

# Welcome to St. John's Church



## The Thirteenth Sunday after Pentecost *August 30<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 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 were present to lead the singing as has been done since the building was closed in March. After Trinity Sunday, St. John's moved into 'summer mode,' with less singing and with the priest dressed more casually, without chasuble, for example.

Sunday, June 14<sup>th</sup>, the Governor 'opened' the churches and St. John's has a set of protocols to conduct 'in-person' worship safely, if people wish to attend. 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 were removed from the pews and a 'complete' disposable bulletin is 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, and 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 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. 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.

# The Thirteenth Sunday after Pentecost

August 30<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

*Hymns from the 1982 Hymnal*

## THE OPENING ACCLAMATION

*Celebrant* Blessed be our God.

*People* **For ever and ever. Amen.**

## TRISAGION

**BCP, P. 256**

*Celebrant* Holy God,  
Holy and Mighty,  
Holy Immortal One,

*People* **Have mercy upon us.**

## THE COLLECT

**BCP, p. 232**

*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.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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 EXODUS [3:1-15]

*In our lesson from the Hebrew scripture Moses is encountered by the Lord in the burning bush. He is called to his mission to lead the people of Israel out of slavery in Egypt, and he asks to know the name of this God of his ancestors. God’s answer to Moses is intriguing and mysterious. The response may indicate a proper name which traditionally has been known as Yahweh. God’s answer may, however, suggest a meaning like “The One who causes to be,” or “I am who I am,” or “I will be what I will be.”*

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, “I must turn aside and look at this great sight, and see why the bush is not burned up.” When the Lord saw that he had turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” Then he said, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” He said further, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."

But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever,  
and this my title for all generations.

The Response

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

## **PSALM 105:1-6, 23-26, 45c**

*Confitemini Domino*

BCP, p. 738

- 1 Give thanks to the Lord and call upon his Name; \*  
make known his deeds among the peoples.
- 2 Sing to him, sing praises to him, \*  
and speak of all his marvelous works.
- 3 Glory in his holy Name; \*  
let the hearts of those who seek the Lord rejoice.
- 4 Search for the Lord and his strength; \*  
continually seek his face.
- 5 Remember the marvels he has done, \*  
his wonders and the judgments of his mouth,
- 6 O offspring of Abraham his servant, \*  
O children of Jacob his chosen.
- 23 Israel came into Egypt, \*  
and Jacob became a sojourner in the land of Ham.
- 24 The Lord made his people exceedingly fruitful; \*  
he made them stronger than their enemies;
- 25 Whose heart he turned, so that they hated his people, \*  
and dealt unjustly with his servants.
- 26 He sent Moses his servant, \*  
and Aaron whom he had chosen.
- 45 Hallelujah!

## **A READING FROM ROMANS [12:9-21]**

*In this lesson Paul exhorts the disciples in Rome to live lives full of Christian dedication and virtue, overcoming evil with good. One hears strong echoes of Jesus' beatitudes. Also present is Paul's own emphasis on the central role of love together with the importance of a readiness to share in both joy and sorrow of others. Blended with these teachings are some of the best of both Jewish and pagan ethical counsel. The apostle concludes with the insistence that revenge cannot be a motivation of Christians; final justice must be left to divine retribution.*

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

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

## SEQUENCE HYMN

*As longs the deer*

Hymnal, p. 658

## THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW [16:21-28]

*In the gospel reading Jesus teaches Peter and the other disciples that the way of his ministry and theirs is the way of the cross. Peter had just confessed Jesus to be the Christ, but now he cannot accept the idea of the Christ being put to death. Jesus calls Peter "Satan" because his words represent a temptation to him. Jesus' way cost no less than everything and leads to the discovery of that which is priceless. In the end the Son of Man will come as judge to repay all people for what they have done.*

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

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?"

"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

*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

God is the great "I AM" in whose Name we pray, responding, "Lord, hear our prayer."

+ That we may open our ears to the cries of those who suffer, freeing them from enslavement to poverty, abuse, and lack of opportunity, taking our share in the saving acts of God; we pray for the sick, that they may be comforted in their times of need, derive and be supported by the presence of family and friends, especially all suffering from the COVID-19 virus or racial injustice, as well as those on our parish prayer list, including Mary Jo Keating, Bob Coles, Sr., Joan Beattie, Heather, Marlene Smith, Tom Witt, Ed and Zemma White, Kathy Coe, Eileen Hearn, Connie Kaylor, Jay Lafleur in hospice care, and all who are housebound especially Janet Chenery and Ken Hecken.

Please add your own petitions, either silently or aloud at this time (*leader pauses for names to be added*)

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.

**Lord, hear our prayer.**

+ That the leaders of the nations of the world may lead their people with integrity, honoring all that is past, and moving into the challenges that define our future; 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, and especially in this election season, all registered voters, that they may exercise their civic duties for the benefit of all people; let us pray.

**Lord, hear our prayer.**

+ For the courage to lift up our crosses to the light of day, carrying them on our journey of faith, uniting ourselves with the Christ of the passion, so as to share in the glory of his resurrection; remembering especially 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; let us pray.

**Lord, hear our prayer.**

+ That we be given the strength to leave behind the fruits of temptation, turning our gaze upon that which is nourishing and sound, living a life of love, honor, and respect for others, full of rejoicing and thanksgiving; remember especially our children who are returning to school at this time of year, and for those discerning protocols for their safety and the safety of teachers and staff; still their hearts and guide their paths by your loving presence; let us pray.

**Lord, hear our prayer.**

+ For all laborers, that they may receive a fare wage, a safe working environment, the companionship of fellow workers, and the respect of those who exercise authority over them; especially in the midst of this pandemic for the unemployed, that they may be remembered and cared for, and for our essential workers, that they may be protected and thanked for their sacrifice, let us pray.

**Lord, hear our prayer.**

+ For those who have died surrounded by family and friends, and for those who were unloved and unmourned, that all may have a place in God's kingdom, remembering especially all who have been victims of COVID-19 or racial violence, give life to those in the tomb, opening the gates of heaven to all who desire eternal life; let us pray.

**Lord, hear our prayer.**

Let us continue our prayers to God, who cares for the lowly and guards us in the midst of trouble, 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, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

## THE ABSOLUTION

*The Priest alone stands and says*

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

## THE PEACE

*Celebrant* The peace of Christ be always with you.

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

## THE HOLY COMMUNION

*Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion.*

*At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give. All are invited to make a gift to support the ministry of St. John's by visiting <http://stjohnswashington.com/stewardship/>*

## OFFERTORY SENTENCE

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

*(Ephesians 5:2)*

## OFFERTORY HYMN

*Father Eternal*

**Hymnal, p. 573**

## 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.**

## **THE DISMISSAL**

BCP, P. 366

*Celebrate* Let us go forth in the name of Christ.  
*People* **Thanks be to God.**

## **POSTLUDE**

*Go Forth for God*

Hymnal, p. 347

# ST. JOHN'S CHURCH OUTREACH

# GEAR TO START THE YEAR!

SCHOOL SUPPLY COLLECTION 2020

## COVID SUPPLIES:

HAND SANITIZER, FACE MASKS/COVERINGS, BLUE LIGHT GLASSES,  
HEADPHONES, LUNCH BOXES, TISSUES, REUSABLE WATER BOTTLE

## CLASSROOM BASICS:

NOTEBOOKS, SHEET PROTECTORS, PAPER,  
INDEX CARDS, NOTEPADS, BINDERS, PENCIL  
POUCHES, BOXES OF PENCILS, CRAYONS,  
PERMANENT MARKERS, CRAYOLA MARKERS,  
RULERS, ERASERS, SCISSORS, GLUE, PENS



## ASSISTING WITH THIS MORNING'S LITURGY

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**Celebrant** The Reverend Dr. Geoff Hahneman, Priest-in-Charge  
**Organist** Jon Lafleur  
**Lector** Marty Sauser  
**Greeter** Charles Dubow

### Staff

Priest-in-Charge Fr. Geoff Hahneman  
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

Darcy Campbell  
Charles Dubow  
Rebecca Lambert

#### Class of 2021

Robert Futh  
Larry Littlefield  
MB Witt

#### Class of 2022

Sara Coles  
Mary Davis  
Andris Kalnins

#### Contact Information

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