“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)

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...
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

From the Reverend Kate Bradtmiller

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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.
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, Compline 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 Weinkauf, 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
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.”

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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)
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.)

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

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).

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.
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.
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.

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**Faithful Parenting**

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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.
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 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...
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.

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.

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!

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

*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

<table>
<thead>
<tr>
<th>Time</th>
<th>Readers</th>
<th>Ushers</th>
<th>Greeters</th>
<th>Acolytes</th>
<th>Coffee Hour</th>
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<tbody>
<tr>
<td><strong>March 6 — The Fourth Sunday in Lent</strong></td>
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<tr>
<td>8:00 am</td>
<td>Craig Lindeke</td>
<td>Bob Baumann</td>
<td>Jennifer Kinkead</td>
<td>Thea Bishof</td>
<td>Godly Play</td>
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<td></td>
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<td>Bill Sherfey</td>
<td>Barbara Lindeke</td>
<td>Matt Brooks</td>
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<td>Gary Hagstrom</td>
<td>Judy Southwick</td>
<td>Charlie Docherty</td>
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<td>Will Rinkoff</td>
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<td>Ailsa Schmidt</td>
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<td>10:00 am</td>
<td>A—Chris Matter</td>
<td>Bob Baumann</td>
<td>Phyllis Goff</td>
<td>Helen Baxter</td>
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<td>B—Jill Thompson</td>
<td>Lynn Hertz</td>
<td>Gabrielle Lawrence</td>
<td>Charlie Olson</td>
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<td>Don Postema</td>
<td>Chris Olson</td>
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<td>Roan Weinkauf</td>
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<td><strong>March 13 — The Fifth Sunday in Lent</strong></td>
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<td>8:00 am</td>
<td>Joan McCanna</td>
<td>Bob Baumann</td>
<td>Phyllis Goff</td>
<td>Helen Baxter</td>
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<td>Roan Weinkauf</td>
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<td>10:00 am</td>
<td>A—Sarah Lightner</td>
<td>Bob Baumann</td>
<td>Phyllis Goff</td>
<td>Helen Baxter</td>
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<td>B—Alden Drew</td>
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<td>Aidan Schmidt</td>
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<td><strong>March 20 — Palm Sunday</strong></td>
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<td>8:00 am</td>
<td>David Aylesworth</td>
<td>Julia Ferguson</td>
<td>Cammie Beattie</td>
<td>Madeline Jacobs</td>
<td>Dusty Mairs</td>
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<td>Rick Rinkoff</td>
<td>Sally Sand</td>
<td>Tessa Johnson</td>
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<td>Shirley Sailors</td>
<td>Colleen Swope</td>
<td>Maren Johnson</td>
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<td>Elliot Wall</td>
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<td>Eli Weinkauf</td>
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<td>10:00 am</td>
<td>A—Paige Hagstrom</td>
<td>Bob Baumann</td>
<td>Phyllis Goff</td>
<td>Helen Baxter</td>
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<td>B—Mark McInroy</td>
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<td><strong>March 24—Maundy Thursday</strong></td>
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<td>7:00 pm</td>
<td>Terry Dinovo</td>
<td>SJE Ushers</td>
<td>Phyllis Goff</td>
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<td>Diane Wallace-Reid</td>
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<td>Don Postema</td>
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<td><strong>March 25—Good Friday</strong></td>
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<td>12 noon</td>
<td>Brad McCanna</td>
<td>SJE Ushers</td>
<td>Phyllis Goff</td>
<td>Helen Baxter</td>
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<td>Gabrielle Lawrence</td>
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<td>Don Postema</td>
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<td>7:00 pm</td>
<td>Carole Selin</td>
<td>SJE Ushers</td>
<td>Phyllis Goff</td>
<td>Helen Baxter</td>
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<td>Don Postema</td>
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<td><strong>March 26—Easter Vigil</strong></td>
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<td>7:00 pm</td>
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<td>Joan Potter</td>
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<td>Roan Weinkauf</td>
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<td><strong>March 27—Easter Day</strong></td>
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<td>8:00 am</td>
<td>Brad McCanna</td>
<td>John MacBain</td>
<td>Phyllis Goff</td>
<td>Helen Baxter</td>
<td>Becky</td>
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<td>Jeff Olsen</td>
<td>Gabrielle Lawrence</td>
<td>Charlie Olson</td>
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Address Service Requested

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!