

# Welcome to St. John's Church



## The Second Sunday after Pentecost *June 14<sup>th</sup>, 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 Parish Administrator is working mostly from home, as directed.  
Parishioners are asked to contact her by office email or voice mail.  
stjohnschurch@snet.net ~ 860.868.2527*

*PO Box 1278, Washington, CT. 06793*

**Liturgy notes:**

**THE SEASON AFTER PENTECOST:** Liturgical practices at St. John's will be altered for the Season after Pentecost in a variety of ways to reflect a change of seasons, especially as we enter the summer months. St. John's will use the Enriching Our Worship (EOW) series, a collection of supplemental liturgical materials prepared by the Standing Liturgical Commission in 1997. The included canticles and prayers represent a recovery of ancient biblical and patristic images, such as the identification of Christ with Wisdom, and as well as language for God that does not use familiar masculine terms or hierarchical status. A number of the changes are very subtle, but significant. The first Sunday after Pentecost is Trinity Sunday, at which our Cantor and Music Director will be present to lead the singing as has been done since the building was closed in March. After Trinity Sunday, St. John's will move into 'summer mode,' with less singing and with the priest dressed more casually, without chasuble, for example. The Governor has now 'opened' the churches and St. John's has a set of protocols to conduct 'in-person' worship safely, if people wish to attend, beginning Sunday, June 14<sup>th</sup>. The 8:00 a.m. Service will remain cancelled because of continued concerns of physical spacing. Groups at risk & those individuals who are anxious are encouraged to stay home, stay safe. The 10:00 a.m. Service will continue to be live-streamed, now simultaneously to our Facebook page and our YouTube channel! Those who wish to attend must wear masks, have their temperature checked by the Greeter at the side door, and use the hand sanitizer before entering the nave. The Greeter will also keep attendance for possible future contact tracing. If we reach more than 25% capacity, then reservations will be necessary. Parishioners will be asked to sit in designated pews that are more than 6 feet from each other, starting in the back. The usual summer fans in the aisles will not be allowed this year. There will also be no congregational singing. The Books of Common Prayer and Hymnals will be removed from the pews because of contamination concerns, with a 'complete' disposable bulletin provided for those who might attend. We will continue the Eucharist, but without Communion, so as to remain in solidarity with those who are still quarantined at home. There will be no Coffee hour because of continued concerns of physical spacing and unmasking. The Offering will be collected at the entrance as parishioners drop envelopes, offerings, donations into a straw basket, without touching anything else. There will be no physical contact with others, outside one's own household, before, during, or after the Service. The church will be closed during the week to prevent contamination, and will be thoroughly cleaned and disinfected each week. The Sacristy will be closed to all but the priest, because of the need of physical spacing and concern for contamination. The Parish Office will remain closed, with the staff working from home. The hope is that by September, restrictions will be loosened enough and the sense of safety strong enough for a good portion of the congregation to be present and live music to begin again.

**Music Notes from Jon:** For the wannabe traveler stuck at home, June preludes and postludes will be hymns named after places. I hope they stimulate memories and dreams.

# The Second Sunday after Pentecost

June 14<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

*Hymn tunes*

Petra, Munich, Westminster Abbey,  
Chelsea Square and Jerusalem.

### INTROIT

*Jubilate Deo*

### 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.**

### COLLECT FOR PROPER 6

**BCP, p. 230**

*The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day*

*The Celebrant says to the people*  
The Lord be with you.  
*People* **And also with you.**  
*Celebrant* Let us pray.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

# THE WORD OF GOD

## A READING FROM THE GENESIS [18:1-15, 21:1-7]

*In our Hebrew scripture story the Lord appears to Abraham and promises that he and Sarah will have a son. As often seen in biblical narratives, the Lord's presence is disguised, this time in one of three visitors. Abraham may suspect God's nearness, but he also generously fulfills his duty of hospitality to strangers. Both of them are well beyond the years of childbearing, Sarah laughs when she overhears the exchange between God and Abraham, but the fulfillment of the Lord's promise will later bring her great joy. Abraham will place his trust in God's power and through this son become the father of a great people*

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, "God has brought laughter for me; everyone who hears will laugh with me." And she said, "Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

The Response

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

**PSALM 116:1, 10-17**

*Dilexi, quoniam*

**BCP p. 759**

1 I love the Lord, because he has heard the voice of my supplication, \*  
because he has inclined his ear to me whenever I called upon him.

10 How shall I repay the Lord \*  
for all the good things he has done for me?

11 I will lift up the cup of salvation \*  
and call upon the Name of the Lord.

12 I will fulfill my vows to the Lord \*  
in the presence of all his people.

13 Precious in the sight of the Lord \*  
is the death of his servants.

14 O Lord, I am your servant; \*  
I am your servant and the child of your handmaid;  
you have freed me from my bonds.

15 I will offer you the sacrifice of thanksgiving \*  
and call upon the Name of the Lord.

16 I will fulfill my vows to the Lord \*  
in the presence of all his people,

17 In the courts of the Lord'S house, \*  
in the midst of you, O Jerusalem.  
Hallelujah!

**A READING FROM ROMANS [5:1-8]**

*In this reading Paul bids the disciples to rejoice in the reconciliation and hope which are theirs because of the sacrifice of Christ on behalf of sinners. Through faith we have justification; we are given a right relationship with God. Now even our sufferings can lead to endurance, and this to a perseverance that strengthens our hope. God has shown great love for us in that, while we were still God's enemies because of sin, Christ died for us.*

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

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

## THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [9:35-10:8-23]

*In our Gospel reading Jesus continues his mission of preaching, teaching, and healing, and he commissions his twelve disciples in the ministry with him. The need for this work is great. The twelve are constituted as a kind of new Israel, and their healing acts and proclamation tell that God's rolling power has drawn near. At first this ministry will be concentrated on the Jewish nation. Later it will reach all peoples. The disciples are to meet every circumstance with confidence and trust in God.*

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

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest."

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. [Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

"See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures

to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.”]

*After the Gospel, the Reader says*

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

*People:* **Praise to you, Lord Christ.**

## THE SERMON

The Rev. Dr. Geoff Hahneman

### THE NICENE CREED

*The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 A.D., and confirmed in 381 A.D., the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.*

We believe in one God,

the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven:  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father.

who with the Father and the Son is worshiped and glorified.

who has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. **Amen.**

## THE PRAYERS OF THE PEOPLE

*Leader:* Gracious God, give us boldness, justice, and compassion, as we offer our prayers, responding, “Kyrie eleison.”

In this time of unrest and increased accountability for the sin of racism, open our eyes to see the stranger in our midst, offering hospitality and companionship, believing that the Holy Spirit visits us through those we do not know; and strengthen our hands and voices to proclaim the good news of Christ through the daily events of our lives, and to those we encounter in the course of the day; let us pray.

*People:* ***Kyrie eleison.***

*Leader:* Guide the nations of the world, 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, all who exercise leadership in governments, and all who have options to vote and make their voices heard; give us wisdom in our deliberations, that legislation and programs may serve the best interests of the common good and the needs of the global community; let us pray.

*People:* ***Kyrie eleison.***

*Leader:* Remember also 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; increase vocations to the various ministries of our Church, especially our Religious Communities, whose members hold the Church, her mission and peoples, in prayer, and who work for the joy of the gospel; let us pray.

*Leader:* ***Kyrie eleison.***

*Leader:* We pray for the sick, that they may be comforted in their times of need, derive strength from the prayers of others, and be supported by the presence of family and friends, especially all suffering from the COVID-19 virus as well as those on our parish prayer list, including Marlene Smith, Duncan Littlefield, Ed and Zemma White, Lorne Craner, Caroline Thompson, Katy Coe, Eileen Hearn, Dick and Connie Kaylor, Jay Lafleur in hospice care, and all who are housebound especially Janet Chenery and Ken Hecken.

*(Please take a moment to add your own petitions, either silently or aloud)*

We also pray for those who tend to the needs of the sick and suffering; that they may be renewed by God’s love and that they minister from the strength of Christ’s healing power, and reveal the light of hope that never fades away. Reveal the fruits of suffering to all who are heavy laden with despair, that they may receive your endurance, grow in character, and live in hope; let us pray.

*People:* ***Kyrie eleison.***



*Leader:* Hold in your arms of mercy the families of those who have died at the hand of violence, and grant to those who have died a room prepared by your own hands; let us pray.

*People:* ***Kyrie eleison.***

*Leader:* Let us endure faithfully in the practice of intercession, as we continue our petitions 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,  
lives.

we confess th  
We have c

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/>*

**Donate**

## OFFERTORY SENTENCE

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

*(Ephesians*

*5:2)*

## OFFERTORY ANTHEM

*Eli, Eli*

Hannah Sanesh

David Zahavi

*translation from Hebrew:*

O Lord my God, I pray that these things never end:  
the sand and the sea, the rush of the waters,  
the crash of the heavens, the prayer of the heart.

## THE GREAT THANKSGIVING

*In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."*

*The people remain standing.*

*Celebrant*        The Lord be with you.

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

*Celebrant*        Lift up your hearts.

*People*            **We lift them to the Lord.**

*Celebrant*        Let us give thanks to the Lord our God.

*People*

**It is right to give our thanks and praise.**

*Celebrant*

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

## **SANCTUS & BENEDICTUS**

**BCP, p. 362**

*Celebrant & People*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest

Blessed is the one who comes in the name of the Lord.

Hosanna in the highest.

*The Celebrant continues*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

## *Celebrant and People*

Christ has died. Christ is risen. Christ will come again.

### *The Celebrant continues*

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

And now as our Savior Christ has taught us we are bold to say:

## **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. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

## **THE PRAYER FOR SPIRITUAL COMMUNION**

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

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

## THE POST COMMUNION PRAYER

BCP, p. 366

*After Communion, the Celebrant says*

Let us pray.

*The People may join in saying this prayer*

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. **Amen.**

*The Priest gives the blessing*

The Wisdom of God the Love of God  
and the Grace of God strengthen you  
to be Christ's hands and heart in this world,  
in the name of the Holy Trinity. **Amen.**

## THE DISMISSAL

BCP, p. 366

*Celebrate* Let us go forth in the name of Christ.

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

## POSTLUDE

*Austria*

## ASSISTING WITH THIS MORNING'S LITURGY

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<b>Celebrant</b>	The Reverend Dr. Geoff Hahneman, Priest-in-Charge
<b>Music Director</b>	Dr. Marguerite Mullee
<b>Organist</b>	Jon Lafleur
<b>Lector</b>	Laura Daly
<b>Cantors</b>	Dr. Marguerite Mullee
<b>Liturgical Assistant</b>	The Reverend Dr. Lisa Hahneman

### Staff

Priest-in-Charge	Fr. Geoff Hahneman
Music Director	Dr. Marguerite Mullee
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

Rebecca Lambert  
Darcy Campbell  
Charles Dubow

#### Class of 2021

Robert Futh  
Larry Littlefield  
MB Witt

#### Class of 2022

Sara Coles  
Mary Davis  
Andris Kalnins

#### Contact Information

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