

# Welcome to St. John's Church



## The Third Sunday after Pentecost *June 21<sup>st</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 staff is working mostly from home, as directed.*

*Parishioners are asked to contact the staff by email or voice mail.*

*stjohnschurch@snet.net ~ 860.868.2527*

*PO Box 1278, Washington, CT. 06793*

## 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 Third Sunday after Pentecost

June 21<sup>st</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*

Yorkshire, Ellacombe, Cornish,  
Lyons and St. Petersburg

### INTROIT

*Benedictus es, Domine*

### 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 7

**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.

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### THE WORD OF GOD

#### A READING FROM GENESIS [21:8-21]

*This reading tells of Sarah's jealousy as she fears that Ishmael may supplant her son Isaac and her husband Abraham's affections. As our narrative unfolds, we are reminded that Abraham has grown weary waiting for God to fulfill the promise made and had taken matters into his own hands, having a son through his wife's slave, Hagar the Egyptian. Hagar and Ishmael are driven into the wilderness where, but for God's intervention, they would likely have died. God will provide for Ishmael, and Ishmael will become the father of a great nation.*

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, “Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac.” The matter was very distressing to Abraham on account of his son. But God said to Abraham, “Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring.” So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

The Response

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

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

*The cantor chants the psalm.*

**PSALM 86:1-10, 16-17**

*Inclina, Domine*

**BCP, p. 709**

- 1 Bow down your ear, O LORD, and answer me, \*  
for I am poor and in misery.
- 2 Keep watch over my life, for I am faithful; \*  
save your servant who puts his trust in you.
- 3 Be merciful to me, O LORD, for you are my God; \*  
I call upon you all the day long.
- 4 Gladden the soul of your servant, \*  
for to you, O LORD, I lift up my soul.
- 5 For you, O LORD, are good and forgiving, \*  
and great is your love toward all who call upon you.
- 6 Give ear, O LORD, to my prayer, \*  
and attend to the voice of my supplications.
- 7 In the time of my trouble I will call upon you, \*  
for you will answer me.
- 8 Among the gods there is none like you, O LORD, \*  
nor anything like your works.
- 9 All nations you have made will come and worship you, O LORD, \*  
and glorify your Name.
- 10 For you are great;  
you do wondrous things; \*  
and you alone are God.
- 16 Turn to me and have mercy upon me; \*  
give your strength to your servant;  
and save the child of your handmaid.
- 17 Show me a sign of your favor,  
so that those who hate me may see it and be ashamed; \*  
because you, O LORD, have helped me and comforted me.

**A READING FROM ROMANS [6:1B-11]**

*In this reading we learned that as Christian disciples have been joined with Christ and his death through baptism they are to know a resurrection like his. In union with Christ we have died to our sinful selves and have begun to experience a new way of life. In one sense, Paul recognizes, our freedom from death still awaits us in the future. Yet in another sense, we already know what it means to be alive to God in Jesus Christ and you realize the true meaning of life.*

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the

dead by the glory of the Father, so we too might walk in newness of life.

For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

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

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

**GRADUAL HYMN**

*How firm a foundation*

**HYMNAL 636**

## **THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [10:24-39]**

*In our gospel Jesus warns his disciples of troubles to come, but offers them the assurance of the Father's care and his own readiness to support them before God when they speak up for him. Because they are Jesus' disciples, people will do to them what they did to him. There will be persecution and divided families, but disciples are not to be afraid. They are to love Jesus more than father or mother, son or daughter, and to be willing to lose their own lives for Christ's sake. Those who live in this way will actually find their true lives, and God will hold them fast.*

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

Jesus said to the twelve disciples, "A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

"So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

"Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven.

"Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

For I have come to set a man against his father,  
and a daughter against her mother,  
and a daughter-in-law against her mother-in-law;  
and one's foes will be members of one's own household.

Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it."

*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:* We have been united with Christ in his death, and made one with him in his resurrection. In this newness of life, we raise our hearts in joyful prayer, responding, “Kyrie eleison.”

Remembering 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, that the Church and her peoples may name the crosses that retard their work and ministry, so that they may focus once again upon the sovereignty of Christ, who is the source of all our blessings; let us pray.

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

*Leader:* Remembering also 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 for all who hold positions of public trust and responsibility, that they may serve the common good with integrity and sound moral judgment; let us pray.

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

*Leader:* In this time of ongoing pandemic and social unrest, we pray that we may be softened by the remembrance of personal darkness and despair and give generously to the relief of the hungry and

fearful, the sick and those who work multiple jobs and still struggle to provide for the basic necessities of life; let us pray.

*People: **Kyrie eleison.***

*Leader:* For immigrants and refugees and those who are being cast out of their native land through political chaos, religious persecution, war and famine, natural disasters, and reasons that remain unknown, that they may find receptive countries as they search for a new homeland; let us pray.

*People: **Kyrie eleison.***

*Leader:* For the gift of life, we give thanks for the birth of Annabelle Grace Engstrom, granddaughter of Jill and Marty Sauser. And we give thanks for the healing of Duncan Littlefield.

We also 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 Francis Laird Johnson, Rudi Mangels, Marlene Smith, Ed and Zemina 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, let us pray.

*People: **Kyrie eleison.***

*Leader:* We pray for those who have died, especially those caught in the continuing toll of COVID-19 deaths, that they may join the community of saints, in whose fellowship we will one day reside; let us pray.

*People: **Kyrie eleison.***

*Leader:* And as we re-imagine new and safe ways of gathering for worship, we pray that the spiritual gift of Christ's Body and Blood may sustain and strengthen us as we share the faith of the saints who have come before; 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,  
your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

we confes

## 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

*Invention in B flat*

J.S Bach

## 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.**

## THE LORD'S PRAYER

BCP, p. 364

*We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.*

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

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. **Amen.**

## BREAKING OF THE BREAD

BCP, p. 364

*Then may be sung or said.*

*Celebrant* Alleluia. Christ our Passover is sacrificed for us

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

## THE INVITATION

BCP, p. 364

*Facing the people, the Celebrant may say the following Invitation*

The Gifts of God for the People of God.

## THE PRAYER FOR SPIRITUAL COMMUNION

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

In union, O Lord, with the faithful at every altar of your Church where the Holy Eucharist is celebrated, we desire to offer our praise and thanksgiving. We present to you our souls and bodies with the earnest 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.**

Celtic

## THE DISMISSAL

BCP, p. 366

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

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

## POSTLUDE

*Lübeck*



## St. John's Episcopal Church, Washington

Location: First Congregational Church, 6 Kirby Road, Washington

(On the Green)

Food, personal care items and cash donations gladly accepted at our safe and easy drive-thru drop-off. We ask that you place donations in your trunk and leave open when donating.

(Please do not include expired food or personal care items)

Local pickups available in Washington and New Milford if you are unable to leave your home.

For online cash donations and other information please visit:

[www.StJohnsWashington.com](http://www.StJohnsWashington.com)

or contact the church office at 860-868-2527

## Wondering what to donate?

The food banks have expressed a great need for the following:

- Canned soups
- Pastas and rice
- Pasta ready meals
- Shelf stable items including milk
- Gluten free items-low sodium-organic
- Coffee
- Cereal
- Personal care items
- Adult undergarments
- Baby Food

**ASSISTING WITH THIS MORNING'S LITURGY**

---

**Celebrant** The Reverend Dr. Geoff Hahneman, Priest-in-Charge  
**Music Director** Dr. Marguerite Mullee  
**Organist** Jon Lafleur  
**Lector** Hunter Brown  
**Greeter** Charles Dubow

**Staff**

Priest-in-Charge Fr. Geoff Hahneman  
Music Director Dr. Marguerite Mullee  
Parish Administrator Sarah Eyre  
Foundation Administrator Joan Burgess

---

**Vestry**

Warden David Gillespie  
Warden Susan McFeely  
Clerk Joan Beattie  
Treasurer Larry Littlefield  
Assistant Treasurer Hunter Brown

**Class of 2020**  
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**

Voice: 860-868-2527  
stjohnswashington.org

Fax: 860-868-2823  
stjohnschurch@snet.net