

THE EVANGELIST

Newsletter for
Saint John the Evangelist
Episcopal Church



March 2016

Church of the Open Door Since 1881

Vol. CXI, No. 3

Kayoro Connections



"All that is holding us together is stories and compassion," writes Anne Lamott. Reaching out to the people of Kayoro, Uganda with our stories, artwork, and personal greetings is part of our faith-filled storytelling and compassion here at St. John's. This month, a group of Minnesotans (although not from St. John's) will visit Uganda and hand-carry a variety of greetings and gifts from St. John's: a quilt composed of fabric squares made by St. John's children, each

illustrating a different story from the Bible (shown above); a collage of the cards which St. John's children made for the children at Kayoro; and the cards which St. John's parishioners, both young and old, made to include in antenatal Mama Kits for pregnant women at St. John's Clinic (see pg. 9). In the words used to bless the quilt on Transfiguration Sunday may we see that our lives "are woven inextricably together by the stories we share."

Join Us on Sundays:

8:00 am Service:

Holy Eucharist Rite I

9:00 St. John's Café

(Meditation Room)

9:00 Sunday Forum

(Fireside Room)

9:00 Choir Rehearsals

(Music Room & Chancel)

9:45 Godly Play

(School)

10:00 am Service:

Sung Eucharist Rite I

11:15 Coffee Hour

(Gathering Space)



Evangelist Deadline

April Issue

March 15 at 4pm

All groups and individuals are **encouraged** to submit news and items of interest to *The Evangelist*. Email (church[™]stjohnsstpaul.org), mail, or bring your **written and titled piece and/or photos** to the church office *before* the deadline shown. Thank you!

St. John the Evangelist Episcopal Church

60 Kent Street

St. Paul, MN 55102

651-228-1172

651-228-1144 (fax)

www.stjohnsstpaul.org

Office Hours:

Monday - Friday

9:00 am to 4:00 pm

From the Reverend Jered Weber-Johnson



In 1988, in gratitude to St. John the Evangelist for his time in ministry here, the Reverend Tom Harries donated an oak aumbry as a parting gift to the parish. Until recently it resided in the St. John's sacristy, out of sight except to the Altar Guild and clergy, and relatively out of mind. That aumbry, once a simple and relatively unadorned box with a door, has been thoughtfully and carefully refurbished and combined with the credence table and installed permanently in the Chapel of the Beloved Disciple - just off the chancel behind the organ console.

An aumbry (from a medieval word for cabinet or closet), is used for storing holy oils for baptism and anointing the sick and for reverently keeping the consecrated bread and wine known as the Reserved Sacrament. Usually the presence of Reserved Sacrament is indicated by the presence of a sanctuary light, often in a red sconce, that burns whenever the aumbry is in use. The practice of reserving the blessed or consecrated sacrament, once thought to be a predominantly Roman Catholic tradition, has deep roots in Anglicanism and is now widely practiced by Episcopal churches around the United States and across the Anglican Communion. Special vessels are used to keep consecrated wine and hosts (the flat communion wafers used now much less frequently at St. John's) for priests and our growing Lay Eucharistic Visitor ministry to fill visitor communion kits and take the Eucharist we share on Sunday mornings to the sick and the homebound. Such a practice lends meaning to the belief that "we who are many are one body because we all share in the one bread."

Episcopal Eucharistic theology also contends that when the bread and wine are consecrated (blessed by a priest or bishop during the communion service), they become unique expressions of God's grace and presence in our lives. We believe that just like church buildings and baptismal fonts and oils blessed by the bishop, that God's presence in and with these very material objects doesn't evaporate or dissipate - that it is, in fact, real and lasting. And, so we take extra care with these things, most especially the Eucharistic elements, which we believe become for us the Body and Blood of Christ. So, reserving the sacrament also enables those who take meaning and solace from this belief, to actually spend time adoring or venerating the blessed sacrament, to be in the presence of the Eucharistic Christ in the bread and wine. As such, it is highly appropriate that we keep the Reserved Sacrament in a space of worship where one can spend a great deal of time in prayer and meditation and reflection on Christ's presence with us.

One practice that quite often gets associated with the Reserved Sacrament is that of a Maundy Thursday vigil. A theme that runs throughout the Maundy Thursday liturgy is that of the fellowship and relationship between Christ and his disciples. He washes their feet and breaks and blesses bread and wine with them as supper is ending. At St. John's we often observe the practice of stripping the altar and clearing the church of any visible ornamentation to be reminded of Jesus' passion, as Psalm 22 is read "they divided my garments among them". We also observe the practice of then reserving the remaining consecrated communion to an altar of repose for distribution on Good Friday. As we do we call to mind the vigil in the garden, chanting the words of Christ

“Stay with me. Remain here with me. Watch and pray.”

This year, for the first time in a while, the Reserved Sacrament will be taken to the Chapel of the Beloved Disciple, where it will be placed on the altar of repose, and parishioners will be invited to take a shift or shifts to keep vigil throughout the night with the body of Christ. When you arrive for your shift, you will find the chapel transformed into a garden evoking the garden of Gethsemane where the disciples were implored to keep vigil with their lord. Sign up for a shift at <http://tinyurl.com/chapelvigil> or use the sign-up sheet in the back of the church on Sunday mornings. If you'd like to make a contribution to offset the costs of creating a garden, we invite you to speak with Kate or me.

In the meanwhile, I invite you to continue faithfully in the observance of a holy Lent, and wish you and yours a very happy and blessed Easter.

I'll see you in church!

Faithfully,

From the Reverend Kate Bradtmiller

Dear Friends,

The Good Friday liturgy offers the instruction: *If desired, a wooden cross may now be brought into the church and placed in the sight of the people.*



The pilgrim Egeria, who wrote in the late fourth century, records her journey to Jerusalem and the services she attended there. On Good Friday, she describes a time in the service when fragments supposed to be the true cross were brought forward for the people to see and kiss.

Generations of Christians have venerated the cross in various ways. The veneration on Good Friday is a time of meditation, contemplation, and adoration. We may kneel at the foot of the cross, as Mary, the other women, and the beloved disciple did. We may touch it or kiss it, as Egeria wrote.

The collect for Good Friday reminds us that we are one family in Christ, who was willing to be betrayed and die on a cross for us.

Each of us bring our individual sorrows, our fears, and our own experience of death to Good Friday, along with our wonder and awe of Jesus. A simple wooden cross holds both our grief and our longing for God.

Come, and spend a moment with that cross this Good Friday; Jesus welcomes us, grieves with us, and gives us hope even in death.

Faithfully yours,
Kate

Daylight Saving Time Begins March 13

“Spring ahead!” Daylight Saving Time begins Sunday, March 13. Remember to set your clocks forward an hour before you go to bed the night before.



Mustard Seed Offering Envelopes

Beginning this March, we will have a separate offering dedicated to helping communities outside our doors.



Look for the mustard seed offering envelopes in the pew back in front of you. On one Sunday each month, any offering given in these envelopes will go in its entirety to a different community partnership or global need. Offering recipients will include our Faith in Action partners, but we may also announce responses to natural disasters or violence such as the arson in churches in the south, both of which we have taken separate offerings for on Sundays in years past. These envelopes are a more deliberate way to organize the kinds of emergency giving we have done before, as well as a way to give thanks for the mission and ministry we share with our wider community.

Holy Week Worship

Palm Sunday (March 20): We will have worship services at 8 am and 10 am. Our 10 am service will begin with a festive procession of palms from the Gym out to Summit Avenue and back into the church to begin worship. Please gather in the Gym before the service begins. This is also Pack the Pews Sunday (see pg. 8 for full details) so bring your donations of perishable food to the Gym with you.

Holy Week Morning Eucharist (March 21-25): Come to the Chapel at 7:30 am Monday-Friday of Holy Week for simple morning worship and Eucharist.

***The Paschal Triduum:** Maundy Thursday, Good Friday, Easter Vigil — by tradition, these three days are celebrated as one continuous service. There is one bulletin that covers all three days. We commemorate the Last Supper, remember the sacrifice of our Lord's crucifixion, and wait in hope to celebrate his resurrection. Together, it is not three separate events to observe, but one continuous liturgy over three days.*

Maundy Thursday (March 24): Worship at 7 pm with foot washing and stripping of the altar.

At the end of the service, the sacrament will be reserved in the aumbry in the Chapel for an overnight vigil, 7 pm to 7 am. Everyone is invited to take a turn keeping vigil with the body of Christ. (See the Rector's Letter on pg. 2 for more details.)

Good Friday (March 25): services at 12 noon and 7 pm with communion from the Reserved Sacrament and veneration of the Cross. (See the Associate Rector's letter on pg. 3 for more details.)

The Great Vigil of Easter (March 26): the service will be held at 7 pm. Meet in the Gym at the beginning of the service for the lighting of the new fire and a candlelit procession through the Undercroft. The vigil of Easter is the highest liturgical service in the Christian year. Please bring bells, tambourines, and other instruments, because following the reading of our salvation history, we will all ring bells together to joyfully welcome Christ's glorious resurrection and the arrival of Easter. A celebratory reception follows in the Fireside Room.

Easter Sunday (March 27): We will have worship services at 8 am and 10 am. The 10 am service will be a festal Eucharist with timpani and trumpet, accompanied by the Artaria string quartet.

The Cross in Art and Visual Culture: Opening March 13

As we enter Holy Week and the Easter Season, plan to make these events part of your journey.



Cross Exhibit: The exhibit in the Gallery (the hallway outside the Fireside Room) will include crosses from members of St. John's, plus a photographic survey of 100 crosses from diverse sources and traditions. If you have a piece you would like to include, bring it to the church office between March 6-11, along with a paragraph or two about its history and meaning to you.

Sunday Forum: on March 13 at 9 am, artist Sarah Stengle will discuss cross imagery in contemporary art, devotional imagery, and dissident crosses.

Cross-Making Workshop – After the 10:00 worship service on March 13, there will be a hands-on workshop in the gym for all ages. Do you have discarded or salvaged items you'd like to give new life to, such as twigs, jewelry, family photos, broken pottery, lace, or shells? Bring materials from home or use the ones that will be available at the workshop. A simple meal will be served. RSVPs are encouraged, but not required. Contact Sarah Stengle at stenglesarah@centurylink.net or Holly Stoerker at hstoerker@comcast.net.

New Bibles in the Pews

The scriptures were an oral tradition long before they were a written one. Stories of the faith were told and retold, recited in homes and in houses of worship, made real for the hearer by the storyteller. Only after many generations and much debate did the Bible reach the form we read it in today.

When you sit in pews, you will see new Bibles in the racks. These Bibles are the same translation as our old Bibles, the New Revised Standard Version; however, they are uniform in edition, meaning that the page numbers are all the same. The page number for each lesson is cited in the weekly order of service. The passage itself is no longer printed in the bulletins.

You are welcome to open the Bibles to see the full context in which each passage occurs. You are equally welcome to listen without reading along. Our scriptures are among the oldest stories still shared today.

Offerings, Blessings, and Direct Deposit

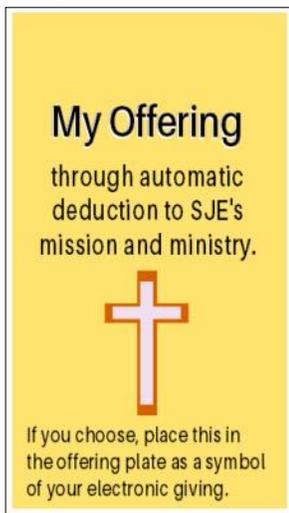
Many parishioners at St. John's make their financial gifts through direct deposit from their checking account. Direct deposit is practical. It eliminates the need to write checks or keep track of how much of the pledge has been fulfilled. It benefits the church as well, since the gifts come on a predictable schedule.

One concern raised by people considering automatic deductions is that their gift would no longer be placed in the offering plate. Passing the plate is not only a tangible expression of faith and support, but it sacramentalizes our gifts to God. It becomes an outward sign of grace.

It is a significant ritual for many reasons:

- Our gifts are offered communally; individual contributions, large and small, combine for the good of all
- Our gifts are taken to the altar and blessed
- Children witness giving by their parents and other adults, and can participate in the offering themselves

Laminated cards are available in the pew racks so that parishioners who give electronically have the option of adding their gift to the offering plate if they chose. The cards say, "My Offering through automatic deduction to SJE's mission and ministry." If you choose, place the card in the offering plate as a symbol of your electronic giving. Cards will be returned to the pews each week so that they can be reused.



Next Baptism Date March 26

The next service at which baptisms will be celebrated is the Vigil of Easter on Saturday, March 26. If you are interested in getting baptized or having a child baptized, contact Jered Weber-Johnson at 651-228-1172, x11.



St. John's Clergy, Staff, and Volunteers

Clergy

The Reverend Jered Weber-Johnson, Rector
The Reverend Kate Bradtmiller, Associate Rector
The Reverend Margaret Thor, Deacon

Staff

Sarah Dull, Parish Administrator
Jayson R. Engquist, Director of Music and Organist
Jean Hansen, Children, Youth, and Family Minister
Ivan Holguin, Building Assistant
Heather Hunt, Children & Youth Choirs Director
Tracy Johnson, Nursery Coordinator
The Reverend Craig Lemming, Compliance Coordinator
The Reverend Barbara Mraz, Writer in Residence
John Oldfield, Office of the Treasurer
Chris Tegeler, Building Manager
Longkee Vang, Youth Ministry Assistant
Ellie Watkins, Communications Assistant
Dunfa Weretti, Building Assistant

Vestry Members

Bob Baumann, Clerk of Vestry
Jay Clark, At Large
Marilyn Conklin, Junior Warden
Mary Ellen Elliot, At Large
Tom Evans, At Large
Vern Kassekert, Fellowship
John MacBain, Property
Peter Rosendale, At Large
Rick Rinkoff, Treasurer
Lea Anne Schmidt, New Member/Welcome
Judy Stack-Nelson, Formation
Kevin Wall, At Large
Diane Wallace-Reid, At Large
Holly Weinkauff, At Large
Nancy Wellington, Music
Jerry Woelfel, Senior Warden

Volunteer Positions

Artaria String Quartet, Artists in Residence
Phillip Baird, Verger
Alden Drew, Historian/Archivist
Paige Hagstrom, Coffee Hour Coordinator
Paul Hanson, Music Librarian
Jim Johnson, Planned Gift Chair
Joan Potter, Liturgical and Lay Reader Coordinator
Diane Power, Altar Guild Coordinator
George Power, Columbarium Coordinator
Jill Thompson, Music Vestment Coordinator

Books & Bow-ties: A Portrait of Tony Clark

By Barbara Mraz

"No one should come to New York to live unless he is willing to be lucky." — E.B White, 1942

He's one of the few people who still brings his leather-bound Prayer Book with him to church each Sunday. With his bow-tie and horn-rim glasses, he is unapologetically Old School and his other ties to books and tradition are deep.

Yet seeing the new Broadway musical *Hamilton* stopped him in his tracks. "If you ever told me that I would absolutely love a hip-hop musical about Alexander Hamilton, of all people, I would never have believed it."

Arriving in New York City in 1966 after four years in the Navy, Tony Clark immediately got a job in publishing as a junior editor at Harper and Row. "That would never happen today," he says. "Then it was all about relationships, who you knew. Today hiring is much more professionalized."

If luck is, as they say, when opportunity meets preparation, he was lucky indeed. He would go on to spend the next thirty-five years of his life living in Greenwich Village until leaving in 2003 to go to Minnesota and Hazelden.

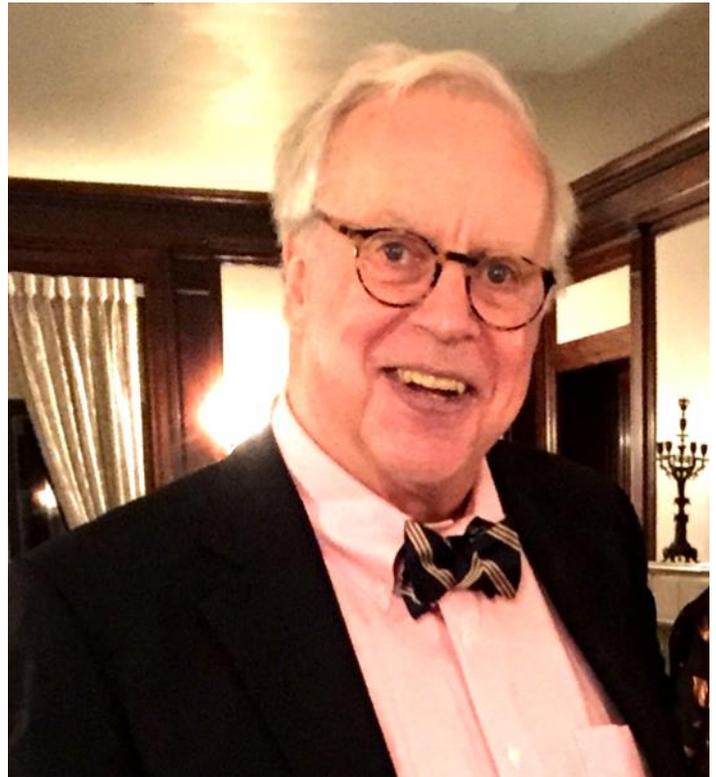
"No pre-med for you"

A native of Grosse Pointe, Michigan, his father was a devout Roman Catholic who went to Mass every day, his mother a cradle Episcopalian. Tony was sent to Portsmouth Abbey, a Catholic boarding school in Rhode Island at age thirteen and then went on to graduate from Princeton where his great-great grandfather Samuel Finley had been the sixth president.

Arriving at Princeton as a hopeful pre-med major planning to become a surgeon (probably a brain surgeon!), one semester of chemistry determined that this was not to be, and he switched to English: "I had great grades in the humanities but couldn't conquer chemistry, no matter how hard I worked. For quite a while I thought that if something came easily, it wasn't worthwhile."

"Over-educated bums..."

Upon graduation, the Vietnam War was breaking out and the draft was in effect so Tony opted for four years in the Navy: "If I was going to be in the service, I wanted to 'go down to the sea in ships.'"



Arriving for his first day of training, Tony and his group of recruits bound for Officers' Candidate School got off the bus and were met by a gruff veteran petty officer who told them they were "the sorriest bunch of over-educated bums he'd ever seen but if he had to die trying he was going to make us into officers."

A grueling part of the training for Tony was learning "celestial navigation"—that is, how to navigate by the stars. Numbers not being a strong suit, Tony needed a lot of help (from the former petty officer) to get through. No GPS then.

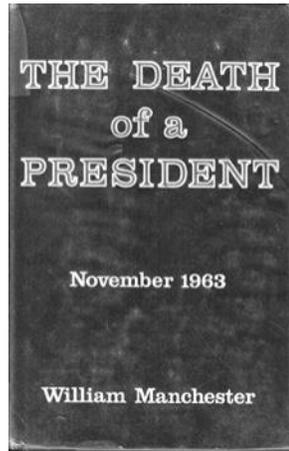
Immediately after being given his ensign's gold bars at a small ceremony, Tony was walking back to the barracks when he came across the same petty officer who had just met the next group of recruits getting off the bus. "You are the sorriest bunch...." he said, then snapped a salute at Tony. "That's an officer, boys."

His four years of Navy duty were spent in the Mediterranean, patrolling and helping to train the navies of various NATO allies. He was in the Caribbean during the Cuban Missile Crisis, a particularly tense time in American history. Sometimes six months were spent at sea.

Kennedys

While he was working at Harper and Row, the company was set to publish the "definitive" book on the assassination of JFK, with full cooperation of the

Kennedy family. However, at the last minute, Jackie Kennedy said that some of the details were too personal and she didn't want them included. The case went to court, the Kennedys lost, and *The Death of a President* was published. Harper's also had a collection of Bobby Kennedy's speeches in the works but were concerned that the family would pull the plug on the project.



Shortly afterwards, Tony was on the Boston-New York-DC shuttle that went every hour between the cities. Robert Kennedy was on the flight and Tony approached him, introduced himself as an editor at Harper's and explained that in spite of everything he really hoped that he could work with him on the upcoming collection of speeches that Harper's had in the works.

Kennedy agreed. Tony became the editor on the project and the collection was published.

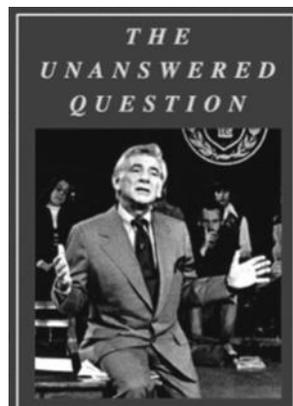
Why did RFK agree? "I have no idea. Maybe I seemed too young to do much damage."

Bernstein

Tony explains that it was another stroke of pure luck that he happened to be walking down Madison Avenue one day and ran into a woman he had worked with previously at Harper's who asked him if he knew of anyone who would be willing to spend a year at Harvard with Leonard Bernstein, working as a co-writer on a series of lectures that would be filmed by PBS. Tony replied, "Well, yeah, *me*...."

He was interviewed that night by Bernstein who hired him, and Tony spent the next twelve months in Cambridge working on the project, called *The Unanswered Question* (which is still available on DVD).

"The best part of this time was Bernstein himself, entertaining us late into the night, sitting at the piano singing show tunes, a glass of Scotch in hand and a Marlboro hanging out of his mouth, talking about *West Side Story* and anything else that came into his head."



Lincoln Center

Returning to New York, Tony got a job as a producer with *Live from Lincoln Center*, charged with creating the on-air scripts that provided the continuity for the series. While contact with such guests as Luciano Pavarotti, Beverly Sills, and Danny Kaye was memorable, a favorite story concerns Mikhail Baryshnikov, the famous Russian dancer. Baryshnikov insisted that, as a lark, during one segment he would appear in the back row of a chorus of dancers, unidentified. He was so good that everyone asked, "Who is THAT?"

Hazelden

After years as a social drinker, Tony realized that he was having an increasing problem with alcohol. In 2003, he came to Hazelden in Center City for treatment and then decided to stay in Minnesota. Most of his work was freelance editing and writing at this point and he had formed relationships with people here that he wanted to keep. He has been retired now for several years.

While living on Grand Avenue in St. Paul, he discovered St. John's and has been a member for 13 years. He has been a regular attendee at Faith Formation classes and serves as a Lay Eucharistic Visitor. As a member of Grace Episcopal in Greenwich Village, he had served in this capacity at the height of the AIDS epidemic in New York.

Speaking about St. John's, Tony says that he especially likes the respect for the past combined with contemporary outreach programs: "A recent piece of luck is that I ended up here."

Favorite movie: *Lawrence of Arabia*

Favorite play: *Our Town*

Favorite quotation: "Because it's there." (George Mallory's response when asked why he tried climbing Mount Everest.)

Favorite foods: artichokes and raspberries

Favorite animal: Golden Retrievers (especially his dog Piper, who liked to take cab rides with him around New York)

Faith in Action



True or false? (Answers at bottom of page)

1. Almost 50 million Americans live in households that lack the means to get enough nutritious food on a regular basis.
2. 1 in 10 Minnesotans experiences hunger.
3. 10% of Minnesota children live in low-income working families.
4. Almost 10% of Minnesota seniors experience hunger on a regular basis.
5. Only households with unemployed adults experience food insecurity.
6. Hungry children tend to have more difficulties in class, are more likely to get suspended from school, and get sick more often than their well-nourished counterparts.
7. Supplemental Nutritional Assistance Program (SNAP, formerly Food Stamps) creates long-term dependency.

Bring your food donations to church on March 20 for Pack the Pews Sunday

Our annual large food drive is coming up. This the second year we have participated with the Minneapolis Council of Churches in their “Pack the Pews Sunday” food drive. The donations go directly to local food shelves. Through your generosity, last year we were able to collect over 850 pounds of food! That was a great start for our first time. The date to bring the food this year is **Palm Sunday, March 20 at the 10 am service**. The food can be left in designated pews or in the gym (where the Palm procession will begin).

You can also help by donating funds. Food shelves can stretch cash further because of their access to discount products and programs. Make checks out to St. John’s with “Mustard Seed” in the memo and put them in a Mustard Seed envelope for the offering plate (see pg. 3 to learn about the Mustard Seed offering.)

Suggested food items to bring:

- Canned tuna and other canned meat/fish
- Canned beans and vegetables
- Canned soup
- Beef stew/Sloppy Joe mixes
- Canned ravioli, microwaveable mac & cheese, and other “heat and serve” pastas
- Canned fruit and juice (single or multiple servings)
- Instant potatoes
- Cereal and cereal bars
- Crackers/pretzels/snacks
- Pudding cups
- Fruit roll-ups
- Jam/jelly and pickles/ketchup/mustard



Wanted: Test Strips and Vitamins

Diabetes is on the rise in sub-Saharan Africa, but it can’t be diagnosed and treated without equipment. Last year, travelers to Kayoro brought 7 glucose meters to the Kayoro Clinic and did a day of free diabetes testing. Over 10% of the people tested had high readings! In the year since, they have performed about 200 tests a month, both for identified diabetics and in outreach clinics, and have used up their supply of test strips. We would like to send 30 boxes with the travelers in late March to help them continue to reach out, diagnose, and treat this illness.

You can help by writing a check to St. John’s with “Kayoro test strips” in the memo line, or by purchasing ReliOn Prime brand strips from Walmart for \$17.88/box of 100. You can also help mothers and babies by donating prenatal vitamins and infant vitamins for the Kayoro Clinic (please make sure the expiration date is 2017 or later). Leave donations in the basket at the back of the church by March 15.



1. True; 2. True; 3. False (it’s actually 20%), 4. True; 5. False; 6. True; 7. False (3 out of 4 new SNAP participants leave the program within 2 years and over half receive benefits for less than a year).

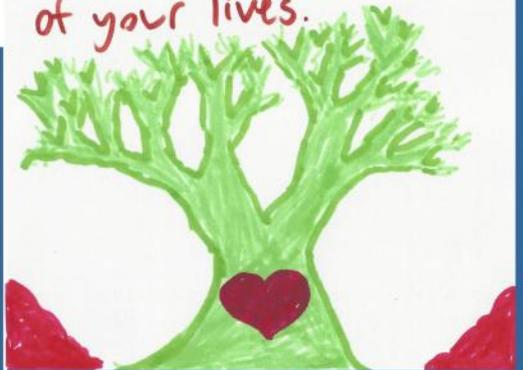


Wishing you
and your
baby a
world of
happiness.

Akways rini gi Nyathi
Perini. Pinyi ma opongiye
Kisangala

Weyi Ini gi Nyathi Perin
winyangi silwanyi, I kwo
Mewini Jie

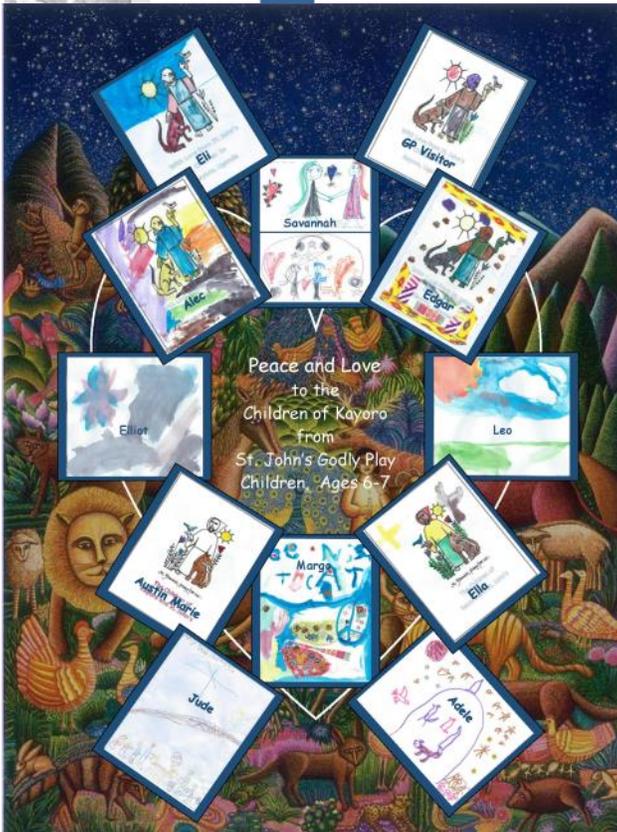
May you and your
baby be blessed all the days
of your lives.



Welcome to the
world, little one!

You are fearfully
and wonderfully made
Psalm 139:14

Otimini gi wori
Kodi. bero mu asere.
Zabuli 139:14



Peace and Love
to the
Children of Kayoro
From
St. John's Godly Play
Children, Ages 6-7



Happy

Left: a collage of the cards St. John's children made for the children at Kayoro. Above: cards that St John's parishioners made to include in antenatal Mama Kits for pregnant women at St. John's Clinic.

Children, Youth, and Family Ministry



Sign up for Spring T.E.C. April 15-17

What is T.E.C.?

Teens Encounter Christ (T.E.C.) is a non-denominational, 3-day weekend for all high school students, based on a series of talks and small group discussions. T.E.C. offers opportunities for both new participants and returning youth to learn and grow in Jesus Christ. The atmosphere of the weekend makes it easy to develop new friendships and experience being a part of a loving and supportive faith community.



What happens at T.E.C.?

Throughout the weekend, you will hear a variety of talks by students just like you who will share their struggles and give insight into how they are incorporating faith into their every day lives. The talks include topics such as "Who am I in relation to God," "Being an Apostle," and "Need for Community." There are some surprises at T.E.C., too!

Who may attend T.E.C.?

High school students, grades 9-12. The first time you attend T.E.C. you will go through as a "candidate." After that, you may apply to be on the "team" that puts the weekend together for the new group of candidates.

How do I sign up for T.E.C.?

Fill out an application! Be sure to do so as soon as possible, as spaces fill up quickly. Contact Jean Hansen for an application at rjhansen3128@gmail.com.

Faithful Parenting

Parents, grandparents, and others who care about children will gather on **Sunday, March 6** at 9 am in the Green Room. Join us for conversation, support, and best practices in Christian parenting. Treats provided. Bring your beverage of choice, and get to know your St. John's faith family.

Childcare for children ages 5 and under is available in the Nursery at 8:45am. For children older than 5, Children's Choir begins at 9 am in the choir room. Contact Jean Hansen at 952-201-0424 with questions.

Parent Meeting for Children's Faith Formation

Join us for a conversation about children's faith formation at SJE on Tuesday, March 29 from 6-7pm. Dinner and childcare provided.



Our faith community takes pride in our history of offering excellent faith formation for all ages. We believe as a community that faith formation, especially to our youngest members, is among the most important things we do. We also recognize that for any program to thrive, it needs feedback both from participants and those who might participate, but aren't yet involved. We need your input, feedback, and buy-in for us to live into our mission of being built up "in the knowledge and love" of God. We hope you'll make this meeting a priority.

Drop your kids off in the nursery beginning as early as 5:30pm. Children will have dinner in the nursery, and parents will have dinner in the Fireside Room as the conversation is going. You can sign up by contacting the church office at 651-228-1172 x10 or church@stjohnsstpaul.org. Let us how many adults and children will be coming in your family, and please indicate any food restrictions you have. We'd like to have a rough idea how many plan to attend, but you can still come even if you don't RSVP.

Youth Lenten Movie Series

Join us Wednesdays at 6:00 pm in the Fireside Room to share dinner and a movie in our Lenten Movie Series.

Mar. 2: *Dead Poets Society* (PG)

Mar. 9: *Inside Out* (PG)

Mar. 16: *Unbroken* (PG-13)



Faith Formation

Faith & Violence

By The Rev. Neil Elliott

“Peace is the desired end of war.” So wrote Augustine, bishop of Hippo in North Africa, some time after 410 (in *The City of God*, Book 19).

“Peace” has become a dirty word in our nation’s political discourse. It seems that simply to utter the word is to mark oneself as weak and ineffectual; some presidential candidates compete to see who is readiest to “carpet bomb” this country, make the desert sand “glow” in that one? Who is most eager to stretch the definition of “legal” torture? Who is prepared to attack the families of accused terrorists, or shut out refugee families if they belong to the “wrong” religion?

The human costs of war have been shifted onto the innocent and most vulnerable. Reluctant to commit “boots on the ground,” our nation has relied more recently on supposedly “precise” drone warfare. But we know that these strikes have killed hundreds, even thousands of innocent people in Afghanistan, Pakistan, Syria, Yemen, and Somalia.

As Christians, we cannot be indifferent to moral catastrophe. Nor can we shrug off our responsibility by claiming that the “separation of church and state” renders both our religious and our political beliefs matters of mere personal inclination. The divine command to love God and our neighbor doesn’t have exception clauses. What are we to make, then, of war?

Augustine is routinely cited as the founder of something called the “just-war tradition,” so it is important to understand just what that tradition is. President George W. Bush, for example, invoked this tradition when he declared the bombing and invasion of Iraq a “just war”—even after millions of Christians around the world had taken to the streets in preemptive protest. (The Episcopal Church was one of many churches that officially opposed the war before it began, part of an important history of Episcopal opposition to warfare as “incompatible with the teaching of Jesus Christ.”)

But Augustine was no advocate of sanctified warmaking. His point in *The City of God* was that even wise military strategists preferred peace to war; a true patriot contemplated warfare with the deepest reluctance and entered into combat with profound regret. How much

Faith & Violence Discussion Series

Sundays at 9am in the Fireside Room

Mar. 6—Pacifism (presenter Karen Guth)

Mar. 13—The Cross in Art and Visual Culture (presenters Sarah Stengle and Holly Stoerker)

Wednesdays at 6pm in the Gathering Space with simple soup supper

Mar. 2—Gun Violence (presenter Rex McKee)

Mar. 9—Human Trafficking (presenter Stina Busman Jost)

Mar. 16—Native Americans and the “Doctrine of Discovery” (Michael McNally)

greater, he argued, was the sorrow of Christians who looked on the prospect of war, knowing the true value of peace! (Philip Wynn discusses the long misreading of Augustine in his book *Augustine on War and Military Service*, 2013.)

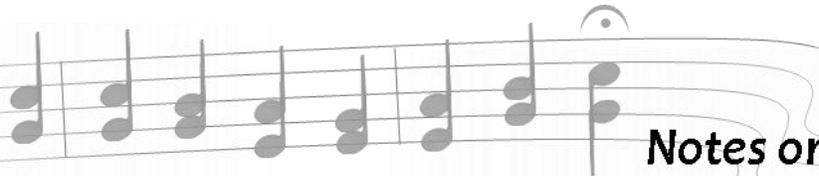
Over the centuries, Christian theology developed a full-blown theory of “just war” (and attributed it, dubiously, to Augustine). Ironically, that tradition is more often invoked today by military planners than in churches; there are more courses in “just war theory” at military academies than in seminaries. The teaching belongs to the church, however. In Christian teaching, “just war” is not the opposite of pacifism, and in fact, our church embraces both as authentically Christian. “Just war” is not a blanket endorsement of whatever war our leaders promote as a holy cause. As John Howard Yoder explains (in *When War Is Unjust: Being Honest in Just-War Thinking*, 2nd ed. 2001), the criteria of Christian teaching are clear and stringent—so much so that Christians who hold true to just war teaching often stand side by side with pacifists in opposing a particular war as unjust.

The criteria are clear enough. Warfare may not be contemplated for any reason but to avert the immediate threat of harm. It must be a genuine last resort, and entered into only if warfare will not cause greater harm than the apparent threat it is meant to avert. Warfare for the sake of punishing evildoers, or to protect “our way of life,” is disqualified; the notion that warfare is the “normal state of human affairs” is, on this account, blasphemous.

Even if the cause of war is just, it must be waged justly. Strategies and weapons must be chosen and deployed

continued on page 12

Music



Notes on Notes!



Lenten Evensong March 6

The adult choir will offer choral Evensong at 4:00 pm on Sunday, March 6 with beautiful works of Kenneth Leighton (Magnificat and Nunc dimittis and the Preces and Response) and James Ray (Sure on this Shining Night), Gerre Hancock (Deep River) and William Walton (Set Me as a Seal). A festive reception follows.

The Episcopal Church, a part of the world-wide Anglican communion, has a rich tradition of prayer services that follow a daily rhythm including morning prayer, noon-day prayer, and evening prayer. These services follow the medieval monastic tradition. Evensong is one of the great Anglican contributions to corporate prayer: a rich combination of scripture, prayer, and music that has proved an enduring framework for moving liturgy.



Thank You

We thank all the singers who performed in our two recent concerts on Feb. 5 (Widor Mass at Saint Paul Cathedral) and Feb. 20 (Mary's Lament). A special thank you to director Joan Potter and all the soloists and readers. Both events were magical!

Compline

Compline is held every Thursday at 7pm. It is a short service of ancient prayers, psalms, chanting, and mystery. Incense will be present at this service, as well as the Holy Spirit. All are welcome.

Featured Musicians:

March 3: Lumina

March 10: St. John's Lay Clerks' Ensemble

March 17: Lumina

March 31: The Mirandola Ensemble

Showcasing St. John's E.M. Skinner Organ, Compline services March 3, 10, and 17 will include Organ Meditations, immediately following each service. Movements from Felix Mendelssohn's Six Organ Sonatas will be performed by local organists.

Upcoming Events

Spring Evensong (May 1 at 4 pm): Works of Honegger (King David) and John Graham.

Hymn-a-Thon: (May 21, all day beginning at 9 am): Sponsor the singing of your favorite hymn (or block the singing your most unfavorite!). We will have a schedule posted soon and we plan to sing one stanza of each of our 720 hymns between 9 a.m. and 9 p.m. 10 area organists will participate. You are welcome to come and sing at any time during the event.

"Faith & Violence" continued from page 12

so as to avoid harm to the innocent, not just account them "collateral damage." International campaigns against landmines, cluster bombs, and nuclear weapons spring from this principle.

The just-war criteria may feel onerous to those who wish to think of their nation as always victorious. If a particular military objective cannot be achieved justly, the Christian just war tradition teaches that the objective must be given up. Winning at all costs--frequently named as a military goal--is not allowed the Christian warrior.

Philosopher Michael Walzer observes that our political and military leaders tend to respect the weight of these

criteria even when they flout them: every lie, pretense, or coverup is a grudging admission that the criteria express genuine moral standards (*Just and Unjust Wars*, 1977).

Christian teaching on war may seem as hard as Jesus' teaching on wealth--especially for those of us who are used to thinking of our nation as irresistibly powerful and self-evidently righteous. But when we put ourselves in the place of the men, women, and children who stand to risk the most from the next bombing campaign, the next drone strike, the next blockade, or the next round of leaky economic sanctions that harm innocent civilians but leave their leaders untouched, that teaching will feel all the more urgent.

Community Life



Welcome, McCanns and Ashcrofts!

Dagan McCann, his wife Gabriella, and their three daughters, Elisa, (2), Stella (5), and Greta (7) moved to Minnesota from Italy 18 months ago. Dagan and Gabriella left Italy in search of a cure for Elisa, who was born with a rare, severe connective tissue condition called Epidermolysis Bullosa (EB). Dagan found a promising study at the University of Minnesota. Now Elisa's condition is improving, thanks to a bone marrow transplant, a dedicated doctor, and around-the-clock love and care by her family. Dagan, a journalist, and Gabriella, an architect, are beginning to look for employment. Dagan grew up Episcopalian in Connecticut, so returning to the church has felt like a homecoming for him. He finds comfort through the familiar liturgy, the beautiful building, and the community worshipping together.



Ernie and Bette Ashcroft have 5 adult children and 10 grandchildren, all of whom live in the Twin Cities, so they are busy grandparents! Ernie is a retired Episcopal priest; now he is a part-time Spiritual Director and a full time chauffeur of grandchildren. Bette is the secretary at Kenwood Elementary School. Previously, she was the chair of Episcopal Homes' Board of Trustees; both Bette and Ernie are very committed to that institution. The Ashcrofts enjoy cooking and love to entertain.

Community Prayer on Facebook

In the tradition of Bishop Steven Charleston, we will be offering a community prayer time on our Facebook page each Saturday morning. You are welcome to post your prayers in the comments section, and to pray with others on their prayer requests by liking their comments. Here is the invitation:

Saturday is our day for shared prayers. Please leave your prayer request here. I will pray with you and I know that others in our community will too. Please note that we use the "like" option only to let our friend know that we are praying with them. Thank you.



To follow along and participate, "like" the St. John's Facebook page at <http://fbl.me/sje>.



Bob Baumann submitted this picture from pie class, "which actually turned out some really good pies! Success!"

Happy Birthday to...

March *

- | | | | | | |
|----|---|----|--|----|---|
| 1 | Maverick Tiller
Ezra Kusa
Bill Arbes | 13 | William Latta
Eli Weinkauff | 19 | Helen Baxter |
| 2 | Linnea Krall | 14 | Lauren Haberman
Cynthia Heath
Bill Lightner
Charlie Olsen | 20 | Rick Rinkoff |
| 3 | Gabrielle Lawrence
Margaret Thor | 15 | Kathleen Stuart
Charlie Olson
Chris Olson | 21 | Tim Krall
Christine Atchison |
| 4 | Libby Snelson
Lyelle Palmer
Louis Gilbertson
Hannah Gilbertson | 16 | Sara Schmitt | 23 | Richard Rasch |
| 5 | Pamela Bloomquist
Carole Selin | 17 | Diane Power
Meredith Hansen
Kathy Yaeger
Sandra Roe
Rick Rusch | 24 | Priscilla Farnham
Alexa Avery
Asher Edgerton-Dodes
Janet Diehl |
| 6 | Becky Debertin | 18 | Daniel Brown
Michael Jurayj
Mary Kansas
Elliott Rutherford Grill | 25 | Linda Lindeke
Caroline Jeffrey |
| 7 | Alex Diaz
Craig Lemming | | | 27 | Lucy Grundhauser
Don Postema
Colin Knisely |
| 8 | Lindsey Ward | | | 30 | Sarah Jeffrey |
| 9 | Hannah Kuhn
Ronald Armstrong | | | 31 | Marguerite Baxter
Forest Van Yperen |
| 12 | Richard Gross | | | | |

**If your birthday was missed, please contact the church office so our records can be updated.*

Altar Decor Given to the Glory of God in Memory of:

March 6:

Main Altar: Lola O. & Daniel W. Ferguson
Small Altar: William & Sona Plummer; Armen Byron Tufenk & Haig Karakine Tufenk

March 13:

Main Altar: Mina M. Collins; Robert Orr & Anabel Baker
Small Altar: Lisa Richcreek

March 20:

Main Altar: Palms in celebration of the wedding anniversary of Brad & Joan McCanna
Small Altar: Christina Ward

March 27:

Pulpit Cross: John H. Myers; Paul N. & Reine Myers
Small Altar: Janice & Robert Andrews

Altar Guild Teams

March 6: Heather Joyce, Pam Strom, Kathy Brown, Sue Cadwell, Shirlee Gooch, Sue MacIntosh

March 13: Caroline Krall, Nan Lightner, Phyllis Merrill, Elaine Sutton, Jill Thompson

March 20: Diane Power, Paige Hagstrom, Sarah K. Smith, Sabine Krall, Ginny Schauss, Terri Fischel & volunteers

Holy Week (March 21-26): Volunteers

March 27: Volunteers



Altar Flowers 2016

Memorial flowers on the Main and Little Sanctuary altars are given by parishioners on a perpetual calendar basis. A few Sundays are available for donors to sign up to give the flowers for either of our altars. If you are interested, please contact Dusty Mairs or the Church Office to find out what dates are open for each altar.

March 2016 Service Schedule

TIME	READERS	USHERS	GREETERS	ACOLYTES	COFFEE HOUR
March 6 — The Fourth Sunday in Lent					
8:00 am	Craig Lindeke	Bob Baumann Bill Sherfey Gary Hagstrom Paige Hagstrom	Jennifer Kinkead Barbara Lindeke Judy Southwick	Thea Bishof Matt Brooks Charlie Docherty Will Rinkoff Ailsa Schmidt	Godly Play families
10:00 am	A—Chris Matter B—Jill Thompson				
March 13 — The Fifth Sunday in Lent					
8:00 am	Joan McCanna	Bob Baumann Lynn Hertz Don Weinkauff Holly Weinkauff	Phyllis Goff Gabrielle Lawrence Don Postema	Helen Baxter Charlie Olson Chris Olson Aidan Schmidt Roan Weinkauff	Tom & Aimee Baxter
10:00 am	A—Sarah Lightner B—Alden Drew				
March 20 — Palm Sunday					
8:00 am	David Aylesworth	Julia Ferguson Rick Rinkoff Barbara Lindeke Shirley Sailors	Cammie Beattie Sally Sand Colleen Swope	Madeline Jacobs Tessa Johnson Maren Johnson Elliot Wall Eli Weinkauff	Dusty Mairs
10:00 am	A—Paige Hagstrom B—Mark McInroy				
March 24—Maundy Thursday					
7:00 pm	Terry Dinovo Diane Wallace-Reid	SJE Ushers		Chris Olson Charlie Olson Eli Weinkauff	
March 25—Good Friday					
12 noon	Brad McCanna	SJE Ushers			
7:00 pm	Carole Selin Don Postema	SJE Ushers		Thea Bishof Madeline Jacobs Madeline Weinkauff	
March 26—Easter Vigil					
7:00 pm	Keith Davis Shirley Sailors Holly Stoerker Alden Drew Joan Potter	SJE Ushers		Tessa Johnson Maren Johnson Ailsa Schmidt Elliot Wall	
March 27—Easter Day					
8:00 am	Brad McCanna	John MacBain Jeff Olsen Peggy Olsen Sally Sand	Ella Slade Don Weinkauff Jerry Woelfel	Matt Brooks Caroline Krall Linnea Krall Sabine Krall Tim Krall	Becky Garthofner & Jerry Woelfel
10:00 am	A—Chris Howie B—Gary Gleason				



St. John the Evangelist Episcopal Church
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www.stjohnsstpaul.org
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Address Service Requested

Please Rush - Dated Material

Easter Memorial Flowers

You are invited to share in the cost of decorating the church for Easter. Please make your check out to "St. John the Evangelist Church" and mark "Easter Flowers" in the memo space. Then place your donation in the offering plate or mail it to the church office. If you would like to make your gift as a memorial to be included in the Easter Sunday bulletin, please include this information, clearly printed, with your contribution.



(Please Print Clearly)

In loving memory of: _____

Donation given by: _____

Check enclosed for \$ _____

Memorials must be received in the office by Thursday, March 17 to be included in the Easter Sunday bulletins. Thank you!