

The First Sunday in Lent

21 February 2021



Live-Streamed & In-Person High Mass

10:00 a.m.

**The Zabriskie Memorial Church
of Saint John the Evangelist
Newport, Rhode Island**

Intentions of the Mass

The Celebrant summarizes the Intentions of the Mass, saying,

The Holy Sacrifice of this Mass is offered to the greater glory of God and in thanksgiving for the gift of our Savior Jesus Christ, in thanksgiving for all the blessings of this life, especially for the birthday this week of **Rick Best** (2/21), **Brie Berry** and **Tyler Will** (2/22), **Carol Garagliano** (2/25), **Elizabeth Shoemaker** (2/26), and **Emma Goewey** (2/27); and for all those for whom we offer our thanksgivings now, silently or aloud.

We remember those for whom our prayers have been asked, among them, the **Dunn/House** family, the **Mulhollen** family, **Anthony, Elizabeth, Laurie, Kelly, Michael, Stephanie, Elizabeth Amado, William Bachus, Joanne Barczynski, Karl Berroth, Lily Berton, Bruno Bich, Warren Boyer, Daniel Brenton, Ne'anci Brewer, John Brooks, Kathleen Sullivan Buck, Elliot Carter, Anne Close, Jeff Coulter, Wendy Cressotti, Roseanne Curry, Liz Davis, Caroline Davis, Clint Dempsey, Pamela Dolan, Patrick Feighan, Richard Funk, Joan Garrison, Charles Gumkowski, David Humphrey, Marilyn Hyder, Ruth Kiker, Doris Little, Christine Luciano, Trish Miller, Sherry Moe, Mary Naylor, Heather O'Connor, Gertrude Patenaude, Joseph Regalbuto, Rita Rogers, Raymond Roy, Rita Scott, John Silvia, Emmett Shaw, Donald Smith, and Irene Weston; for the Sisters of the Holy Nativity: Abigail, Claris, & Ellie; for all those affected by the coronavirus pandemic; and for all those for whom we pray now, silently or aloud.**

And we pray for the repose of the souls of the recently departed, especially **Robert J. Russell**, and for those whose year's mind falls this week, especially **Ronald Turgeon** (2/21), **Grace Buker** (2/22), **Agnes Correia Riddick** (2/23), **Vincent Rein** (2/26), and **Gladys Oakley** and **Ida O'Fahl** (2/27); for the departed members of the Guild of All Souls; for the departed Sisters & Associates of the Holy Nativity; for all those who have died in the coronavirus pandemic; and for all those we remember now, silently or aloud. May their souls, and the souls of all the faithful departed, through the mercies of God, rest in peace. **Amen.**

Virtual Zoom Coffee Hour

We hope to see you after this service at 11:30 a.m. for a Virtual Coffee Hour via Zoom.

To join, go to tinyurl.com/SJEVirtualCoffeeHour, which redirects automatically to the long URL below, or click on that link. Then enter the password at bottom. Or, dial in and follow the voice prompts to be connected: **1-312-626-6799**. Finally, you could use this iPhone one-tap dial-in: **+13126266799,84223052255#**

<https://us02web.zoom.us/j/89623388521?pwd=NnY2b09mSkpzb3haeVR3VHNvQW9YZz09>

Meeting ID: 896 2338 8521

Passcode: Quire

On the cover: *The Temptation of Christ*, oil on panel, by Juan de Flandes, circa 1500

Concerning Ash Wednesday & Lent

Ash Wednesday, the beginning of Lent, reminds us of our mortality and sin so that we are conscious of our need for God, who gives us eternal life and salvation in Christ Jesus our Lord.

The season of Lent begins today and lasts for forty days, in symbolic commemoration of the forty days that Jesus spent fasting in the desert, during which he endured great temptations. In his temptations, Jesus showed that he was fully human, but in resisting them, he relied on God for the strength to persevere against sin. His forty days inspire us to use these forty days to learn ever more deeply how to rely on him alone for our strength and salvation.

The word “lent” itself comes from an Old English word, “leinte,” which means “spring.” “Leinte” is related to the modern English word “lengthen,” because in Lent the daylight slowly lengthens from the short days of winter to the long days of spring. As the days stretch from winter to spring, our souls, too, are lengthened as the shadows of sin depart and the light of Christ begins to shine anew in our hearts and minds.

In the words of the Ash Wednesday liturgy, “The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting.” In Lent, we are encouraged to be more intentional about our prayer and devotional practices, and to take stock of the ways in which we need to be reconciled with God and each other through Christ. At St. John’s, we do this both individually and corporately, through opportunities to gather for prayer every day Sunday through Friday, through Stations of the Cross and a Christian formation program on Wednesday evenings, and by making it possible for those who wish to make their confession to do so by appointment or as scheduled. In addition, those who desire to be baptized, confirmed, or received into the Episcopal Church are expected to attend our Wednesday evening gatherings in preparation for these rites of initiation, and all are encouraged to come, no matter where you find yourself on your spiritual pilgrimage. If you have any questions about how you might best observe this holy season, either on your own or in community, the clergy of St. John’s would be glad to speak with you.

While Lent is penitential by design, it is always to be observed keeping in mind that we are preparing to celebrate the most joyful mystery of the Christian faith: the resurrection of our Lord Jesus Christ. Lent is therefore not so much about giving something up or taking on a discipline as it is about growing closer to God and each other in Christ through such practices and traditions. To paraphrase our liturgy, we are invited in Lent to cleanse our hearts and prepare with joy for Easter, so that fervent in prayer and in works of mercy, and renewed by hearing God’s Word and partaking of the Sacraments, we may come to the fullness of grace that God has prepared for all those who love God. May you have a holy Lent, and we hope that the people and ministries of St. John’s are a blessing to you as we journey together toward the cross and empty tomb.

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Good Lord, de - liv - er us.

From all blindness of heart; from pride, vainglory, and hypocrisy;
from envy, hatred, and malice, and from all want of charity,
Good Lord, deliver us.

From all inordinate and sinful affections;
and from all the deceits of the world, the flesh, and the devil,
Good Lord, deliver us.

From all false doctrine, heresy, and schism;
from hardness of heart, and contempt of thy Word and Commandment,
Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood;
from plague, pestilence, and famine,
Good Lord, deliver us.

From all oppression, conspiracy, and rebellion;
from violence, battle, and murder; and from dying suddenly and unprepared,
Good Lord, deliver us.

By the mystery of thy holy Incarnation;
by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,
Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial;
by thy glorious Resurrection and Ascension, and by the Coming of the Holy Ghost,
Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity;
in the hour of death, and in the day of judgment,
Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God;
and that it may please thee to rule and govern thy holy Church universal in the right way;



We be-seech thee to hear us, good Lord.

That it may please thee to illumine all Bishops, Priests, and Deacons,
with true knowledge and understanding of thy Word;
and that both by their preaching and living they may set it forth, and show it accordingly;
We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;
We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest,
and to draw all mankind into thy kingdom;
We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace to hear and receive thy Word,
and to bring forth the fruits of the Spirit;
We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;
We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee,
and diligently to live after thy commandments;
We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants, the President of the United States,
and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth;
We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world;
to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples;
We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives,
the homeless and the hungry, and all who are desolate and oppressed;
We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the bountiful fruits of the earth,
so that in due time all may enjoy them;
We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings,
to do the work which thou givest us to do with singleness of heart as thy servants,
and for the common good;
We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or their travel;
We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all women in child-birth,
young children and orphans, the widowed, and all whose homes are broken or torn by strife;
We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit;
and to comfort with thy presence those who are failing and infirm;
We beseech thee to hear us, good Lord.

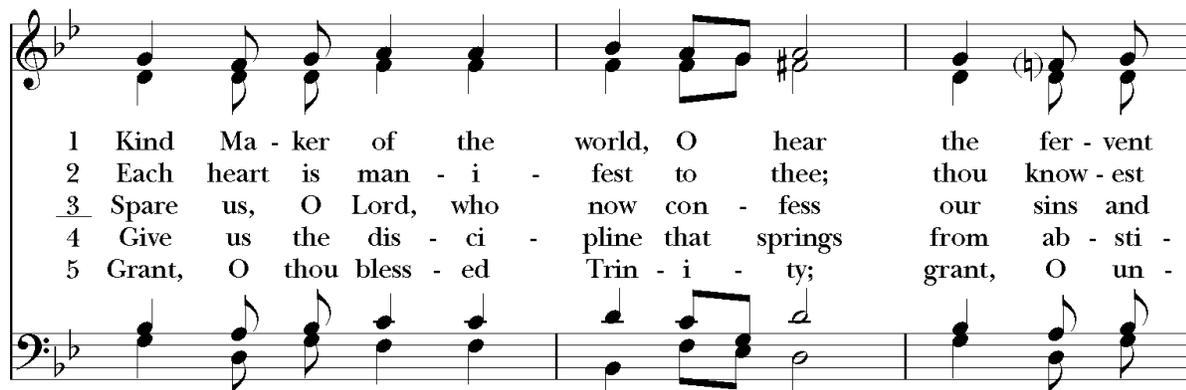
Reader The Word of the Lord.
People Thanks be to God.

The People stand.

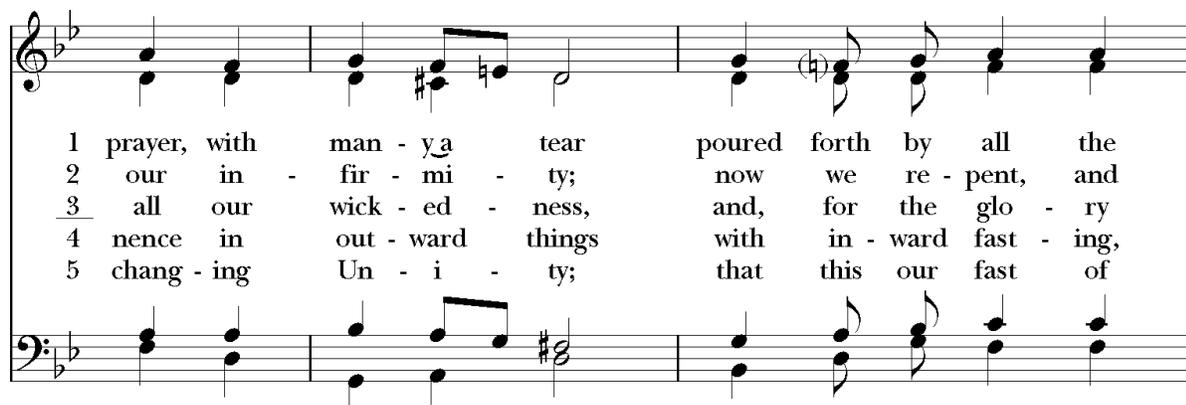
Gospel Hymn

Kind Maker of the world, O hear

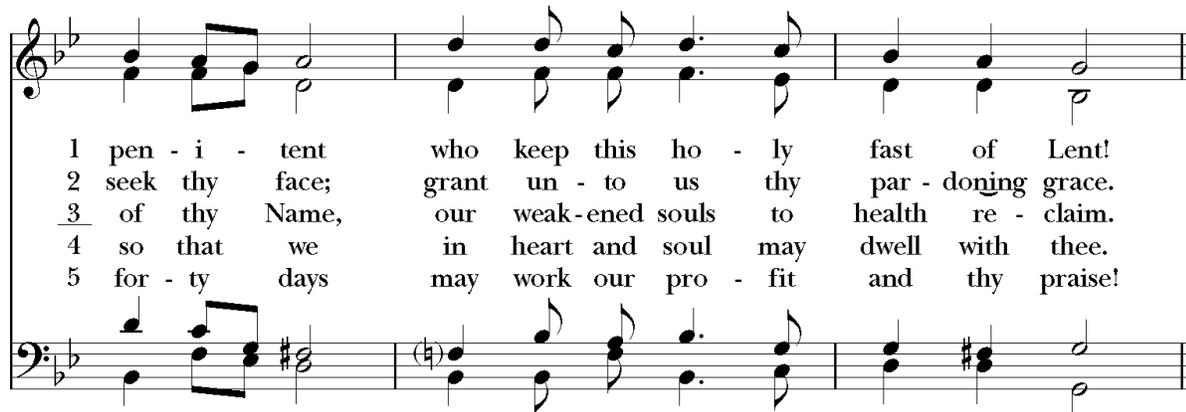
The People sing the first three stanzas of the hymn before the Gospel and the final two stanzas after the Gospel.



1 Kind Ma - ker of the world, O hear the fer - vent
2 Each heart is man - i - fest to thee; thou know - est
3 Spare us, O Lord, who now con - fess our sins and
4 Give us the dis - ci - pline that springs from ab - sti -
5 Grant, O thou bless - ed Trin - i - ty; grant, O un -



1 prayer, with man - ya tear poured forth by all the
2 our in - fir - mi - ty; now we re - pent, and
3 all our wick - ed - ness, and, for the glo - ry
4 nence in out - ward things with in - ward fast - ing,
5 chang - ing Un - i - ty; that this our fast of



1 pen - i - tent who keep this ho - ly fast of Lent!
2 seek thy face; grant un - to us thy par - doning grace.
3 of thy Name, our weak - ened souls to health re - claim.
4 so that we in heart and soul may dwell with thee.
5 for - ty days may work our pro - fit and thy praise!

Words: Att. Gregory the Great (540-604); ver. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. All rights reserved. Used with permission.
Music: *A la venue de Noël*, melody from *Fleurs des noëls*, 1535

Minister The Lord be with you.
People **And with thy spirit.**
Minister The Holy Gospel of our Lord Jesus Christ according to Mark.
People **Glory be to thee, O Lord.**

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Minister The Gospel of the Lord.
People **Praise be to thee, O Christ.**

The Sermon

Father Nathan Humphrey

The People sit at the invitation of the preacher.

The Nicene Creed

The Creed follows, all standing. The text below is chanted on a monotone, taking a breath wherever indicated by an asterisk (). Where indicated below, it is customary to kneel or bow at the phrase "And was incarnate by the Holy Ghost of the Virgin Mary, and was made man."*

The Celebrant begins

I believe in one God, *

The People continue

**the Father Almighty, * maker of heaven and earth, *
and of all things visible and invisible; ***

**And in one Lord Jesus Christ, * the only-begotten Son of God, *
begotten of his Father before all worlds, ***

**God of God, * Light of Light, * very God of very God, *
begotten, not made, ***

**being of one substance with the Father; *
by whom all things were made; ***

**who for us men and for our salvation *
came down from heaven, ***

Kneel or Bow **and was incarnate by the Holy Ghost of the Virgin Mary, *
and was made man; ***

Rise **and was crucified also for us under Pontius Pilate; *
he suffered and was buried; ***

**and the third day he rose again *
according to the Scriptures, ***

and ascended into heaven, *

and sitteth on the right hand of the Father; *

and he shall come again, with glory, *

to judge both the quick and the dead; *
 whose kingdom shall have no end. *

And I believe in the Holy Ghost * the Lord, and Giver of Life, *
 who proceedeth from the Father and the Son; *
 who with the Father and the Son together is worshiped and glorified; *
 who spake by the Prophets. *

And I believe one holy Catholic and Apostolic Church; *
 I acknowledge one Baptism for the remission of sins; *
 and I look for the ☩ resurrection of the dead, *
 and the life of the world to come. * Amen.

Confession & Absolution

The Deacon or Celebrant turns to face the People and says,

Let us humbly confess our sins unto Almighty God, devoutly kneeling.

A brief period of silence is kept. Then the Minister appointed begins,

<i>Minister</i>	Almighty and most merciful Father;
<i>People</i>	We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The Celebrant stands and facing the People, says

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He ☩ pardoneth and absolveth all them that truly repent, and with sincere hearts believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

Intentions of the Mass

See the inside front cover of this booklet for the full list of Intentions, which the Celebrant summarizes, at the end of which he says,

Celebrant Pray, my brothers and sisters, that this, my sacrifice and yours, may be acceptable to God the Father Almighty.

People **May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both for our benefit and that of all his holy Church.**

Celebrant Amen.

Sursum Corda

The People remain standing.

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

Celebrant The Lord be with you. *People* And with thy spi - rit.

Celebrant Lift up your hearts. *People* We lift them up un - to the Lord.

Celebrant Let us give thanks un - to our Lord God.

People It is meet and right so to do.

Facing the Altar, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord, who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus and Benedictus

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth:
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.

Holy, Holy, Holy,
Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.

Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

✠ Blessed is he that cometh
in the Name of the Lord.
Hosanna in the highest.

Canon of the Mass

The People kneel. The Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again:

For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, This is my body, which is given for you, do this in remembrance of me.

Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me."

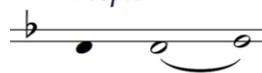
Wherefore O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness, mercifully to accept this, our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and ✠ heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

People

A - men.

The Lord's Prayer

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

Cantors *People*

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

The Fraction

The Celebrant breaks the consecrated Bread. A substantial period of silence is kept. Then is sung

Celebrant *People*

Christ our Pass - o - ver is sac - ri - ficed for us; There - fore let us keep the feast.

Prayer of Humble Access

All kneeling, the following prayer may be said by all in a quiet voice, the Celebrant beginning

Celebrant We do not presume

People **to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.**

Presentation & Spiritual Communion

For those who cannot receive Holy Communion, the Celebrant presents the Body and the Blood in blessing, similar in devotional intent and meaning to Benediction of the Blessed Sacrament, since it is the Body and Blood of Christ that blesses us in the Sacrament.

Celebrant ✠ The Body and Blood of our Lord Jesus Christ keep your body and soul unto everlasting life.

People **Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.**

The server rings the bell and the Celebrant communicates himself and any others in the Church.

Non-communicants may wish to add the following prayer silently during this time.

In union, O Lord with the faithful at every altar of thy Church where the Holy Eucharist is now being celebrated, and in particular the altar of St. John's, I offer thee praise and thanksgiving. I present to thee my soul and body, with the earnest wish that I may always be united to thee. And since I cannot now receive thee sacramentally, I beseech thee to come spiritually into my heart. I unite myself to thee, and embrace thee with all the affections of my soul. Let nothing ever separate thee from me. May I live and die in thy love. Amen.

Adapted from the Armed Forces Prayer Book, 1951

At Communion, Agnus Dei

The Choir sings

Agnus Dei, qui tollis
peccata mundi, miserere nobis.
Agnus Dei, qui tollis
peccata mundi, miserere nobis.
Agnus Dei, qui tollis
peccata mundi, dona nobis pacem.

*O Lamb of God, that takest away
the sins of the world, have mercy upon us.
O Lamb of God, that takest away
the sins of the world, have mercy upon us.
O Lamb of God, that takest away
the sins of the world, grant us thy peace.*

Post-Communion Rite

After communion, the People kneeling, the Celebrant says
Let us pray. Lord, we beseech thee,

The People continue

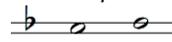
**grant thy people grace to withstand the temptations
of the world, the flesh, and the devil,
and with pure hearts and minds to follow thee, the only God;
through Jesus Christ our Lord. Amen.**

From *Common Worship* of the Church of England

Prayer over the People

Minister Bow down before the Lord.

Celebrant Grant, Almighty God, that thy people may recognize their weakness and put their whole trust in thy strength, so that they may rejoice for ever in the protection of thy loving providence; through Christ our Lord. **Amen.**

People

A - men.

Dismissal

The People stand. The Minister appointed dismisses the people, to which the People respond as appointed:


Thanks be to God.

Final Hymn

Forty days and forty nights



1 For - ty days and for - ty nights thou wast fast - ing in the wild;
2 Should not we thy sor - row share and from world - ly joys ab - stain,
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
4 round us, too, shall an - gels shine, such as min - is - tered to thee.
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Words: George Hunt Smyttan (1822-1870), alt.

Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654-1681), alt.; harm. William Henry Monk (1823-1889)

Voluntary So now as we journey, aid our weak endeavor Marcel Dupré (1886-1971)

Please maintain an atmosphere of reverent silence in the church during and after the voluntary.

The Eucharist in a time of Pandemic: Sacramental Theology for When You Cannot Receive the Sacrament

Four historic Anglo-Catholic parishes are offering this series, a special Wednesdays in Lent series, at 7:00 p.m. each week via Zoom. The series begins on Wednesday, February 24, at 7:00 p.m. and runs for five sessions through Wednesday, March 24. The four parishes are:

Saint John the Evangelist, Newport, RI (<https://saintjohns-newport.org/>), Fr. Nathan Humphrey, Rector, and John Lord, Director of Adult Christian Formation

Saint Paul's, Carroll St., Brooklyn, NY, (<https://stpaulscarrollst.org/>), Fr. William Ogburn, Rector

Saint Stephen's, Providence, RI, (<https://www.sstephens.org/>), Fr. Benjamin Straley, Rector

Saint Thomas's, Huron St., Toronto, ON (<https://www.stthomas.on.ca/>), Fr. Chris D'Angelo, Associate Priest

The series discussions are the following:

Wednesday, 24 February

Foundations in Scripture with Fr. D'Angelo & John Lord
What are the Biblical roots of the Eucharist?

Wednesday, 3 March

Patristic Development with Fr. D'Angelo & John Lord
How did the Church Fathers interpret the Biblical Witness?

Wednesday, 10 March

Medieval Unfolding with Fr. Straley & Fr. Ogburn
Amidst the Black Death, how was the Eucharist understood and practiced?

Wednesday, 17 March

Reformation Response with Fr. Ogburn & Fr. Humphrey
What lasting insights did the English Reformation impart?

Wednesday, 24 March

Anglo-Catholic Synthesis with Fr. Humphrey & Team Faculty
How does Anglo-Catholic theology and practice promise life in the midst of death?

To register, go to Eventbrite: <https://www.eventbrite.com/e/the-eucharist-in-a-time-of-pandemic-multiple-parish-lenten-study-tickets-141435997877>

The Zoom link will be sent upon registration. Can't join us live but would like a recording of the presentations? Register using the link above and let us know.



Sermon on the Mount, by Ivan Makarov, 1889



Clergy & Staff

Father Nathan J.A. Humphrey, *Rector*
The Reverend Buck Close, *Deacon*
Mr. Peter Stoltzfus Berton, *Director of Music*
Ms. Melanie Ventura, *Director of Administration*
Mrs. Beverly Brownell, *Director of Finance*
Ms. Kristin MacMannis, *Director of Sustainability & Engagement*
Dr. Jenn Berton, *Director of Children's Christian Formation*
Mr. John Garnet Lord, *Director of Adult Christian Formation*

Vestry

Mrs. Cheryl Abney, *Senior Warden*
Mr. Christopher Schillaci, *Junior Warden*
Mrs. Ann Boyer, *Clerk*
Mr. Christopher Moe, *Treasurer*
Mr. Terry Chase
Mr. John Lord

Regular Services & Office Hours

Sunday: High Mass at 10 a.m.
Monday through Friday: Morning Prayer at 8:30 a.m. & Evening Prayer at 5:30 p.m.
Feast Days & Special Services as announced. Confessions by appointment.
Parish Office: Monday-Wednesday & Friday: 8 a.m.-4 p.m.; Thursday: 8 a.m.-1 p.m.
Business Office: Monday & Tuesday: 8 a.m.-4 p.m.; Thursday: 1-4 p.m.

The Zabriskie Memorial Church of Saint John the Evangelist

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The Choir School of Newport County

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