **in your mercy hear us.**

*Celebrant* God of love, you have taught us to come close to you in penitence with prayer, fasting, and generosity; accept our Lenten discipline, and when we fall by our weakness, raise us up by your unfailing mercy; through Jesus Christ our Lord. **Amen.**

## THE PEACE

*All stand.*

*Celebrant* The peace of the Lord be always with you.

*All* **And also with you.**

## THE WELCOME

*All sit.*

## THE HOLY COMMUNION

THE OFFERTORY ANTHEM There is a balm in Gilead

William L. Dawson (1899–1990)  
Words may be found at Hymn 676  
*Katherine Reardon, soprano*

## THE PRESENTATION HYMN

OLD 100<sup>TH</sup>

*All stand and sing.*

**Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host:  
Praise Father, Son and Holy Ghost. Amen.**



## THE GREAT THANKSGIVING

*Celebrant*  
The Lord be with you.

*People*  
And al - so 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 God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## THE SANCTUS

*All chant.*

San - ctus, San - ctus, San-ctus Dó - mi - nus De - us Sá - ba-oth.

Ple - ni sunt cae - li et ter - ra gló - ri - a tu - a. Ho-sán - na

in ex - cél - sis. Be - ne - dí - ctus qui ve - nit in nó - mi - ne

Dó - mi - ni. Ho - sán - na in ex - cél - sis.

*Music: Gregorian Chant, Deus Genitor alme*

Translation: *Holy, holy, holy Lord God of hosts. 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.*

*All remain standing or kneel.*

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.**

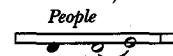
**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



*People*  
A - men.

## THE LORD'S PRAYER

*Celebrant* And now, as our Savior Christ has taught us, we are bold to say,

*All* **Our Father, who art in heaven,**

**hallowed be thy Name,**

**thy kingdom come,**

**thy will be done,**

**on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses,**

**as we forgive those who trespass against us.**

**And lead us not into temptation,**

**but deliver us from evil.**

**For thine is the kingdom,**

**and the power,**

**and the glory**

**for ever and ever. Amen.**

## THE BREAKING OF THE BREAD

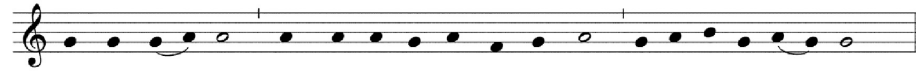
*The Celebrant breaks the consecrated Bread. A period of silence is kept.*

*Celebrant* Christ our Passover is sacrificed for us.

*People* **Therefore let us keep the feast.**

## THE FRACTION ANTHEM

*All chant.*



A-gnus De - i, qui tol-lis pec cá - ta mun-di: { mi-se-ré-re no - bis.  
mi-se-ré-re no - bis.  
do-na no-bis pa - cem.

*Music: Gregorian Chant, Deus Genitor alme*

*Translation: Lamb of God, who takes away the sin of the world, have mercy on us. Lamb of God, who takes away the sin of the world, grant us peace.*

## THE INVITATION TO COMMUNION

*Celebrant* The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

*Everyone is invited to receive Holy Communion at St. John's. To receive, please kneel or stand at the altar rail. You may choose to receive bread only, intinct (dip) your wafer in the wine, or drink from the cup.*

*If you would like a blessing, cross your arms over your chest.*

*If you have mobility limitations and would like a priest to bring Communion to you in your seat, please let an usher know.*

## THE COMMUNION ANTHEM You are the center

Margaret Rizza (b. 1929)

*Martha Kayser, violin*

You are the center, you are my life, you are the center, O Lord, of my life.  
Come, Lord and guide me, Lord of my life; send me your spirit, Lord of my life.  
Come, Lord and heal me, Lord of my life; come, Lord and teach me, Lord of my life.  
Give me your spirit and teach me your ways, give me your peace, Lord, and set me free.  
You are the center, you are my life, you are the center, O Lord, of my life.



*Born in 1929, Margaret Rizza only began to compose in 1997. Since then she has become a major personality in the world of sacred choral music, with substantial sales of both her printed and recorded music, which includes chart topping Taizé chants. All of this followed an illustrious career as an opera singer spanning 25 years, under the name Margaret Lensky, working with conductors such as Britten, Stravinsky, and Bernstein.*

## THE COMMUNION HYMN 641 Lord Jesus, think on me

SOUTHWELL

*All remain seated and sing.*

## THE POSTCOMMUNION PRAYER

*All stand or kneel.*

*Celebrant* Let us pray.

*People* **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**

*The Celebrant gives the blessing and the people respond, **Amen.***

**THE HYMN IN PROCESSION 574** Before thy throne, O God, we kneel

ST. PETERSBURG

*All sing.*

**THE DISMISSAL**

*The Minister dismisses the people, and the people respond. **Thanks be to God.***

**THE VOLUNTARY** Chaconne

Louis Couperin (1626–1661)

*The closing voluntary is a part of worship, extending the beauty of holiness so that the congregation can remember and give thanks for God's Word as it has been experienced this day. All are invited to say **Amen** at the end of the Voluntary as a conclusion to our worship.*

**THE PARTICIPANTS IN THE LITURGY**

**Celebrant:** The Reverend Todd FitzGerald

**Preacher:** The Reverend Margie Baker

**Deacon:** The Reverend Walter McKenney

**Layreader:** Jane Harris

**Psalterer:** Benjamin Clapp

**The St. John's Adult Choir & Choir School**

**Organist and Choirmaster:** Scott Lamlein

**Violinist:** Martha Kayser

**Acolytes:** Elise Biondi, Danielle Branco, Atticus Finkell

**Ushers:** Gregg Finkell, Enid Oberholtzer, Don Polk, Erica Weinstock

**Healing Prayers:** Chris Byrd

**Livestream Director:** Elijah Clapp

**Altar Guild:** Kate Eikel, Brenda Zanta

**Sunday School Teachers:** Taffy Wilcox Akilah Williams, Jeff Verney, Leah Lorenzo,  
Matt Ciscel, Angela Allen-Peck, Colin Gillespie

**Nursery Staff:** Nichole Segar, Caroline Thaxton, Olivia Thaxton

**In your prayers this week, please pray for:**

Peace in our world, for those serving our country in the armed services, and for all victims of war and violence. Residents of the Caleb Hitchcock Center at Duncaster, and the George Beach Apartments, Allen Place, Hartford. All those whose hurts, burdens, and fears are unspoken or unknown.

**Those in need of healing, help, and comfort:**

Kim Green	Susan	Ellie Brown	Wendy
Brad Babbitt	Sue	Anita Winters	Bob Norton
Paul L. Peck	Whitney Lynch	Alison Gillespie	Joseph
Virginia Skeele	Tessa Trussell Wolf	Joyce Flynn	Sarah Carroll
Grant Loevenbruck	Gina Giusto	Rachel Boccio	Greg Highland
John & Barbara Spannaus	The Yelland family	Joan Ackley	Rachel
Jennifer Blean	Harry Barber	Guy Russo	Lucas
Tori	Doug Larson	Jon Nelson	Amy Bittinger
Deborah	Brenda	G.F.	William Bittinger
Hale Walkoff	Nick Willke	Ned	Ben Mabrey
Rod Farrell	Jeff Lewis	Craig W.	Mike
Hillary Lord	Miranda	Ryan W.	Dan Minster
Madeline	Allison and Family	Roger	Rick
Helen Rosen	Erin Roben	Dan Lazarowski	Everett
Randy McCord			

**Those serving in the military:**

Alex Thaxton  
Christian Dahlstrom

**Those celebrating birthdays this week:**

Cricket Barnes	Emma Evica
Lynn Brooks	Margaret Adams
Rees Pinney	Richard Bartlett
Anne Walsh	Martha Church
Jonathan Hammond	

**In our Diocesan Cycle of Prayer:**

Pray for Christ Church Cathedral, Hartford; Good Shepherd, Hartford; Grace Church, Hartford; St. Martin's, Hartford; and for prison ministry and prison chaplains, and the ECCT Faith Behind Bars & Beyond Ministry Network.

**In the Anglican Cycle of Prayer:**

Pray for the Church of the Providence of Uganda.

# PIPES ALIVE!



Natasha  
Ulyanovsky

March 3, 12:30pm

St. John's Episcopal Church, West Hartford

MUSIC AT THE RED DOOR 

Events are also available livestreamed at [www.reddoormusic.org](http://www.reddoormusic.org)

**Spring Fling planning meeting TODAY after the 10:30 service.** All interested parishioners are invited to attend today's initial planning meeting for this year's Spring Fling & Food Auction, our annual fundraiser scheduled for Friday, May 31. Please go to the Reception Room after the 10:30 service.

**Pipes Alive! TODAY at 12:30 p.m.** The Pipes Alive! series continues with organist Natasha Ulyanovsky playing the St. John's organ today at 12:30 p.m. This event will be presented in person and by livestream. The concert is free admission—donations welcome in any amount.

**EYC: Dignity Grows packing party TODAY after the 10:30 service.** Today is the culmination of the youth group's fundraising project for Dignity Grows, a Hartford-area nonprofit that provides hygiene products for people in need. After today's service, the youth group will pack 250 hygiene bags, and welcome your help!

**Midweek Holy Eucharist, Wednesdays in Lent at 5:30 p.m.** Through Wednesday, March 20, St. John's will offer a short service of spoken Holy Eucharist at 5:30 p.m.

**St. John's Book Club meeting, Thursday, March 7 at 7 p.m. in Zoom.** We will discuss *The Red Tent* by Anita Diamant. The April Book Club meeting (April 4 at 7 p.m.) will be an intergenerational discussion (middle school, high school, adult) of *Number the Stars* by Lois Lowry. We have one copy of *Number the Stars* available in the office—first come, first served. The Zoom link will be included in next week's e-news.

**March Celtic worship, Sunday, March 10, 5 p.m.** Celtic worship, held in Hubbard Hall, is less formal than Sunday morning worship and includes music, chant, prayer, silence, and opportunities for reflection. All are welcome.

### **Some reminders about safety and security at St. John's**

At St. John's, we strive to practice openness and hospitality while also safeguarding our congregants, our neighbors, and our historic property. Please review the following information and contact the clergy or a parish staff member if you have any questions.

- All employees, along with volunteers who work with children, oversee money, and fill certain other roles, undergo a **background check** and complete a **Safe Church training course** provided by the Episcopal Church in Connecticut.
- **Security cameras and a computerized locking system** on church doors allow us to control and monitor traffic in the building. The doors are usually left unlocked during worship services and major events. For smaller events (such as meetings), the doors are programmed to unlock about 15 minutes before an event begins, and lock again about 15 minutes after. Should you arrive early to an event, you may need to wait a few minutes until the doors unlock. If you arrive more than 15 minutes late, you may need to call or text someone in the meeting to come let you in.
- **If you need to stop by the church during the week**, please call the office first to ensure that the doors will be open or a staff person will be available to let you in.
- **Should anyone approach you on church property asking for money**, please refer them to one of the clergy or invite them to come back during office hours. We have toiletries, winter accessories, and food available for neighbors in need. Please support this ministry by **putting food in the outdoor Blessing Box (self-service food pantry) as often as possible**, and **responding to periodic requests to replenish other supplies (e.g., see the graphic on page 15)**.
- **If you feel unsafe or notice a health or safety hazard on church property**, do not hesitate to inform a staff member, alert an usher (during worship services), or call the police, either at their non-emergency number (860-523-5203) or 911.

**Thank you!**



## Support our neighbors!

Help replenish supplies for those in need who come to the church looking for help. We especially need full-size toiletries (shampoo, toothpaste, deodorant), warm men's socks, men's insulated/waterproof gloves, and ready-to-eat snacks/meals for the Blessing Box (small self-service food pantry outdoors).

Please put food donations directly in the Blessing Box. You may drop off other donations at the parish office or shop from our Amazon wish list (link below).

Thank you!

[sjparish.net/blessingbags](https://sjparish.net/blessingbags)

# CONTEMPLATIVE HOLY EUCHARIST

Simple, spoken Eucharist with  
space for silence and prayer.

Wednesdays in Lent at 5:30

St. John's Episcopal Church  
679 Farmington Ave, West Hartford CT

# St. John's Episcopal Church

*A place to discover connections with God and one another in Christ*

www.sjparish.net

679 Farmington Avenue, West Hartford, Connecticut 06119

860 523 5201 office@sjparish.net



## WORSHIP SCHEDULE

8 a.m. Sunday: Spoken Holy Eucharist

9:30 a.m. Sunday: Christian education for all ages

10:30 a.m. Sunday: Choral Holy Eucharist (also livestreamed)

5 p.m. on the second Sunday of the month (*October – May, no service in December*): Celtic Eucharist in Hubbard Hall

5 p.m. on select fourth Sundays of the month: Choral Evensong

## STAFF

The Rev. Todd FitzGerald (todd@sjparish.net).....	<i>Priest in Charge</i>
The Rev. Margie Baker (margie@sjparish.net).....	<i>Associate Rector</i>
Scott Lamlein (scott@sjparish.net).....	<i>Director of Music</i>
The Rev. Walter McKenney .....	<i>Deacon</i>
Ellen Painter Dollar (ellen@sjparish.net).....	<i>Director of Operations &amp; Communications</i>
Dwight Latif (dwight@sjparish.net).....	<i>Sexton</i>
Peggy O'Toole (peggy@sjparish.net).....	<i>Financial Administrator</i>
Christa Rakich.....	<i>Organ Artist-in-Residence</i>
Ralph Valentine .....	<i>Organist and Choirmaster Emeritus</i>

## VESTRY

Eleanor Barnes .....	<i>Warden</i>
Stewart Murchie .....	<i>Warden</i>
Anne Harney and David McCary.....	<i>Co-Treasurers</i>

2022–24: Lissie Brooks, Marcos Donnelly, Rosa Guzzo, Mary Honyotski

2023–25: Angela Allen-Peck, John Nowacki, Tom Oberholtzer

2024–26: Ginger Gillespie, Lauren Mascola, Linda Schatz, Brenda Zanta