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ON THE COVER:
St. John’s Treasurer Rick Rinkoff speaks at the annual meeting on January 29.
“Here’s what’s different in 2017: we’re taking a major step towards ensuring the sustainability of our ministries, our programs, our staff, our finances and our endowment….Thank you, for all your generosity. We’re all part of something that’s growing.” See full Annual Report documents at tinyurl.com/SJEreport16.

NEXT DEADLINE
for May/June Issue: Apr 11
Everyone is encouraged to submit articles and reflections. Bring your piece and/or photos to the church office or email to church@stjohnsstpaul.org before the deadline shown. Thank you!

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Office Hours: Monday—Friday 9:00am to 4:00pm
Dear Friends in Christ,

The words “We are not worthy so much as to gather up the crumbs under thy Table…” are sure to spark a strong reaction in Episcopalians who were raised up in the church and were alive during the transition from the 1928 to the 1979 Book of Common Prayer. It is the central phrase in a prayer commonly called the “Prayer of Humble Access.” For many, that reaction cuts to a deep place of memory, nostalgia, and tradition. It is, after all, a quintessentially “Anglican” or Episcopalian prayer, having been first written and inserted into the liturgy in the so-called First Book of Common Prayer under Edward VI in 1549. Presently, the words are found near the end of the Eucharistic prayer, following the Fraction (the breaking of the bread by the priest) and before the Invitation (the words “The Gifts of God for the People of God”) and articulate a theology of humility. The prayer acknowledges that nothing but the merits, mercy, and grace of God in Jesus can make us inherently “worthy” to receive God’s most precious gift of himself. The prayer remains in the current (1979) prayer book but is found only in Rite I.

We will be using that Rite with the prayer for the first time in a long time during our Lenten worship, beginning on March 12. (The first Sunday in Lent, March 5, is the bishop’s visit and we’ll be using Rite II language for the Confirmation Service.)

The Prayer of Humble Access has fallen out of use (and some would say fashion) because the language rings harshly to our modern ears. We have grown accustomed in our culture to playing up the language of praise. The words “we are not worthy” clash with a culture saturated in the language of individual merit, dignity, and self-worth. In our world today, especially in places like church, we tend to want to build others up—and that’s a good thing. On the face of it, this prayer seems to be striving to erode those important values of worth and dignity. That is, until we take a closer look.

The prayer’s most provocative piece echoes the words of the Gospel of Mark and Jesus’ testy exchange with a “Syrophoenician woman.” Jesus is out in the region of Tyre, a place populated predominantly with Gentiles, outsiders to the Jewish faith and culture and often regarded as second class and even enemies. Upon entering a house in this region, Jesus is confronted by this woman, a Gentile, who implores him to heal her daughter. Jesus’ response is at best condescending and dismissive, and at worst reflects a deeply conditioned xenophobia. He says “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” He has come to serve the children of Israel—God’s chosen. He will not throw away his blessing on dogs. The woman’s response is a stark rebuttal of his seemingly closed mind—“Sir, even the dogs under the table eat the children’s crumbs.” She recognizes that somehow Jesus can and does dispense the salvation and love of God. She calls him out. Even crumbs of mercy and love are enough. How can God’s love be constrained only to a few? Should it not be spread to all who ask for it? His eyes are opened by her insight; he relents and shows mercy, and the daughter is healed.

The prayer of humble access echoes this pattern. It reminds us that we too are Gentiles, outsiders, and seekers. It recognizes that there is nothing we can do to earn God’s grace and love. Yet, remarkably, God’s mercy—whether crumbs or a whole plate and cup—are always enough. The prayer points beyond a focus on our own worth toward the mercy and grace of God. It reminds us to see beyond our tribal and national and cultural identities, beyond those things that benefit us and those like us. It reminds us to look with the eyes of Jesus, transformed by the challenge of the Syrophoenician woman, to see that God’s love is abundant enough for all.

My hope is that in praying and meditating on this prayer, and the themes of God’s abundant mercy, our community may be transformed: not only into a place that can see what God’s grace mean to us personally, but into a place that extends mercy and grace to outsiders and strangers. In a culture increasingly echoing with the drumbeat of nationalism and fear of the outsider, perhaps this is the message we need most to model to the world. God’s mercy was given to us when we were outsiders and strangers. So, we, the church, extend the same—not just in our worship, but in our lives—to immigrants, outsiders, refugees, and all those deemed “unworthy.”

This is my prayer, and I hope yours too, this Lent and always.

See you in worship!

Faithfully,

FROM THE REVEREND JERED WEBER-JOHNSON

This is the message we need to model to the world: God’s mercy was given to us when we were outsiders and strangers.
On January 25th of this year, the Reverend Barbara Mraz celebrated 35 years as an ordained deacon in the Episcopal Church—almost a third of that ministry at Saint John the Evangelist, where, among her many duties, she has been head of adult faith formation, coordinator of Older Wiser Laity (OWLs) ministry, and most recently as preacher and Writer-in-Residence. It is hard to describe Barbara without using a synonym for courage. Of course, her presence in this faith community is perhaps best associated with the pulpit, where she has held forth with a courage, coupled with eloquence, wit, and wisdom, for now well over a decade. But, her courage and tenacity is evident well beyond the pulpit.

When more than a few parishioners reported receiving parking fines for minor infractions of the parking code from the City of Saint Paul, Barbara took it upon herself to find out why. Donning the mantle of investigative reporter, she pressed the local police department and parking enforcement for an explanation as to why there weren’t clearer signs marking legal parking spaces in the neighborhood around the church. She pressed and pressed and after much cage rattling, unreturned phone calls, and more than a few conversations with city officials—never backing down and refusing to let it go—new signs were placed on our block much to the gratitude of our parishioners. She jokes, “This might be my greatest contribution to Saint John’s.” Joking aside, Barbara’s courage has led her to stand up and speak out in more than one way and on more than one issue at Saint John’s.

When Saint John’s tackled the delicate issue of marriage equality, Barbara rose to the challenge, addressing the often thorny topic from the forum and the pulpit, with compassion, conviction and clarity. As she is quick to point out, “You can preach on any controversial topic if you attach it to a moral or gospel reference.” Galvanized in part by Barbara’s voice and that of the other clergy at Saint John’s, the vestry voted to come out in favor of marriage equality when a state ballot initiative sought to limit it, thus lending the collective voice of the whole parish in the cause of civil rights.

When it came to the Episcopal Church’s adoption of the United Nations Millennium Development Goals, it was Barbara’s persistent voice again that helped guide our parish leadership toward supporting healthcare in the two-thirds world. Under her motto “One Good Thing”, Saint John’s partnered with Give Us Wings, raising tens of thousands of dollars to build a clinic in Uganda. That clinic is alive and well today, 8 years later, tending to and saving literally thousands of lives—thanks in part to Barbara’s courageous leadership.

Of course Barbara’s courage has not always been employed in the pulpit and in the church. She has been a speech writer and an educator—working on political campaigns and served 26 years as a teacher at Blake School. When you ask her to name her greatest accomplishment, she is quick to point to her two daughters, Anna and Emily. She says she is proud of what she imparted to her girls.

“I modeled resilience for them. I modeled how far hard work will get you,” she says.

And, having parented through two divorces, she is proud of the fact that her daughters are not embittered and jaded about marriage and have a good relationship with their father as well as with her. Over the years, she says, she has enjoyed watching each daughter grow up, living into their
inherent intelligences and gifts.

She says, “The word that comes to mind most when I think about being a mother was ‘fun’. It was so fun. It was so rewarding to be with them through each stage. And, still, they see my foibles clearly.”

That last line reveals another aspect of Barbara’s courage. She is able, in an instant, to show strength through vulnerability. When pressed on why she shares her pain and struggle so candidly, Barbara points to her childhood.

“But,” she says, “the home in which I grew up nothing was explicit. My dad’s drinking, my mom’s enabling, dad’s depression, the sexism—even when I wanted to name those things they couldn’t hear it or accept it. And that resulted in me becoming brutally honest. I somehow developed a courage to name things openly.” She adds quickly, “I’m often the person in the room who will name something first or cut to the chase fastest… it is a gift I have developed.”

She admits that that gift cuts both ways. Sometimes she has had to walk a line between saying too much and not saying anything at all. She says, “I’ve had to learn, sometimes the hard way that winning the argument isn’t always the right thing. I have learned to be more strategic.”

And then there are times when words just don’t help—from the death of a brother to the end of two marriages, sometimes there is no sense to be made of a situation, no tying it up with a bow or explaining it away. Barbara’s favorite movie, *A River Runs Through It*, provides a frame for just such moments. Reflecting on the senseless death of his youngest son, the narrator’s father, a Presbyterian minister, inserts his grief into a sermon, saying “We can love completely without complete understanding.”

“In a way,” says Barbara, “that has been the most useful pastoral words in my ministry.”

Barbara is something of a movie enthusiast, having woven cinema into her preaching and teaching over the years, even having written a book about theology and movies (*Finding Faith at the Movies*, Morehouse, 2004). Bringing cinema to the church was cutting edge when she started exploring the connections between cinema and faith. “Its old hat now,” she says. But it hasn’t always been.

Barbara is never content to just let things be as they are. Hers is a curious and inquiring mind, always searching and asking and wondering. On her desk in the closet that she beautifully transformed into an office (Barbara is quite the accomplished amateur decorator) is a small sign that simply reads “Make. Me. Care.”

This little quote drives so much of her teaching and preaching. “Never assume the person in the pew knows what I mean when I say ‘blank.’ I am always preaching to the skeptic. Because I think that at times most people are skeptical, even the most fervently religious.”

What’s next for Barbara? She doesn’t have specifics, and for the moment, she isn’t going anywhere. Whatever it is, it will need to matter. After all, “Make. Me. Care.” cuts both ways. And, there is no doubt that she will keep on preaching—the thing that has kept her going all these years in ministry.

Barbara was recently honored for her excellence from the pulpit with the distinguished Fontaine Preaching Award, an accolade given to a master preacher by Saint Mark’s Cathedral in recognition of their skill in weaving story and faith into memorable sermons. Clearly to come as far as Barbara has, you have to master your craft. But you also have to take risks; challenge people as well as comfort them. And you have to be willing to be challenged yourself.

“I am surprised that I have been continually given the grace, gift, faith and confidence to get up there and talk about God. Which is a pretty presumptuous undertaking when you get right down to it. Preaching has given me faith.”

When it comes to the big issues of our day and the inner spiritual struggles we all face, Barbara’s faith comes through in her preaching. Tenacious. Courageous. Persistent.
I was delighted to learn St. John’s will be observing the
Stations of the Cross this year. Although now happily an
Episcopalian, one of the things I miss keenly is the
structured meditation on the passion and death of Jesus.
As a young Roman Catholic, I grew up surrounded by a
rich devotional mosaic that included the Stations of the Cross.
Each new encounter of the Stations brought
forward childhood associations and deeper meditations
that led to additional layers of meaning and to an infinite
number of spiritually fruitful paths.
The symbolism of falling and getting back up and of
helping our fellow humans in their worst moments is
especially poignant and compelling. Each of us has our
own cross to bear; whether it be poverty, anger, grief, or
witnessing brokenness in the world, we
share the challenge of how to respond
to Christ’s sacrifice and help our fellow
humans bear the Cross.

—John Docherty

I first experienced the Stations of the Cross twenty years ago at Mount Angel
Abbey near Salem, Oregon. The
fourteen Stations positioned along the
entry driveway have a size, prominence and presence that
make a statement to their high value to the community
and prompted my exploration. Often in our culture, we
live with and are satisfied by words alone. Symbols and
art are often censured, judged to be violent, or deemed
inappropriate for younger eyes. In a nutshell, we are
saved from confronting visual reality.
In contrast, I have experienced the 800 years of
ecclesial art in Europe and Africa, often very graphic.
There, Stations of the Cross installations as well as
altarpieces and church walls bring visual elements that
call our spirit to not so easily skip over the deep
significance that words alone allow us to avoid.
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When we expose our spirits to mixed-media art forms,
like St. John’s is doing this Lent and Easter, we open our
spirits to the Passion of our Lord in new ways and give
the Holy Spirit an opportunity to bring new
understanding and conversion of soul.

—Roger Wilson

Love God, Love Neighbor is our overall theme this year.
Beginning with Advent and continuing through Christmas
and Epiphany, opportunities to connect or reconnect with
our fellow travelers have focused on our collective and
personal spiritual journeys. We have been guided towards
the challenging perspective on relationships and love
manifested by the birth, life, death and resurrection of
Jesus of Nazareth.
During the season of Lent and the weeks leading up to
and following Holy Week, you are invited to continue your
journey by participating in the first Stations of the Cross
liturgical practice held at St. John’s.
From ancient times, Christians have made pilgrimages to
to holy places. In the medieval period, when not everyone
could travel to Jerusalem, the church began to offer local
pilgrimage liturgies — the Way of the Cross.
Two collections of art work related to the Way of the
Cross will be available for viewing at St. John’s beginning
April 2 and continuing through April 30.
In the church nave, fourteen traditional-style ink and
brush drawings by Helen Boyer will be displayed, with a
companion booklet of the drawings available to use for
personal reflection. Everyone is invited to experience the
Stations of the Cross liturgy through these drawings at
noon on Good Friday, April 14.
In the gallery, Sarah Stengle will exhibit original works
on paper that are reflections on the Stations of the Cross
and combine vintage images and 19th-century text, using
collage and abstraction. A selection of ‘chanting’ drawings
that visualize the experience of singing through color;
some include the vowel sequence “E U O U A E” from
Seculorum Amen, used as a cadence in some medieval
music.
Moving from station to station, following the events in
the words of scripture and letting the prayers draw us into
the narrative, we are given the opportunity to understand
something of Christ’s passion and our involvement in it.
The movement and the events are the heart of the Stations
of the Cross. As Henri Nouwen wrote, “The Way of the
Cross can become a pattern for our own journey of faith –
a way to be in solidarity with all of human suffering and
struggle.” This Lent, we invite you to join us: walk with
God, walk with neighbor.
“EVERYTHING IS CONNECTED”
AN INTERVIEW WITH SISTER JULIAN (HELEN BOYER)

By Ellie Watkins

Some people might be surprised to see a person wearing a habit in an Episcopal Church, or might even ask, “Does the Episcopal Church have nuns?” We do indeed—although a better term is “monastics,” as this encompasses all genders—and the path of study and spiritual formation that religious orders offer is one that can be truly transformative.

St. John’s parishioner Helen Boyer began thinking about joining a monastic order in 2015. “I talked to some friends and clergy, researched options online, and reflected on my exposure to the Rule of St. Benedict via the Episcopal House of Prayer and St. John’s Abbey in Collegeville. The Benedictine Order attracted me, especially because of its core focus on contemplative prayer. I also very much like, similar to the Episcopal Church’s ‘media via,’ that its rule of life is based on scripture, tradition, and reason, and on moderation and balance—including a balance of prayer, study, work, and rest.” Prior to retirement, Helen worked as an environmental scientist, attorney, and government agency executive, and lived a life with less balance and more energy poured into her career than her spiritual life.

Ultimately, Helen was drawn to the Companions of St. Luke. Rather than living together in a monastery, CSL is a “dispersed order” with about 50 vowed and oblate members who live across the United States, Canada, the UK and Brazil. CSL meets twice a year at a monastic abbey; in between, members stay connected via email, Skype, Facebook, and regionally-hosted retreats. “It especially appealed to me because this dispersed order is part of the ‘New Monasticism’ movement—a form of living a monastic lifestyle and developing spiritually while being part of both a specific religious order and a local church and community where the person lives.”

By way of analogy, Helen compares the formation process to college. Because of its non-residential nature, formation as a monastic is more curriculum-based, especially during the first three years (one year as a postulant, or “freshman,”; and two years as a novice, or “sophomore”). Helen is currently a first-year novice and spends about 30 hours a week on CSL prayer, study and work. A CSL monastic next enters a three-year period as a junior vowed member; after a minimum of six years, a member may then take solemn or life vows. The vows are an extension of our Baptismal Covenant as Episcopalians and embrace obedience (actively listening to God’s will); stability and commitment to community; and living a monastic lifestyle manifested by a life of prayer and a focus on the core tenet of “preferring nothing whatever to Christ.” Helen will celebrate the baptism-like ritual of beginning to wear her habit regularly outside of CSL gatherings and applying taking her religious name—Sister Julian—at the St. John’s Easter Vigil service this year. “Like Baptism and other church rituals, externals are a manifestation of an interior attitude and focus. What I wear symbolizes what and who I stand for. When wearing the habit I am not representing Helen Boyer, the individual, but am a member of the body of Christ. Using a religious name reminds me that my focus is on doing God’s will and not my own, ego-based will. Sister Julian, my religious name, is inspired by Dame Julian of Norwich, a Christian mystic of the 14th century.” She will also speak at the OWLs luncheon on April 26, where she will discuss becoming a Benedictine monastic in a changing world, and where she will be happy to answer any and all questions her fellow parishioners might have, from “What do we call you now?” (answer: either Helen or Sister Julian are both fine) to “Do you have to wear sandals?” to “How does your monastic vocation connect with St. John’s ministries?”

As we prepare for the season of Lent and consider the Rev. Jennifer Baskerville-Burrows’s exhortation to “Listen Deeply” and “Share Stories,” I asked Helen about those actions as part of the formation process as a monastic. She said that she has more empathy for others and that she feels more personally connected to both God and her neighbors. As an environmental scientist, she became conscious of how much everything is connected to everything else. Now as a monastic, she has become even more aware of how organic and life-affirming those connections are that flow from God—who is everywhere and is in each of us.
A LABOR OF LOVE (AND LAUGHS)

By Camille Scheel

The Cabaret to support Kayoro Clinic and the youth pilgrimage is becoming a tradition at St. John’s. In addition to providing funding, it is a unique way to bring members of the parish together.

The Conklin-Docherty family has performed in the last two Cabarets. The first year they were approached about doing a family act. Right away, Marilyn, a SJE choir member, was on board. It took various degrees of convincing to get everyone to agree.

That first year, they transformed their family of four into a band of pirates; one played “What Do You Do with Drunken Sailor” on the keyboard while everyone else tried desperately to make the grumpiest pirate laugh. The next year, they took on a Star Wars Theme. Princess Leia and Yoda fought a narcoleptic Darth Vader, using the loudest laughs from Yoda’s jokes to wake him up, all while being accompanied by Hans Solo at the keyboard, playing the Star Wars theme.

Creating a Cabaret act is a labor of love. For the Conklin-Docherty family, it meant lots of time rummaging in the basement for costumes, scouring the internet for jokes and sheet music, and practice runs at home to get ready for the big show.

The Cabaret has helped the whole family make memories together. Marilyn enjoys making a grand entrance with a pirate sword and parrot or a light saber and Cinnabon hairstyle. John just likes being silly. Charlie enjoys being on the side, providing the musical accompaniment. And Helen is a ham who loves taking center stage. Helen said, “My favorite memory is the time when we entered in the gym, waving around our light-up light sabers.”

What words of encouragement would they give others thinking about performing? Marilyn says it’s a great deal of fun to perform “in front of a forgiving audience.” John assures everyone that, “It’s not as embarrassing as you think it’s going to be.” Helen adds, “It’s nice to dress up in costumes.” Most importantly, the family feels strongly that their on-stage antics help make money for good causes. Will they perform this year? You’ll have to come and see.

This year’s Cabaret will be Saturday, April 29. If you feel inspired to perform, contact Carole Selin (cselin305@gmail.com, 651-699-6827) or Linnea Krall (linnea.krall@yahoo.com, 651-757-6930) by April 2.
This is a very impressive woman. She skippers her 33-foot sailboat, the Midnight Lady, out of Bayfield. She is an international expert on GMO regulations and her expertise is sought by companies around the world. She is a mother, grandmother, and a parent of two dogs. She is building a lake home on Moose Lake near Hayward, WI. She is the new chair of the St. John's Kayoro Committee. She is also part owner of a professional football team...

Twenty-five years ago the Green Bay Packers were going under, and the people of the city saved them by selling stock in the team. Sue was born in Wisconsin, and her whole family are Packers fanatics. So when the shares became available, Sue bought some for herself and her parents. “My mom and dad both cried!”

Sue is also a fervent fan of her alma mater’s football team, the Iowa Hawkeyes, attending every home and away game, time permitting. She and her kids went to the Rose Bowl when Iowa played 25 ago, and they all slept on the street to get front row seats for the parade.

Sue will be one of the six women profiled in a new book soon to be published, Scientific Women and Their Accomplishments. It's easy to see why. For ten years, she did research at the University of Iowa on blood coagulation. Then she spent ten years at Monsanto in St. Louis and at Nova Nordisk Entotech, working on insect control in crops and travelling extensively with her kids. A single mother then, Sue and her two daughters moved seven times in twenty years. She then began to work in the area of regulatory affairs and regulatory science for biotech-based crops (or GM crops). She spent 10 years working at large companies and then formed her own business, MacIntosh & Associates, Inc. in 2005.

She explains, “The field of regulation ensures that products put on the market are safe for people, animals and the environment, and that they work as expected.” She consults with companies worldwide to help them meet extensive national and international regulations in the area of GMO crops and biopesticides. She is so busy that she has not taken a new client for three years. There is such an extensive array of regulations that many new products cannot meet all of them and are never put on the market. “Some folks think organic products are always safer, but don’t be fooled: there are many toxic natural products. Some scientists even argue that GMO products are safer than organic ones, given the pest damage that often occurs with ‘natural’ products and the resulting contaminating bacterial infections.”

By the Rev. Barbara Mraz
### IN THE BEGINNING ... WAS MUSIC

By Children’s & Youth Choir Director Heather Hunt

A quote that is often attributed to Saint Augustine is, “He who sings, prays twice.” In the Anglican tradition, we not only sing hymns in worship, but we have translated many of the words of the actual liturgy into tones and tunes to be chanted. In some Episcopal Churches, even the scripture lessons are chanted and sung. The Liturgy of the Word is not always a liturgy of the spoken word, and to put the words to music can bring new perspective and depth to familiar lessons.

In that spirit, **on April 30 during the 10am worship service**, our children and youth choirs will bring us a portion of the Liturgy of the Word, in song! *The Creation*, with music and lyrics by David Bobrowicz and Steven Porter, has been a favorite of choirs since it was published in 1970. (Or to put it another way, it was composed in the “extreme late Renaissance.”) It journeys us through Genesis’s first seven days of creation. Cleverly composed, with lively melodies, the music imparts the mystery of creation in an engaging and accessible way with the use of popular music.

I have conducted this score before in other churches and it is always a hit. The youth choir singers are very excited about presenting *The Creation* in church. While it is something completely different from most of our service music, it is refreshing and so much fun to sing as well as to listen to. The youth are enjoying learning the notes, which are challenging, and just the sheer joy and energy of the composition.

The Creation retells the powerful story of how God first moved over the waters and with just words brought forth all that is and all that we can see, taste, touch, smell, and hear. God spoke the words and captured our imaginations, and now, the whole world sings God’s praise. Come and hear that praise on April 30, raised by the joyful voices and prayerful hearts of our youth.

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### HAPPY BIRTHDAY TO...

#### March

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<td>Richard Rasch</td>
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<td>Priscilla Farnham, Alexa Avery, Asher Edgerton-Dodes, Janet Diehl</td>
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<td>Linda Lindeke, Caroline Jeffrey</td>
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<td>27</td>
<td>Colin Knisely</td>
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<td>30</td>
<td>Sarah Jeffrey</td>
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<td>31</td>
<td>Marguerite Baxter, Forest Van Yperen</td>
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#### April

<table>
<thead>
<tr>
<th>Date</th>
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<tr>
<td>1</td>
<td>Emma Brown</td>
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<td>Christopher Howie</td>
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<td>Coltrane Page</td>
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<td>Johannah Frisby</td>
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<td>5</td>
<td>Jeff Olson, Derrick Berg, Edgar Berger-Thompson</td>
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<td>Ford Nicholson</td>
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<td>Halle O’Falvey, Reese Berry, Anne Russell</td>
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<td>Mason Kinkead, Tricia Armstrong, Marcus Ebenhoch, Fiona McInroy, Declan Dobson</td>
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<td>Gail Lorenz, Betsy Bailey</td>
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<td>Ginger Beattie, Emmett Solid</td>
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<td>Henry Kansas, Isla Peterson</td>
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<td>Marie Peterson, Marie Henderson</td>
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<td>Charles Orput, Terry Dinovo, Michael Stack-Nelson</td>
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<td>Nate Lee</td>
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<td>Finlay Mason, Jillian Armstrong, Sabine Krall, Harrison Hennessy, Jonah Spencer</td>
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<td>Adrian Cook, Lydia Schmidt</td>
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<td>Kathleen Howie, Victoria Peterson</td>
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<td>Christopher Meyer, Sean Ball, Carys Dobson</td>
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<td>Alexis Reineke, Rachel Bandli</td>
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<td>Charles Halvorson, Alexandra Bjorklund, Seth Stenge, Jered Weber-Johnson, Caryn Thor</td>
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<td>26</td>
<td>Christina Ball</td>
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<td>Ethan Furois, Margaret Spainhower, Kellan Weyer, Matthew Brooks</td>
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<td>29</td>
<td>Illana Livstrom, Brent Ebersperger</td>
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<td>Anne Thompson, Alex Joyce</td>
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*If your birthday was missed, please contact the church office so our records can be updated.*
SERVICE SCHEDULES

READERS:
Mar 5: 8am Craig Lindeke
10am Alden Drew, Sarah Lightner
Mar 12: 8am Joan McCanna
10am Shirley Sailors, Keith Davis
Mar 19: 8am David Aylesworth
10am Camille Scheel, Gary Gleason
Mar 26: 8am Brad McCanna
10am Judy Southwick, Mark McInroy
Apr 2: 8am Craig Lindeke
10am Sarah Lightner, Mark McInroy
Apr 9: Passion Readers
Apr 13: 7pm John Graham, Jill Thompson
Apr 14: 7pm Diane Wallace-Reid, Terry Dinovo
Apr 15: 7pm Keith Davis, Shirley Sailors, Alden Drew, Cammie Beattie, Joan Potter
Apr 16: 8am Joan McCanna
10am Chris Howie, Jeff Olsen
Apr 23: 8am Jay Debertin
10am Janet Diehl, Don Postema
Apr 30: 8am Brad McCanna
10am Shirley Sailors, Paige Hagstrom

ACOLYTEs:
Mar 5: Charlie Docherty, Madeline Jacobs, Roan Weinkauf
Mar 12: Tessa Johnson, Maren Johnson, Elliot Wall, Aidan Schmidt
Mar 19: Matt Brooks, Thea Bischof, Will Rinkoff, Ailsa Schmidt
Mar 26: Caroline Krall, Linnea Krall, Sabine Krall
Apr 2: Elliot Wall, Madeline Jacobs, Roan Weinkauf
Apr 9: Charlie Docherty, Tessa Johnson, Maren Johnson, Elliot Wall, Ailsa Schmidt
Apr 13 (Maundy Thursday 7pm): Matt Brooks, Madeline Jacobs, Will Rinkoff
Apr 14 (Good Friday 7pm): Thea Bischof, Madeline Jacobs, Roan Weinkauf
Apr 15 (Easter Vigil 7pm): Tessa Johnson, Maren Johnson, Elliot Wall, Ailsa Schmidt
Apr 16 (Easter Sunday 10am): Caroline Krall, Linnea Krall, Sabine Krall, Charlie Docherty, Aidan Schmidt
Apr 23: Matt Brooks, Thea Bischof, Will Rinkoff, Ailsa Schmidt
Apr 30: Caroline Krall, Linnea Krall, Sabine Krall

GREETERS:
Mar 5: Cindy Bertheau, Gabrielle Lawrence & Don Postema
Mar 12: Bob Baumann, Colleen Swope, Diane Wallace-Reid
Mar 19: Jennifer Frost-Rosendale & Peter Rosendale, Don Weinkauf
Mar 26: Jennifer Kinkead, Barbara Lindeke, Sally Sand
Apr 23: Jennifer Kinkead, Jennifer Frost-Rosendale & Peter Rosendale

ALTAR GUILD:
Mar 5: Heather’s team
Mar 12: Terri’s team
Mar 19: Diane’s team
Mar 26: Dusty’s team
Apr 2: Heather’s team
Apr 9: Terri’s team
Apr 10-16: Volunteers
Apr 23: Diane’s team
Apr 30: Dusty’s team

COFFEE HOUR:
Mar 5: Godly Play families
Mar 12: Open, volunteer needed
Mar 19: Dusty Mairs
Mar 26: Becky Garthofner & Jerry Woelfel
Apr 2: TEC
Apr 9: Bob Baumann
Apr 16: Open, volunteer needed
Apr 23: Marv & Sue Cadwell
Apr 30: Phyllis Merrill

Apr 2: Keith Davis
Apr 9: Eli Weinkauf
Apr 13: 7pm Carole Selin
Apr 14: 7pm Bill Sherfey
Apr 15: 7pm Joan Potter

Apr 16: 8am Carole Selin
10am Keith Davis
Apr 23: Bill Sherfey
Apr 30: Eli Weinkauf

USHERS:
Mar 5: Bob Baumann, Cammie Beattie, Gary & Paige Hagstrom
Mar 12: Patty Byrne Pfalz, Lynn Hertz, Jeff & Peggy Olsen
Mar 19: Julia Ferguson & Rick Rinkoff, Holly & Don Weinkauf
Mar 26: Marvin Cadwell, Alden Drew & Mimie Pollard, Diane Power
Apr 2: Mary & Peter Gilbertson, Don Husband, Barbara Lindeke
Apr 9: Gary & Paige Hagstrom, George Kinkead, John MacBain
Apr 13-15 (Triduum): Volunteers
Apr 16: Lynn Hertz, Jennifer Frost-Rosendale & Peter Rosendale, Shirley Sailors
Apr 23: Jeff & Peggy Olsen, Diane Power, Sally Sand
Apr 30: Alden Drew & Mimie Pollard, Holly & Don Weinkauf

VERGERS:
Mar 5: Bill Sherfey
Mar 12: Joan Potter
Mar 19: Keith Davis
Mar 26: Carole Selin
Apr 2: Keith Davis
Apr 9: Eli Weinkauf
Apr 13: 7pm Carole Selin
Apr 14: 7pm Bill Sherfey
Apr 15: 7pm Joan Potter
Apr 16: 8am Carole Selin
10am Keith Davis
Apr 23: Bill Sherfey
Apr 30: Eli Weinkauf
Please Rush—Dated Material

Address Service Requested

The Evangelist
March/April 2017

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

New grandpa Keith Davis reports the birth of his granddaughter Addison Jacqueline Wilson on January 1. “She weighed 7lbs and is 20 in. long. All are doing well!”