

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH
JULY/AUGUST 2016 *CHURCH OF THE OPEN DOOR SINCE 1881* VOL. CXIII, NO. 1

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ON THE COVER:

Wana Kiatoukaysy sells vegetables at the St. John's Farmers' Market, which kicked off its fifth year in our parking lot on June 5.

STAY CONNECTED

Don't miss out on any of our news and events.

- Sign up for our weekly e-newsletter at www.tinyurl.com/sjenews
- See our online calendar and subscribe to site updates at www.stjohnsstpaul.org
- Like our Facebook page at <http://fbl.me/sje>
- Read the bulletin insert each week at the 8am & 10am services.

NEXT DEADLINE

for September/October Issue: August 10 at 4pm

All groups and individuals are **encouraged** to submit articles and items of interest. 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!

PHOTO CREDITS IN THIS ISSUE

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ST. JOHN THE EVANGELIST EPISCOPAL CHURCH

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The Rev. Kate Bradtmiller, *Associate Rector*
The Rev. Margaret Thor, *Deacon*

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Judy Stack-Nelson, *Formation*
Kevin Wall, *At Large*
Diane Wallace-Reid, *At Large*
Holly Weinkauff, *At Large*
Nancy Wellington, *Music*
Jerry Woelfel, *Senior Warden*

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Office Hours: Monday—Friday 9:00am to 4:00pm



FROM THE REVEREND JERED WEBER-JOHNSON

Like all of you, my heart was crushed by the news of the savage murder and slaughter of 49 innocent lives in Orlando

early in June. The brutality and sheer scale of it boggled our minds. That someone could be so twisted by hatred or delusion as to take the life of one innocent, let alone dozens more, is unimaginable. What's more, our hearts break with the communities touched by this tragedy—the LGBTQ community, so often the target of hatred and cruelty, the Latino/a community, the immigrant community—each all so familiar with intolerance and violence. Like most of you, as the news of this tragedy has saturated my news feed and filled my thoughts, I have found myself saying over and over—Enough. Enough is enough.

And, for most of us the helplessness, the smallness we feel in the face of such overwhelming brutality, the magnitude of the problem and the complexity of it, makes many of us want to shrink from doing anything. Others might resort to cynicism, wondering why even try. But, the Jesus of our gospels calls us to a hope that overcomes cynicism and fear. We are called to put our faith into action.

For all of us this means prayer. Not the throw away “our hearts and prayers...” No, we need prayer for ourselves, that we might be transformed and renewed and inspired to thoughtful and loving, Christ-like action in the world. We pray for change, that we might become agents of it.

For some, action will come as we serve communities where inequality and injustice are the norm. We will feed the hungry, welcome the stranger and the refugee, shelter the homeless, and serve the dying. In order to change the communities where violence is the norm, this path seeks to first serve and know and love them as they are.

Still others will speak out against ideologies of hatred and bigotry, the racism and homophobia and small-mindedness that would first reduce other people to less than human so as to make them easy targets for

violence. We will preach the good news that God's love extends to all without qualification or equivocation. We will strive to respect the dignity of every person and with our words and actions we will encourage others around us to do the same.

Still others of us will engage in changing the policies and laws that govern our communities—we will do so not out of a desire to play partisan politics, but because we wish to use whatever means necessary to advocate for the safety of our cities and homes, especially for the vulnerable among us. Advocacy might mean writing letters to our elected officials, speaking up, and acting out to disrupt, to change hearts and minds, and to remake the structures of our society so that there can be peace with justice in our land. For many of us, that will mean addressing gun safety legislation.

Whichever path you choose into action, there is a way to follow it at St. John's. Of course, you might come here for prayer and spiritual renewal, to be shaped by God into an agent of reconciling love in the world. You might come here too for the programs that place you in direct contact with communities of need—where you can meet and serve and share in the stories of those on the margins. You might also need the language of faith so that your voice can be amplified to speak up and speak out for justice—so you might come here to learn and better tell the stories of the Jesus movement and how it is changing the world. If you have been coming here and haven't yet found your way into the work of advocacy, we're growing into it. The Reverend Neil Elliott is helping us think thoughtfully and faithfully about the work of Christian advocacy and we're starting with the issue of gun violence. If you are interested in that issue and want to learn more about what we can be doing as people who follow a God of abundant life and hope, let me know.

In the meanwhile, please join me in praying for our city, our nation, and our world—this fragile and wonderful gift we've been called to steward, love, and serve. My hope, one which I'm sure you share, is that we would begin to grow in our understanding of our interconnectedness and vulnerability and that we might begin to treat each other more and more as the wondrous and beautiful creatures God made us to be.

See you in worship!

Faithfully,

***The Jesus of our gospels calls us to a hope
that overcomes cynicism and fear.
We are called to put our faith into action.***

“BACK PORCH” EUCCHARIST

By the Rev. Jered Weber-Johnson

It is often said by scholars and students of worship and liturgy that “the space always wins.” Whatever the unintended or intended constraints of a church building, good liturgy seeks to work within these bounds.

So, what if liturgy had no building? What if you took church well outside the box of four walls, a ceiling, and floors and pews? What does the organic world teach us of worship and liturgy? And, if liturgy is, in some way, based on pattern and form, how would you set up an outdoor worship space such that it wasn't chaos?

If you're curious to live into questions such as these—or worship into them—you may want to consider coming to the Holly Street Garden for this summer's “Back Porch” series Sundays at 5pm on July 10, 17, and 24. This year we are trying something completely different with a brief and less structured service of Holy Eucharist with a cappella hymns. Come dressed for comfort and bring bug spray/sunblock and a lawn chair or blanket to sit on (we'll have limited chairs available). In the event of rain, we'll meet in the Fireside Room.

Come with an open heart, a relaxed attitude, and a willingness to practice sabbath. Following each there will be refreshments and a very relaxed and free-flowing conversation about worship, rest, Sabbath, and what it means to practice these in community and beyond the constraints of our usual space.

The garden will no doubt jog our minds and inspire us to see worship in a new way—unbounded and full of possibility. Bishop Steven Charleston writes of how gardens can inspire (with gratitude to the Reverend Barbara Mraz for sharing this quote):

“My backyard is a doorway to infinity. In the early hours of a new day, when the morning glories are just waking up and the sparrows come looking for their breakfast, you can see the universe just beyond the old wooden fence, where the squirrels keep watch over the flowers....”

Come for worship in the parish's back yard, and let us know what you see.



WELCOMING THE STRANGER

By Dave Borton

Whether your ancestors came to this continent on a slave ship, fought alongside the US in Vietnam such as the Hmong, left an English prison (as mine did), sailed from Finland to work the iron ore range, emigrated from Poland to dig in the coal mines of Western Pennsylvania, or came across the Rio Grande to work the farm fields, we are an immigrant people. Only the Lakota, Ojibwe, and other American Indians can claim this land as “home.”

We weren't the first people on the move. Others have had an immigrant background. One of them? Jesus. Joseph gathered his new family as Herod began slaughtering infant boys. Who welcomed them, saving the young family? Egypt. And so it continues today.

Today, 20 million people are declared refugees by the UN. The need for refugee resettlement is the greatest it has been since WWII. Refugees are fleeing oppression and threats to life.

Remembering our own heritage, listening to Jesus' instruction to welcome the stranger, St John's has responded to the refugee crisis. With full vestry support, we await the arrival of a sponsored refugee family.

When this article went to press, we hadn't yet been assigned a specific family. This month we hope to be welcoming a family from the Congo, from Myanmar, or from a Himalayan country. The family will possess refugee status (rather than economic immigrant) by the Department of State. They will be entitled to reside and work in the US. As soon as the family is assigned, we will share their names and country of origin. We hope to provide some background information on the country of origin so that we as a parish can grow in our understanding of their history and ethnic group.

What needs to be done? First, prayer. Begin praying for the family. Use the name “St John's Newcomer family” in your prayers. They are leaving all they know and arriving in a whole new culture.

Second, volunteer. We need continuing help with:

- Furnishing the home (Rosanne and Vern Kassekert,



- leads)
- Providing culturally appropriate prepared foods for first 10 days (just pick a day)
- Providing clothing for the whole family
- Offering transportation to initial appointments
- Teaching the ways of public transit (Roger Wilson leads)
- Driving to job interviews
- Welcoming—greet our family at airport. Let's have a massive turnout!
- Weekly social visits
- Finding culturally appropriate food sources, including stocking the apartment with food
- Offering a cash donation to buy the “missing pieces” in August's Mustard Seed Donation. (A committee member has obtained a \$1500 matching grant. Let's exceed it!)
- Arranging ESL and educational resources for the family (Mary Ellen Elliott leads)

Join us! Rosanne Kassekert and Dave Borton co-chair the committee. They welcome participation in any form you can offer and are happy to answer questions. Contact Rosanne at r.kassekert@gmail.com or Dave at davidborton@gmail.com.

NOTHING TO HIDE ANYMORE

A PROFILE OF DR. MICHAEL RICHARDS

By the Rev. Barbara Mraz

*“This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.”*
—William Shakespeare, *Hamlet*

He is as brave and honest a person as I have ever met, fiercely self-aware, emotions close to the surface, a healer by profession, an attentive father, a church member, and a gay man.

It wasn't until he was thirty-nine years old that Michael Richards “came out” to his wife, his father, his fellow doctors, and his rector. This all happened within one summer via carefully-constructed emails and strategic personal conversations. It was wrenching for all concerned, but not doing it was, at this point, unthinkable.

Oberlin

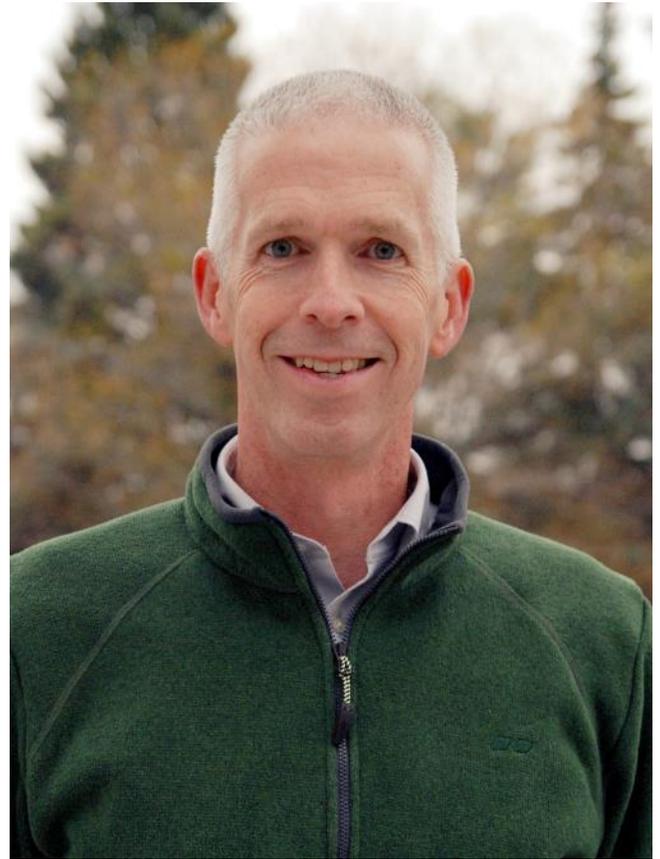
His father was a physics professor at Oberlin College in Ohio; his step-mother was Jewish. The whole family was musical: his father played the oboe, his mother played the flute, Michael played the clarinet, his sister played the cello; they all sang. They were involved in the large Congregational church in Oberlin with its close connections to the college.

Oberlin was a liberal town in terms of race. Almost half the population of Michael's high school was African-American. However, there was no overt consciousness of homosexuality. Michael says, “In spite of all the students and faculty my father hosted at our house, I never met an openly gay person or had any gay role models. I saw a few of the men as ‘effeminate’ and that didn't interest me at all. In fact, at that point I wasn't even sure what homosexuality was.”

Carleton, Medical School, Marriage

College at Carleton in Minnesota was followed by eight years of medical school at the University of Michigan where he earned both an MD and PhD in biochemistry. He thought he might want to be a medical researcher.

It was in Michigan that he met his future wife, who also planned to train in pediatrics. In 1994 they married and orchestrated it so that both did their residencies at St Louis Children's Hospital. They were there for six years since Michael went on to do a fellowship in Hematology-Oncology.



In 1998, the couple's son was born in St. Louis. They found a church home that fit with Michael's Protestant roots and his wife's Roman Catholic background: An Episcopal church. “It met both of our needs,” said Michael. Their daughter was born in 2002 and was baptized there.

Michael remembers: “In St. Louis, I had some experiences that made me realize I was in a dilemma. I chalked it up to a kind of mid-life crisis along with stress, exhaustion, and the demanding work schedules my wife and I had. But in retrospect, it makes sense that I was struggling. I was not a typical straight boy in high school, but at the same time, the whole idea of homosexuality kind of repelled me. And I had no positive role models at all. It was before the Internet, so that wasn't a source of information. I did not know I was gay when I was younger, but once I started the process and looked back, it made sense. But I had no idea growing up. I looked at gay men and thought, ‘Why would I want to be *that?*’”

The Move to Minnesota

The couple moved to Minnesota in 2003. They bought a house in Mendota Heights. Michael began his career at Children's Hospital in Minneapolis as a Pediatric Oncologist, and his wife started work at a practice in Eagan. Michael explains: "I didn't know if this was a bisexual dilemma or not. I met the societal expectations: I grew up, went to school, got a job, met a female spouse, married, bought a house. It didn't register that maybe this wasn't going to work for me."

He was thirty-six years old.

Children's Hospital

Michael remembers, "Children's Hospital in Minneapolis was the first time ever I encountered a man (a doctor) who was gay, had a partner, and had adopted three kids. A gay man who had a family – the first time. I had not seen this anywhere."

He goes on, "Medicine is a conservative business. People don't divulge their personal stuff. And it was the Midwest, it was the Nineties, and people were not that publicly out. And part of me turned out to be angry—I wasn't sure at what."

"I would describe my situation this way: there was a part of me I put away on a shelf. Intermittently, I would take it off the shelf, act out and be that person for two months and then put it back on the shelf."

"In 2006 several things came together. We had been in Minnesota three years. We were doing marriage counseling, but I also got my own therapist. After three or four months of therapy, I still didn't allow myself to consider that I might be gay. It was still all on the shelf. But I kept having more conversations with the gay physician I worked with. I really connected to him and his partner."

The Decision

"When I was 39, I came out. First to my physician friend, then to my therapist. Then to my wife. I had to schedule a time to talk to her because we were so busy. We both were working and had two young kids. I picked a date two weeks ahead of time, got a sitter, and we sat on a bench in Como Park. I cared enough about her that I couldn't hide this anymore. Of course, this news was devastating to her."

Then came church. Michael told two or three close friends and then the rector: "I wasn't looking for approval, but he needed to know. Frank was amazing. He could not have been better expressing his concern and support for me, for my wife and for our kids."

"Then I came out to people at work. Even though I had only been there three years, everyone was very

supportive, as my father and sister had been earlier. We spent the summer sorting out a course of action, complicated by a huge house remodeling project started the week earlier. It turned out to be a financial disaster. I should have stopped it, but I didn't."

So that they could all be in church, Michael decided to join the choir so that his wife could sit with the kids. "I had enjoyed being in a church choir growing up. I sang at St. John's for about five years. Some wonderful people in the choir were extremely kind to me."

Divorce was inevitable by the end of the summer, and Michael moved out of the house. Later his wife bought a different house in Mendota Heights and Michael has moved within Mendota Heights several times. He noted, "It took everything I had to orchestrate these moves. Financially, I was back to having nothing."

Now both Michael and his former wife live in Mendota Heights and the kids alternate between their houses. The kids are busy teenagers, and both parents share in the responsibilities of raising them.

Bill

In 2013 Michael met his partner Bill online. Bill has a degree in social work, has a history in public policy and HIV advocacy, and came to Minnesota to be the director of the Minnesota AIDS Project. Now he is the interim executive director of Hope House, a center for people with disabilities in Stillwater. Recently, Bill and Michael have joined households.

Doctor

As a pediatric oncologist, Michael's job is to help sick children. He is "the chemo guy" who determines treatment for his young patients. He says, "It's a hard job, yes, but kids are resilient, and they carry no baggage. They didn't cause their illness; they bear no blame. And we are curing 75% of them. That is huge. We also follow them for years and the ongoing results are hopeful, too."

Kids

Michael first started to tell his kids he was gay while playing the board game "Life." Their journey of acceptance has taken time. His advice to them now is this: *Live your life honestly. Be true to yourself. And have compassion for people.*

Michael concludes, "Given the fact that I didn't know I was gay until after I was married, I don't know how this journey could have been any different. I regret the pain I've caused but I did the best I could. Now I am fiercely committed to my kids. My relationship with Bill is a wonderful thing. And as for me, I have nothing to hide anymore."

STICKY FAITH

By Jean Hansen

Sticky faith – what is it, and why are we talking about it? The clergy and staff at St. John’s have been talking about this thing called sticky faith for a while now. The term *Sticky Faith* was developed by the Fuller Youth Institute when they were trying to describe best what they hoped would happen to kids’ faith long-term. They want faith to stick beyond high school. And not a fixed faith, but a faith that continues to grow, flourish and expand as they emerge into adulthood.

We, the staff at St. John’s, wanted to learn more about this sticky faith, so Jered, Kate, Sarah and I attended a half-day conference put on by Bethel Seminary, where we listened to Brad Griffin, Associate Director of Fuller Youth Institute, researcher, author and speaker, describe Sticky Faith and share stories of what Sticky Faith looks like, and how we can help young people develop it.

To borrow from FYI, Sticky Faith is a faith that shows a combination of characteristics, all of which exist in a dynamic tension... Here they are:

- **Faith that is both *internalized* and *externalized*:** a faith that is part of a student’s inner thoughts and emotions, and is also externalized in choices and actions that reflect that faith commitment. These behaviors include regular attendance in a church/campus group, prayer and Bible reading, service to others, and lower participation in risk behaviors, in particular sex and alcohol (two behaviors we are studying specifically). In other words, Sticky Faith involves whole-person life integration, at least to some degree.
- **Faith that is both *personal* and *communal*:** a faith that celebrates God’s specific care for each person while always locating faith in the global and local community of the church.
- **Faith that is both *mature* and *maturing*:** a faith that shows marks of spiritual maturity but is also in process of growth. We don’t assume a high school senior or college freshman (or a youth worker for that matter) will have a completely “mature” faith. We are all in process.

I was interested in hearing the takeaways others received from this conference. In Jered’s own words:

“Church is not just a place that we go to. Church is a living, breathing, organic community that stretches across time and that transcends all of the boundaries that divide peoples. Church is the very real body of Jesus in



the world, reconciling and healing and changing that world. And, that's a community I want my kids to have and be a part of and be shaped by and live from each and every day of their lives. Church, the Body of Christ, is not something they choose—it chooses them, with God's help, and claims them and marks them, as Christ's own forever. Going to this conference helped me see even more clearly that there are concrete and doable practices that will help my family (all of us) stay connected to, formed by, and transformed through church.”

After reading that, I’m sure you’re wondering not only how you can cultivate a sticky faith in your own children, but also in the lives of all children, within and outside of, our St. John’s community.

So, how do we (clergy, staff, families and other significant adults in a child’s life) help kids develop a faith with the characteristics mentioned above? We do it together, all of us, as often as we can. We don’t do it by always separating the groups, like Wednesday night youth group, or the Wednesday afternoon OWLs luncheon. While those are still very important and necessary to the faith lives of those involved, it is also very important and necessary to people’s faith lives to be together as the body of Christ. We can create opportunities for young people to be in relationship with



other generations. Whether it's partnering youth with adults for a faith mentoring relationship, hosting a cross+generational Lenten movie series, or enlisting the gifts of our senior members, in sharing the stories from scripture with our children in Godly Play.

Sarah Dull reminded me of the team work we did at this conference: "This conference was very affirming in what we are already doing at St. John's, and in the direction we are heading. One of the biggest benefits to me was the time spent together, as a staff team, learning, sharing and brainstorming about sticky faith." We have a shared vision, and we have concrete goals about how to do this together, all of us, as often as we can.

Some of the specific takeaways Sarah had were:

- Inviting youth to attend Café or Forum when they are not serving (acolyte, choir, altar guild, etc.) on a Sunday morning.
- Requiring youth to attend TEC as part of their faith journey
- Incorporating "wondering questions" for the whole congregation, congruent with the lectionary and Godly Play.
- Providing the youth with a list of service opportunities at the beginning of the program year (greeter, usher, altar guild, reader, commissions, FIA, nursery, Godly Play, Garden Circle, etc.) and provide

an adult partner in their ministry of choice.

- Reminding each other what the Body of Christ looks like
- Sharing our stories with each other through the Evangelist and cross+generational gatherings— whether that's service, or just coffee together.
- Using prayer cards so adults can specifically pray for children and youth, and those children and youth know adults are praying for them.

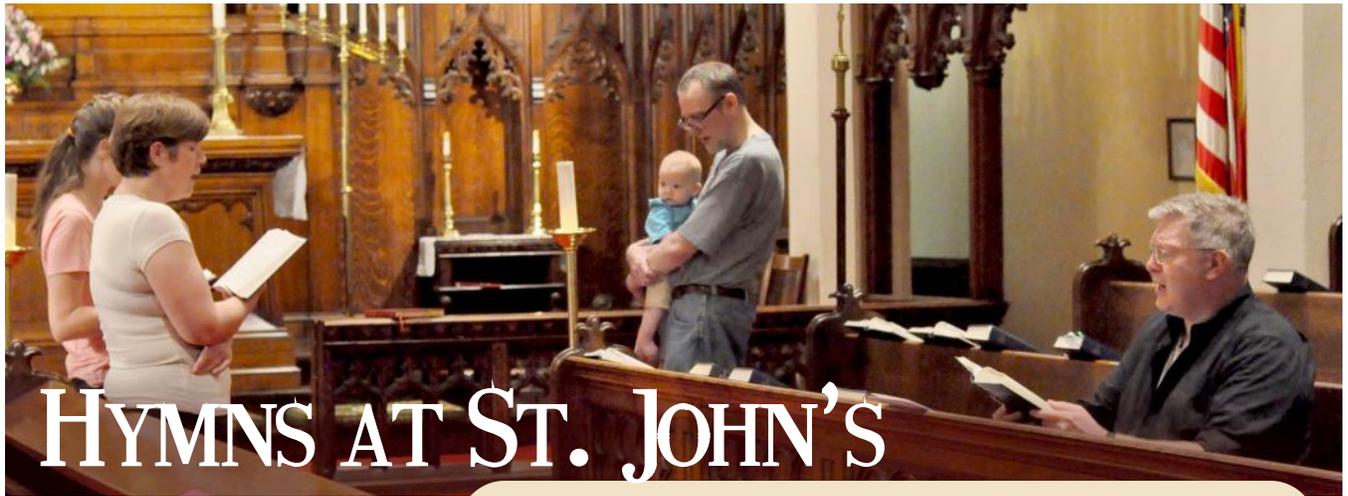
These are just a few of the ideas that came out of that time together. I'm sure many of you have ideas too. And we want to hear them. We want to develop a common language of faith that spans the generations.

The St. John's clergy and staff believe that faith is important to you and your family, and that providing opportunities for your children to learn and grow in their faith outside of Sunday worship is an important aspect of that. So, in order to best support and foster the faith life of you and your children, we are gathering feedback about the Godly Play/children's faith formation program here at St. John's. Specifically, we are interested in your opinions regarding: (1) how to make it as strong of a program as possible, and (2) how to make it more accessible to those who do not currently participate but would like to. Therefore, we want to hear from everyone, including those of you who do not currently participate in Godly Play. So, please take a few minutes to fill out the survey – either online at tinyurl.com/stickyfaithsurvey or in a paper format found at St. John's on both the usher's desk, and the buffet in the Undercroft.

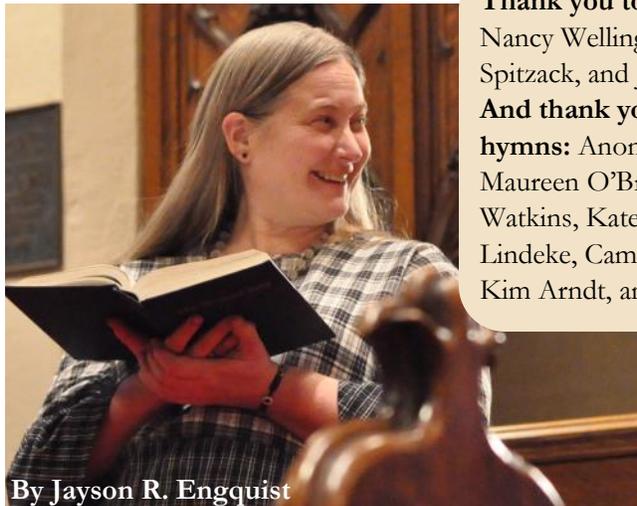
**We want to hear
from everyone,
including those of you
who do not currently
participate in Godly Play.**



**So, please take a few minutes
to fill out the survey:
www.tinyurl.com/stickyfaithsurvey**



HYMNS AT ST. JOHN'S



By Jayson R. Engquist

Thank you to our organists for the Hymn-a-thon: Sharon Kleckner, Nancy Wellington, Phillip Baird, Jacob Manier, Jim Frazier, Mark Spitzack, and Jayson R. Engquist.

And thank you to our contributors who sponsored and blocked hymns: Anonymous, Sarah K. Stengle, Betty Myers, Margaret Dexter, Maureen O'Brien, Carole Selin, Libby Snelson & Brett Gemlo, Ellie Watkins, Kate Bradtmiller, M. Charles & Colleen Swope, Linda Lindeke, Cammie & Rob Beattie, Don Harkcom, David A. Winkworth, Kim Arndt, and Jayson R. Engquist.

We want to thank everyone who made our HYMN-A-THON such a successful day on May 21. We began at 9:00 in the morning and sang ALL DAY! We finished at 9:20pm! 122 hymns were sponsored (and 3 blocked). We thank our organists (a couple who served double duty with two shifts) who made it all happen. The day was a great benefit to our special music events fund.

When I shared the idea of singing through the hymnal with the Music Commission, they suggested I invite other organists so I wouldn't have to play for 12 hours alone. Good suggestion—I'd probably be in the hospital right now if I hadn't invited others. While I selfishly wanted the opportunity to hear and sing each of the 720 hymns, it really does make for an uplifting day. Exhausting, but uplifting. And illuminating—so many hymns we never use that are great works of poetry and music.

We are proud of our collected music traditions and history at Saint John the Evangelist Episcopal Church. Part of this history includes a completely paid choir of men and boys dating as far back as the 1890s where all the singers (including the boys) were paid a stipend for

singing each rehearsal and each service. When the boys choir was disbanded (around the end of World War II) we had a professional choir of four singers and our music library shows many of the anthems sung had only 5 copies in the library: one for each singers (soprano, alto, tenor and bass) and one for the organist/choirmaster. Then, slowly, the choir of volunteers began to grow under the direction of Wes Andersen (beginning around the late 1950s) and we evolved into our current adult choir of both volunteer and professional voices.

I mention this because I love history and I love local customs. In singing through the hymnal on May 21, I began to think about how many hymns we NEVER sing. Out of 720 possible hymns contained in The Hymnal 1982, plus several supplements that contain even more hymns like *Wonder, Love and Praise* and *Lift Ev'ry Voice and Sing*, we have only sung 277 hymns in the past 5-10 years! I checked out the bulletins and spreadsheets. While we rotate and repeat many of our favorites, we rarely add "new" hymns (from our Episcopal hymnal) into the mix.

We are not alone. I've researched this phenomenon in all the parishes I've served (over quite a few years!). Most congregations sing even FEWER hymns than we do here at Saint John's!

Many, many tunes and texts have never been programmed during our services here. Think about it.

OUR PENTECOST MISSION GIFTS

The Feast of Pentecost is a time to celebrate the birth of the Church and our part in serving God's mission in the world. We had red cards in the pews and invited St. John's members to write a commitment to God's mission in the world for the coming year. We each live into God's mission in our own unique way with our own unique gifts. Here are some of the many commitments that were offered.

MY MISSION GIFT FOR PENTECOST

In gratitude for God's gifts to us for ministry,
I pledge to serve God's mission in the world by:

Being more
involved and open
with advocacy

Acting in ways
that honor God's
love for me

Serving at
First Nations
Kitchen

Representing
welcome and
acceptance

Singing

Delivering food
to the
food shelf

Being a
reconciler

Being a member
of COHI

Reaching out
more
in the community

Sharing compassion
with my
aging neighbors

Being a witness
for Christ as a
SJE member

Integrating
stewardship

Refusing to
yield to any
acts of racism

Letting the light
of Christ shine
through my life

Being open,
available, and
present



TEACH ME TO PRAY

By Holly Stoerker

How do we pray for people we don't know?

Every Sunday morning during Prayers of the People, we pray for the people of Kayoro, Uganda and for our Hearts-to-Homes families in St. Paul. Few of us have been to Uganda or know who the Hearts-to-Homes families are. And how many of us actually know the 40+ individuals on St. John's prayer list, whose names are read aloud and printed in the bulletin each Sunday?

We are called to pray for those in need, regardless of proximity or personal connections. And yet, for many of us, intercessory prayer of any kind is a challenge.

Feeling less than sure-footed about my own prayer life, I decided to ask some of you about *your* experience, *your* beliefs, *your* practices, and *your* misgivings. Without attribution, here is a sampling of the wonderings I heard. Thank you, fellow parishioners, for your wisdom.

“We don't really ‘know’ anyone. So to think it's easier to pray for people we know may be a fallacy. I simply go with the mystery of it.”

“I once heard someone say that prayer is ‘wasting time with God.’ I like that idea.”

“I don't usually pray for anything specific for a person. I just pray that they feel God's love and comfort.”

“When I pray for someone, I feel like I'm rearranging or bolstering the energy surrounding them. I'm plugging into the energy stream.”

“I remind myself that even if I don't know someone's needs, God does. I remember that verse from Romans, ‘...we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.’ I like the idea of sighing instead of saying our prayers.”

“I don't feel I need to know the people I pray for because everyone is a child of God.”

“For me, names are important. I ‘doodle’ prayers by printing people's names in block letters in a sketchbook and then coloring them in. Sometimes I connect the names to each other by drawing vines and circles around them. It's my way of paying attention to them and then turning them over to God.”

“Prayer is conversation with God. It's not designed to produce results, but to help us connect – with God and one another.”

“I print the prayer list of names on a piece of paper and then fold it up and carry it with me. Even if I don't get it out of my pocket and actually read it, I have it with me at all times. Just having the list reminds me that they are in need of prayer.”

“Prayer is about anchoring and opening me to what's important. It's my way of making a commitment to

help. It's saying ‘count me in’ for a particular person or situation.”

“Praying aloud doesn't have to be complicated. It's just saying what comes into your head. I often just say people's names aloud.”

“Sometimes I take an imaginary trip, remembering places I've been and the people there. It helps bring them to mind in prayer, even if I know nothing about their needs on any given day.”

“When I pray for people, I try to put myself in their place and try to consider how I would like people to pray for *me*.”

“In addition to praying for those who are experiencing sorrow, pain, or ill health, I often pray for those who are joyful or content. I particularly like the Compline prayer ‘shield the joyous,’ a prayer that they be protected in the lovely place in life in which they currently reside.”

Meet Kim Arndt



Kim grew up in Ames, Iowa and earned a degree in Interior Design at Iowa State. In addition to being in the St. John's

Choir, she is a member of the Twin Cities Show Chorus (like the movie *Pitch Perfect*, but with less drama). She is a fan of classic architecture, which is one of several reasons Kim was attracted to St. John's. Kim and her husband live in West St Paul.

She was a member of St Anne's Episcopal in Sunfish Lake up until about 12 years ago when her crazy work schedule as a jack of all trades at Home Depot got in the way. Now she is working for a specialty bath and lighting firm and grateful for a Monday-Friday work schedule so she can attend more evening rehearsals and weekend choral performances. Welcome, Kim!

Meet Neil Tianen

One of the first things Neil shared is how important the Episcopal Church is to him. A lover of classical music, he especially enjoys the music at the 10:00 service.

Neil was a paralegal child support officer who assisted "thousands of people who were experiencing very difficult times in their lives." Now in his "semi-retirement," he works with developmentally delayed adults in a group home setting. Neil is married to Deborah, who is also a social worker. She has 2 daughters and he has 4 sons and a stepson, many of whom are involved in social services as well.

Neil is also an amateur astronomer and enjoys hiking and fishing. He was diagnosed with Parkinson's about 5 years ago and is learning about what to expect as the disease progresses. He proudly states that he has been sober for 33 1/2 years and is an active member of AA. He considers himself to be "personable and wise" and his goal in life is "to be of service."

He hopes to explore what he might be able to do in Community of Hope International at St. John's. We're thrilled to have Neil join us.

Meet Vijay and Shelley Andrew

Shelley works at the Minnesota Twins in their IT department. Vijay (VJ) also works in IT for a mortgage servicing company in St. Paul.

Shelley grew up in India, New Zealand, and North Dakota, while VJ grew up in India. When they are not working, they enjoy playing tennis and travelling. We welcome them to St. John's!



WELCOME

We continue to share profiles of the families who joined St. John's in May. Read through to get to know them a little better and say hello next time you see them.



Meet Zach Sheffert & Lindsey Williams

Zach Sheffert grew up in Oklahoma and met fiancée Lindsey Williams, who grew up in Michigan, at Oklahoma State University.

They moved to Minnesota when Lindsey got a job as a process engineer. She and Zach found St. John's and loved "the sermons, architecture, and music of the services." Zach enjoys the Men's Group and Young Adult meetings for the conversation and reflection. Lindsey hopes to help out with youth ministry. They are grateful for the opportunities to serve the community, such as Project Home.

Lindsey enjoys playing with her husky mix named Cedar, figure skating, travelling, and playing summer sports. Currently, Zach is looking into programs to get his M. Ed. to teach at the secondary level. He enjoys reading, spending time outside, and talking about math.

We are glad to have you with us!



HAPPY BIRTHDAY TO...

July

- 1 Cammie Beattie
Patricia Durst
Jim Frazier
Ashley Roehrich
- 2 Joyce Johnston
- 3 Judy Kinkead
- 5 Henrik Axelson
Brett Gemlo
Laura Haseman
Reverend Cecie
Titcomb
- 6 Thea Bischof
Charlie Johnson
- 7 Wade Johnson
- 10 Josie Kuhn
Pam Talley
- 11 Francesca Ramos
Kris Longley-Postema
Nicholas Morawiecki
Peter Myers
Samantha Rosendale
- 12 Oliver Lowe
Wyatt Furois
Jonathan Frost
- 13 Eliana Avery
- 14 Meghan Longley-
Postema
Amelia Ryan
- 15 Jay Debertain
Jason King-Lowe
Anthony Specht

- 16 Harriet Page
- 17 Gemma Berry
Joan Norton
- 18 Missy Thompson
Jeshua Livstrom
Paul Savage
- 19 Anneke Krall
Dick Lyman
- 20 Rick Olson
James Orput
Linnea Pedersen
- 21 Melissa Brown
Ellen Brynteson
Kimberly Burrows
Mark Maronde
- 22 John Docherty
Andrew Tessier
Gabe Tessier
- 23 Nancy Martin
The Reverend Mary
Ramos
- 24 Alec Smith
- 25 Adele DeCoux
- 26 Peggy Olsen
June Owen
- 27 Charles Swope
Hannah Stengle
- 28 Megan August-Hau
Dorothy MacDonald
- 29 Henry Van Yperen

August

- 1 Emily Brooks
Bree Yaeger
Sam Clark
William Rinkoff
Erika Binger
Nova Wilson
- 2 Scott Edgerton
John Gross
Phillip Baird
- 3 Marty Brown
- 4 Helen Docherty
Gary Hagstrom
Gabriella McCann
- 5 Caroline Krall
Camille Scheel
- 6 Allan Klein
Piper Wilson
- 7 Zander Brooks
Mike Dueber
Caitlyn Parsons
- 8 Kathleen Moberg
Luca Brown
Phillip Stoltenberg
- 9 Michael T. Ganzel
Richard Dunlop
Jessica Schreifels
James Morley
- 10 Sally Sand
Peter Rosendale
Amy Johnson
- 11 Ginny Lund

- 12 Michael Brooks
Cameron Norman
- 13 Edward Johnson
Erika Sullivan
- 15 Eric Husband
Henry Olson
- 17 Jessica Drucker
Cheri Wiegand
- 18 Mimie Pollard
Glenn Kimball
- 20 Alexander Cook
Jennifer Kinkead
Andrew Krall
- 21 Larry Ragland
- 22 Olivia Morawiecki
- 23 Dale Niesen
Debra Tianen
- 25 Andrea Edgerton
Rob Beattie
Ella Bloomquist
Liz Connor
- 27 Mary Frances Palmer
Zoe Weber
Kim Arndt
- 28 John Mercer
Polly O'Brien
Sarah Goodall
Rita MacBain
- 30 Margaret Jeffery
Archer Lightner
Tony Clark
- 31 Lauren Debertain
Alyson Westerhaus
Brad McCanna

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

Send us your birthday pictures for publication in future editions!

church@stjohnsstpaul.org



SERVICE SCHEDULES

READERS:

*Joan Potter, Liturgical & Lay Reader
Coordinator (jepotter60@gmail.com)*

July 3: 8am Craig Lindeke

10am Lyelle Palmer, Joan Potter

July 10: 8am Joan McCanna

10am Jill Thompson, Janet Diehl

July 17: 8am David Aylesworth

10am Sarah Lightner, Don Postema

July 24: 8am Brad McCanna

10am Camille Scheel, Keith Davis

July 31: 8am Joan Potter

10am Joan Potter, Alden Drew

Aug 7: 8am Craig Lindeke

10am Diane Wallace-Reid, Terry Dinovo

Aug 14: 8am Joan McCanna

10am Gary Gleason

Aug 21: 8am David Aylesworth

10am Judy Southwick, John Graham

Aug 28: 8am Brad McCanna

10am Rick Rinkoff, Paige Hagstrom

VERGERS:

*Joan Potter, Liturgical & Lay Reader
Coordinator (jepotter60@gmail.com)*

July 3: 8 & 10am Phillip Baird

July 10: 8am Phillip Baird

10am Keith Davis

July 17: 8am Phillip Baird

10am Joan Potter

July 24: 8am Phillip Baird

10am Bill Sherfey

July 31: 8am Phillip Baird

10am Keith Davis

Aug 7: 8am Phillip Baird

10am Bill Sherfey

Aug 14: 8am Phillip Baird

10am Keith Davis

Aug 21: 8am Phillip Baird

10am Joan Potter

Aug 28: 8am Phillip Baird

10am Bill Sherfey

USHERS:

*John MacBain, Head Usher
(jamacbain@gmail.com)*

July 3: Gary & Paige Hagstrom,
Jennifer Frost-Rosendale & Peter
Rosendale

July 10: Marvin Cadwell, Alex
Joyce, John MacBain, Diane Power

July 17: Jay Debertin, Alden Drew
& Mimie Pollard, Don Husband

July 24: Terri Fishel, Lynn Hertz,
George Kinkead

July 31: Jeff & Peggy Olsen, Don &
Holly Weinkauff

Aug 7: Patty Byrne Pfalz, Julia
Ferguson & Rick Rinkoff, Don
Husband

Aug 14: John MacBain, Diane
Power, Jennifer Frost-Rosendale &
Peter Rosendale

Aug 21: Marvin Cadwell, Gary &
Paige Hagstrom, Alex Joyce

Aug 28: Bob Baumann, Cammie
Beattie, Lynn Hertz, Sally Sand

GREETERS:

*Jeff Olsen, Head Greeter
(jolsen4338@gmail.com)*

July 3: Cammie Beattie, Mary Ellen
Elliott, Colleen Swope

July 10: Cindy Bertheau, Sally Sand,
Diane Wallace-Reid

July 17: Gabrielle Lawrence & Don
Postema, John MacBain

July 24: Jeff & Peggy Olsen, Judy
Stack-Nelson

July 31: Phyllis Frisby, Barbara
Lindeke, Lea Anne Schmidt

Aug 7: Judy Southwick, Colleen
Swope, Don Weinkauff

Aug 14: Bob Baumann, Vern
Kassekert, Lea Anne Schmit

Aug 21: Judy Stack-Nelson, Becky
Garthofner & Jerry Woelfel

Aug 28: Cammie Beattie, Mary
Ellen Elliott, Jennifer Kinkead

ACOLYTES:

*Ellie & David Watkins, Acolyte
Coordinators*

(elizabeth.watkins@stjohnsstpaul.org)

July 3: Matt Brooks, Madeline
Jacobs, Elliot Wall, Thea Bischof

July 10: Tessa Johnson, Maren
Johnson, Aidan Schmidt

July 17: Ailsa Schmidt, Will
Rinkoff, Roan Weinkauff

July 24: Caroline Krall, Linnea
Krall, Sabine Krall, Charlie
Docherty

July 31: Matt Brooks, Madeline
Jacobs, Elliot Wall, Thea Bischof

Aug 7: Ailsa Schmidt, Will Rinkoff,
Helen Baxter, Charlie Docherty

Aug 14: Madeline Jacobs, Aidan
Schmidt

Aug 21: Madeline Jacobs, Wesley
Jacobs, Tessa Johnson, Maren
Johnson

Aug 28: Caroline Krall, Linnea
Krall, Sabine Krall, Roan Weinkauff

ALTAR GUILD:

*Diane Power, Altar Guild Coordinator
(powerdiane@gmail.com)*

July 3: Diane's team

July 10: Dusty's team

July 17: Heather's team

July 24: Terri's team

July 31: Diane's team

Aug 7: Dusty's team

Aug 14: Heather's team

Aug 21: Terri's team

Aug 28: Diane's team

COFFEE HOUR

*Paige Hagstrom, Coffee Hour
Coordinator (gphagstrom@gmail.com)*

July 3: Diane & George Power

July 10: Elise McCray & Colin
Knisely

July 17: Jim Johnson & Lucy Jones

July 24: Susan & Chris Johnson

July 31: Carole Selin

Aug 7: Liz & Pat Collins

Aug 14: Don Husband

Aug 21: Church Picnic

Aug 28: Josh & Tisha Colton



St. John the Evangelist Episcopal Church
 60 Kent Street
 Saint Paul, MN 55102
www.stjohnsstpaul.org
 Join us for Holy Eucharist at 8:00 & 10:00 am Sundays

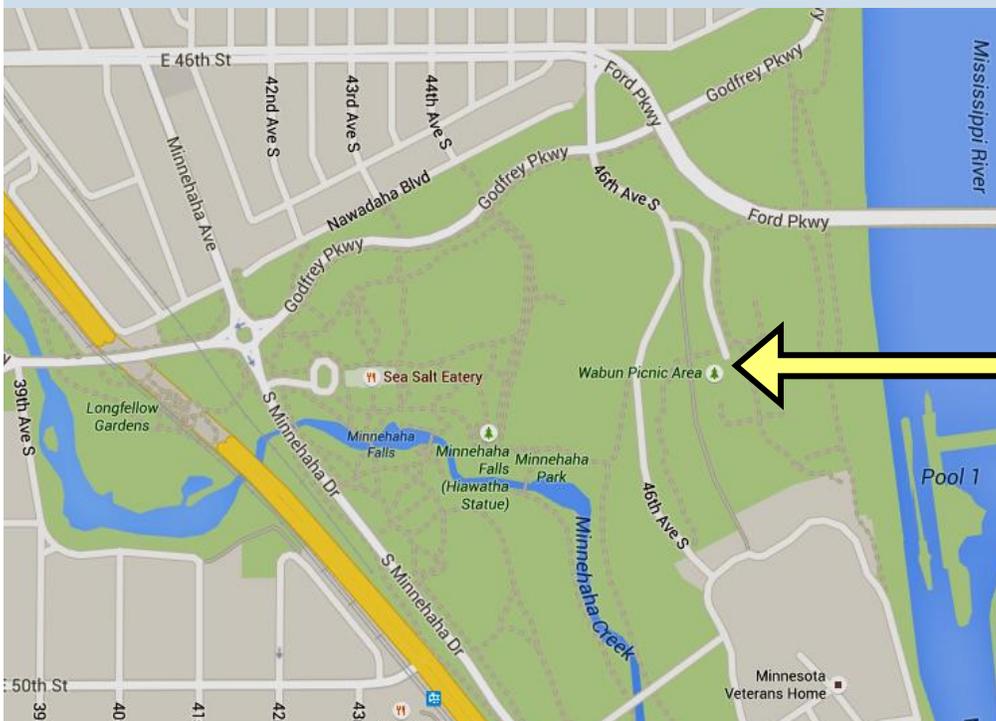
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THE EVANGELIST

JULY/AUGUST 2016



Join us at our annual church picnic with Holy Apostles!

Sunday, August 21
Wabun Picnic Area
in Minnehaha Park

10am worship
 with Bishop Brian Prior,
 baptisms at the river,
 and a cookout and picnic lunch

Bring lawn chairs/blankets,
 sunscreen, bug spray, and
 a dessert or salad
 to feed 10-12 people.