

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH
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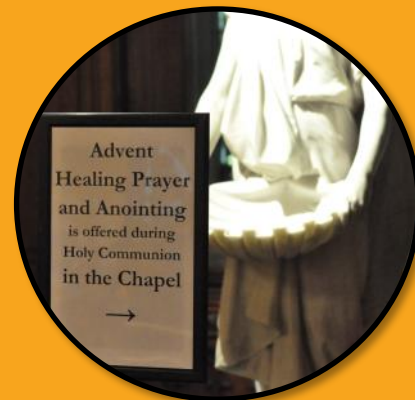
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ON THE COVER:

Eight members of St. Johns attended a training on the practice of Healing Prayer and Healing Anointing on November 23. To learn more, go to page 6.

NEXT DEADLINE

for the March/April Issue:

February 11

Everyone is *encouraged* to submit reflections or to suggest ideas for articles. Bring your *piece and/or photos* to the office or email to church@stjohnsstpaul.org before the deadline shown. Thank you!

STAY CONNECTED

- Sign up for our weekly e-newsletter at tinyurl.com/SJNewsletter
- See our calendar and subscribe to site updates at stjohnsstpaul.org
- Like our Facebook page at tinyurl.com/sjefb
- Read the bulletin insert each week at the 8am & 10am services

ST. JOHN THE EVANGELIST EPISCOPAL CHURCH

Clergy

The Rev. Jered Weber-Johnson, *Rector*
 The Rev. Craig Lemming, *Associate Rector*
 The Rev. Margaret Thor, *Deacon*

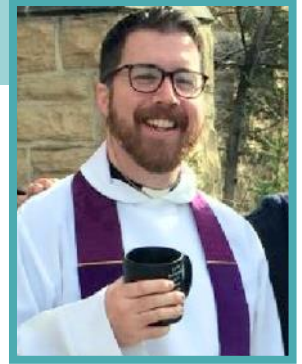
Staff

Jacki Cook, *Communications Assistant*
 Sarah Dull, *Executive Administrator*
 Tracy Johnson, *Nursery Coordinator*
 Scott Jungbauer, *Building Manager*
 Richard Gray, *Director of Music*
 Katie Madsen, *Director of Children, Youth, and Family Ministry*
 The Rev. Barbara Mraz, *Writer in Residence*
 Haley Olson, *Assistant to the Director of Music*
 Lea Anne Schmidt, *Coord. of Growth & Member Engagement*
 Hanna Stenerson, *Administrative Assistant*
 Katie Schiller, *Temporary Communications Assistant*

Vestry Members

Bette Ashcroft, *Membership*
 Bob Baumann, *Fellowship*
 Fred Berndt, *Music*
 Karen Chatt, *Faith Formation*
 Marilyn Conklin, *Senior Warden*
 Josh Colton, *At Large*
 Lynn Hertz, *Junior Warden*
 Alice Johnson, *Pastoral Care*
 Jenny Koops, *Children, Youth, and Family*
 Gabrielle Lawrence, *At Large*
 Bob Linehan, *Liturgy*
 Dusty Mairs, *Building*
 Brad Parsons, *At Large*
 Rick Rinkoff, *Treasurer*
 Sally Sand, *Clerk of Vestry*
 Greg Torrence, *Faith in Action*

FROM THE REVEREND JERED WEBER-JOHNSON



What is it that would cause twenty members of a faith community from across the political spectrum (Republican, Democrat, and Independent) to stay after church to nibble sandwiches and talk about faith and civic life? If you'd stumbled into the Fireside Room on December 15th that is exactly what you'd have encountered; members of Saint John's learning about the Minnesota Caucuses on February 25th and how we might show up at them with a "Faith Agenda" and radically reshape politics in Minnesota to reflect our deepest held values and beliefs in 2020.

The Faith Agenda emerged in 2017 when ISIAAH, a multi-racial community organizing coalition of faith communities from across Minnesota, hosted hundreds of house meetings in our state, listening to the concerns of citizens from all walks of life. The overlapping concerns, anxieties, values, and beliefs participants in those meetings articulated, shaped an agenda that spoke to a desire for unity over division, hope over fear, and abundance over scarcity. The Faith Agenda expressed these intersecting hopes, aspirations, and desires for a better Minnesota with one platform steeped in the language of faith, and guided by a desire for a politics in our state that brings people together.

The Faith Agenda was then brought to the Caucuses in 2018 by nearly 4000 "faith delegates" of all political persuasions, and those delegates in turn put themselves forward to move from the caucuses through their party's process and in so doing, brought the Faith Agenda along with them. As hundreds of faith delegates showed up to their party process, candidates were brought into conversation with the agenda, and could see a growing movement in the state. ISIAAH had real

numbers and real power.

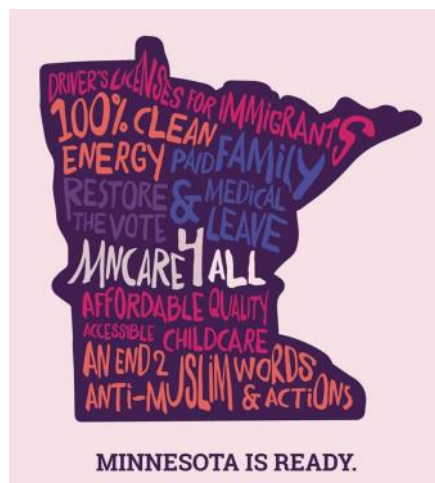
As our ISIAAH coordinator at Saint John's, Jamie Bents, reminded those of us gathered on the 15th, because of those numbers and that power, "We had seven legislative issue priorities on our faith agenda in 2019. Seven of the first ten bills introduced by the Minnesota House were our top seven issues. The House led boldly throughout the session. The Senate was not up for election in 2018, and so they weren't formed by our path. We have an opportunity to form every candidate for the legislature around our vision for a caring economy and a multi-racial democracy in 2020 if we lead together, but it starts with us being

grounded together in what we are fighting for!"

On December 15th, some twenty or more members shared what difference the Faith Agenda, if enacted into policy and practice in our state, might mean for them and for the lives of those they loved. Saint John's parishioners talked about the challenges of finding affordable housing for seniors, the ever expanding cost of healthcare, fears for how immigration policy might detrimentally impact their neighbors, families, and loved ones. Like those who attended the house

meetings in 2017, we needed to get "grounded together in what we are fighting for" in 2020. It was clear that a politics and a state guided by the values articulated in the Faith Agenda would make a difference not only in the community beyond our doors - it could change lives for the better even in the pews of Saint John's.

So, what is the Faith Agenda, you might be asking? It defines a politics that "honors every person's dignity," focusing on racial equality and reconciliation, legal justice that focuses on restoration and rehabilitation, recognizing our interconnectedness and dependence on one another, an emphasis on welcome of the stranger and immigrant, gender equity, public education





that supports all children, and a caring economy that supports all families, truly affordable housing, access to sustaining and life giving healthcare, access to wealth, and an ethic of environmental stewardship. In short, it is a politics that sounds eerily similar to the baptismal covenant of the Episcopal Church with its emphasis on neighbor love and an ethic that strives to respect human dignity, justice, and restoration as defining of the Christian life. It sounds too like what Martin Luther King described as “Beloved Community,” a vision of society that he believed was both realistic and achievable; which he thought could be realized through numbers of people of goodwill turning out to nonviolently change our politics and our communities. As the King Center describes Dr. King’s Beloved Community, it is a “vision, in which all people can share in the wealth of the earth. In the Beloved Community, poverty, hunger and homelessness will not be tolerated because international standards of human decency will not allow it. Racism and all forms of discrimination, bigotry, and prejudice will be replaced by an all-inclusive spirit of sisterhood and brotherhood.”

In the wake of the landmark decision by the U.S. Supreme Court to desegregate the buses in Montgomery, Alabama, the fruit of a years long campaign for justice and equality, King pointed



those engaged in the Civil Rights movement back to this bigger vision, to his faith agenda. He said “the end is reconciliation; the end is redemption; the end is the creation of the Beloved Community. It is this type of spirit and this type of love that can transform opponents into friends. It is this type of understanding goodwill that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love which will bring about miracles in the hearts of men.”

This vision of a world restored and reconciled is not pie in the sky. We believe that in Jesus, as Mary sings, God is casting down the mighty and

raising up the lowly. In Jesus, in the body of Christ, which is us, the hungry are fed, the poor are given dignity and new life, and those on the margins are brought to the center. We can help build a reality just like this, one of justice and peace, beloved community, by working with ISIAAH and Faith in Minnesota, with partners from every political

and religious persuasion, we can bring a vision like this into reality in Minnesota. If you’d like to be a part of just such a movement, I encourage you to reach out to Jamie Bents (jtbents@gmail.com), Jenny Koops (jenny.koops@gmail.com), Dave Borton (dave@sidewalkmystic.com), The Reverend Stephen Whitney-Wise (stephenwhitneywise@comcast.net), or myself. Throughout January there are “Caucus Trainings” that will guide you through the Faith Agenda and the Caucus process toward the 2020 election and how we might make this platform a reality in our state and city. On January 19th we’ll be hearing from our Saint Paul ISIAAH organizer, Vivian Ihekoronye (vihekoronye@isaiahmn.org), about this path and this process. Pray for this process, that through the organizing efforts of people of good faith, across our state, we might institute and implement this vision of a state and community that is united and not divided, that cares about the least, and that truly embraces Beloved Community!

Jared +

COMMUNITY OF HOPE INTERNATIONAL

The Community of Hope International is a global network of trained lay pastoral caregivers steeped in Benedictine spirituality who serve others through compassionate listening. St. John's has now formed three cohorts of COHI-trained lay pastoral ministers: in 2015, 2017, and 2019. Our new cohort of lay pastoral caregivers completed their 14-week curriculum last month; a marvelous spiritual journey which began in late August.

Our newest cohort of 12 lay pastoral caregivers includes Kathy Brown, Joan Cleary (from St. Clement's Episcopal Church), Richard Day, Tony Grundhauser, Jayan Koshy, Lee Larson, Laura O'Brien Smith, Sheryl Ramstad, Marjorie Rapp, Kevin Seitz-Paquette, Jennifer Tianen, and Jerry Woelfel. We are very grateful for the excellent instruction we received from our guest presenters: Sister Kate Maxwell, O.S.B. who led the Modules on Benedictine Spirituality and Commitment to Ministry; the Rev. Phil rose who led the Modules on Theology of Pastoral Care, the Pastoral Visit and Boundaries, and Pastoral Care for Seniors; Mary E. Johnson who led the Modules on Pastoral Identity; Confidentiality, Debriefing, the First Practice Visit at Episcopal Homes; and Care for the Caregiver; the Rev. Jered Weber-Johnson who led the Module on Listening Skills; Dr. Christine Luna Munger who led the Module on Prayer, Christian Meditation, and Silence; the Rev. Craig Lemming who led the Module on Motivational Spiritual Gifts; the Rev. Susan Moss who led the Module on Understanding Family Systems; the Rev. Joy Cairnes who led the Module on Grief: Coping with Loss; and the Rev. Jennifer Allred who led the Module on the Second Practice Visit at Episcopal Homes.

Our new cohort of Community of Hope International lay pastoral caregivers will be commissioned during the 10 o'clock Holy Eucharist on Sunday, January 5, 2020. They will join our existing Circle of Care

community of COHI-trained pastoral caregivers who were formed in 2015 and 2017. We bid your prayers for our pastoral care team as we follow Christ's call to love and serve one another as we journey through the seasons of life's joys and sufferings.

"My COHI experience has been meaningful to me because during these last 14 weeks I have been able to claim my 'Yes' to God's call to pastoral care. This has happened through spiritual nurturing with prayer, liturgy, deeply wise presenters; along with practical tools such as practice, role playing and reading. All of this has been supported with prayer through my COHI community under the compassionate guiding hand of Father Craig Lemming. I am so deeply grateful!"
— Kathy Brown

"COHI has brought to my awareness the great need we have in our parish to show up and to be spiritually present to those in need, and how God is present in every situation." — Marjorie Rapp



MATH MAN: A PORTRAIT OF JEFF CHEN

By Barbara Mraz

Jeff Chen served two years as a 2nd Lieutenant in the Taiwan Army; he has a PhD in Math from Yale, receiving a full fellowship to fund his education; and has been a math professor at St. Cloud State University for twenty years. In addition to all this, he also reads a chapter of the Bible every night.

“What I love about math is its logic, its practical application, and the fact that it is a universal language.” -Jeff Chen

The Man in the Pew

Many of us are intimidated by math and mathematicians because we are “word people.” Perhaps we have gained much of our understanding of this field from movies: Alan Turing breaking the Enigma code in *The Imitation Game*; or black women doing critical work in mathematics at NASA in *Hidden Figures*. When I spoke briefly to Jeff Chen, I was intrigued because I discovered he was a math professor. Math! And from his youthful appearance I surmised that he must be “really smart” to be a professor at his young age. He is.

Taiwan

Born and raised in Taiwan, Jeff’s family were devoted Christians. It wasn’t until later that he learned their association was with the branch of Christianity called “Assemblies of God.” The family worshiped at home with hymns, prayers, and reading the Bible. As an adult, Jeff values his faith by attending church and reading Scripture daily.

Yale

After graduating from a respected college in Taiwan, and completing his compulsory military service, Jeff applied to several US schools for graduate work. Yale offered a fellowship, and although he had hoped to go “someplace warm,” he accepted it. Language was not a problem because he had studied English since elementary school, and because Yale has a large international Community. Jeff’s field of study was “Analytic Number Theory.”

Professor

Jeff explains that most mathematicians do two jobs concurrently: teaching and research. This is the case with his job at St. Cloud State University, where he has been a math professor for twenty years.

He teaches to math majors and students planning to teach high school math, as well as preparing science and engineering majors who need math in their disciplines. He also has time to do research, especially in the summers. He has visited several cities with extended stays for his research: Beijing, China; Taiwan; Cambridge, England; Hohhot in Inner Mongolia; Paris, France; and South Korea. He notes, “These visits helped shape me as a researcher and hopefully, into a better human being.” He will be visiting his mother in Taiwan for two weeks over Christmas, and next summer he will be away for three months.

The History of Math

“It’s very difficult to do math research in isolation,” he notes. “You have to have people to talk with to learn about unexpected connections and discover new ideas that are relevant to what you are studying.” Jeff found that making these connections was difficult with his previous research topic, so eventually he switched his research emphasis to the history of math, and this is what he pursues today.

Finally, Jeff makes this connection: “I find it interesting, or perhaps ironic, that religion and science in our society are viewed as opposing forces; while in 17th century China, the science and mathematics of Europe were introduced to the scholars and court by the Jesuits along with the teaching of Catholicism, so that one reinforced and informed the other.”

How fortunate we are to have with us this gentleman, scholar, and man of faith.



WELCOME, NEW MEMBERS!

On Nov. 24, St. John's celebrated New Member Sunday and welcomed new families into our faith community. Read on to get to know some of them a little better and say hello next time you see them!



Elizabeth Grayden

Elizabeth Grayden was destined to become a member of the St. John's family! She is a Kansas native, brought up in the Unitarian Universalist Church (with Episcopalian mom) in which community was stressed and belonging and being accepted were very important. Elizabeth moved to Minnesota to attend Carleton College.

More recently, her Episcopal deacon sister in California had been urging Elizabeth to find a spiritual community, and in Elizabeth's visits with her sister, she became acquainted with her sister's archdeacon, who just happened to be the mother of Margaret Thor! Noting Margaret's connection to St. John's via our website, it seemed a good fit. She started coming to St. John's last summer and is ready for membership in our community.

Elizabeth has been both an adjunct faculty member of the communications study department at the University of Minnesota, and then moved to her second career in the field of human relations. She also is a high school speech and debate coach and judge. In the rare spare time, she loves to read, go to museums and libraries, and is especially devoted to her two cats.

She's very comfortable at St. John's, and noted that Richard's organ work is a real draw!

Cara Bailey grew up in California, and her early memories of church include going with her Grandmother to a drive-in worship where members of the community listened to the sermon on speakers attached to the window of the car. Cara smiles as she recalls the experience shared with her Grandmother, and tells me how she, even as a teenager and student, began to think deeply about faith, ask questions, and seek a spiritual community of her own. After completing her PhD in Policy, Planning and Urban Affairs, Cara lived on the East Coast where she met and married her husband, Edward. Drawn to a liturgical tradition, Cara spent time in Presbyterian and Lutheran communities before settling into an Episcopal parish when work (MN Department of Human Services) brought her family to the Midwest. Cara and Ed live in South St. Paul and have two daughters. Claire (19) is a freshman at Grinnell College majoring in music, and Emma (16), a student at Highland Park HS, is interested in art.



Cara Bailey

HEALING PRAYER AND HEALING ANOINTING

Earlier this year, several members at St. John's expressed a desire to be trained as healing prayer and healing anointing ministers. Since the rubrics in the Prayer Book state that "a deacon or a lay person may perform the anointing using oil blessed by a bishop or priest;" knowing that St. John's receives chrism oil and oil of unction that has been blessed by our Bishop at the annual Chrism Mass every Holy Week; following Diocesan protocol, the Rev. Terry Dinovo, Dave Borton, and the Rev. Craig Lemming decided to organize a Healing Prayer and Healing Anointing training for those who are called to this ministry. Terry and Craig contacted the Rev. Joanie Delmater, a trained healing touch practitioner who works with the healing team at Episcopal Homes in St. Paul, and Joanie led a Healing Prayer and Healing Anointing training for eight lay ministers on Saturday, November 23 at St. John's.



"We all are in need of healing – physical, emotional, and/or spiritual. As a new member of the church, I am delighted to serve as an instrument of healing through this ministry and to connect with parishioners in a deeply meaningful way." – Wendy Fernstrum



"When I arrived for the training I was full of trepidation and thought I was just trying it out tentatively. However, when I did the healing prayer and anointing practice, with all of us sharing real concerns of the heart, and when I received the blessing comfort and then offered this to others, I was very deeply moved by the interconnecting spirituality. I was hooked. Practicing Healing Prayer and Healing Anointing made me deeply want to continue in this ministry as much as God grants me time to do." – Jennifer Tianen

"In the Healing Prayer and Healing Anointing Training, I realized we are all called to healing each other through deep, caring, non-judgmental listening; bearing witness, blessing, and anointing. These beautiful selfless acts reverberate in every direction. All are touched; even if only by Christ's hem, and reciprocal healing manifests." – Kathy Brown

"I feel led to this ministry because I have been on the receiving end and I know what a blessing it is. From 2015 – 2018, I had 12 surgeries. Some were relatively minor but at least four were pretty "heavy duty." In addition, I had three emergency hospitalizations. Healing prayers have enabled me to go into these with full confidence that I was in the Lord's hands. And the outcomes have overall been very positive. I want others to be able to experience the blessings that I received." – Gil Lautenschlager

"For me, the healing ministries need to once again come alive. They were an integral part of Jesus' ministry. Jesus invites us, no, *commands* us in Scripture to heal the sick. It is at our wooden rail where we ask the Living Christ to touch the life of a St. John's parishioner and allow God's healing to enter in. What a blessing to be part of that." – Dave Borton

EPISCOPAL IDENTITY: TASTE AND SEE

By Jayan Nair

During the rite for Holy Anointing, after the priest's oil-soaked thumb traces the sign of the cross on your forehead, they offer a prayer for God to "restore you to wholeness and strength." This image of God's healing work as 'wholeness' carries a powerful weight with it, precisely because the brokenness in our world is overwhelming. We are brokenhearted, divided along the lines of difference, split by schisms in the Church, and torn between our own conflicting desires.

God meets us in this brokenness. He calls us into a relationship with Him and gathers together these broken pieces and binds them together. The burning desire that undergirds all of God's work of salvation is that we might all be one – be whole. The business of the Church is bringing about this wholeness in the world – gathering the motley mass of humanity, molding and nourishing us through the Sacraments, and empowering us as agents to invite the world into this transformative healing.

In teaching us to live out this mission, our Anglican tradition invites us into specific practices to reckon with our brokenness, humbly bring it to God, and allow ourselves to be transformed. The Book of Common Prayer beckons us to join past generations of Episcopalians and seek our God of healing in the 'trifecta' of Benedictine spirituality: Eucharist, Daily Office, and Personal Devotions.

Holy Eucharist

The Eucharist, as "the principal act of Christian worship," is our anchor on this journey of healing. In the act of making Eucharist, we gather "our selves, our souls and bodies" in all their aching brokenness and bring them to the foot of the cross. We can't fix the brokenness ourselves, but we don't have to. In the Eucharist we get to hand all the fragments of the world over to Jesus, who lifts

them up to the Father as part of his own sacrifice. In this act of offering, our brokenness is brought into the unity of the Father and the Son and made whole. In Body and Blood of Christ, we get a foretaste of the perfect wholeness we will bask in at the last.

A great beauty of our faith is that we don't make this offering, or taste its return, on our own. We make Eucharist side-by-side with other believers, other hurting people. And we make Eucharist in the company of the saints who went before us, and now sit in glory, joining their prayers with ours. Knowing we worship in unison with the saints is hugely comforting to me. As I look forward to our Eucharist for St. Aelred (patron of LGBT+ Anglicans) on January 12, I'm heartened by the thought of offering myself up alongside someone who died centuries ago, who knows the pain that comes with life as a queer person, and who tastes the healing that has been promised.



Daily Office

As central as the Eucharist is to our lives as Christians, St. Benedict and the framers of the prayer book were careful to remind us that our spiritual lives can and should be further nourished by other practices. The Daily Office, a cycle of liturgical prayers for morning, midday, evening, and night, laid out in the prayer book brings a tradition with roots in pre-Christian Judaism out of the cloister and into the parish.

This practice has had a tremendous impact on my spiritual life and my own journey of healing. That's the major motivation driving me as I've launched daily Morning Prayer to St. John's and worked to establish the Society of St. Nicholas Ferrar, an association of people who commit to cultivating the Daily Office as a discipline in their own lives and their communities. As I pray the Psalms and the Scriptures day after day alongside fellow Christians, I'm continually astounded at

the new depths of meaning and comfort that emerge.

I think this is why St. Benedict and Archbishop Cranmer were so insistent on the Office—if our lives are centered on praising God and recounting the stories of His healing work in the world, the experience of that healing is bound to saturate our souls over time.

Personal Prayer

St. Benedict knew, of course, that although the Body of Christ must be healed collectively, its Members come with brokenness that can be bared only to God. This is why personal prayers play a key role in a Benedictine/Anglican spiritual life. There are innumerable forms: contemplative prayer, the Rosary, journaling. As a parish we'll even be exploring a forms from Eastern Christianity when Fr. Jonathan Proctor gives a workshop on praying with Orthodox icons on January 9.

Whatever form it takes, personal prayer is an opportunity for us to simply be present with God and open up our hearts for our innermost fractures to be healed. It's between us and God. This privacy is, perversely, what can make it so difficult. It's certainly where I struggle most, without obvious accountability. I can tell myself that buying myself that new icon or devotional

book will be what gets me to make time for prayer. But new prayer aids rarely do it. The only thing that gets me to pray is noticing that I need the healing and comfort it provides.

That's ultimately what these practices are all about: healing. That's what all of this is about. God came into this world in its utterly shattered state, redeemed it, and raised it up to heaven. And he left his Church to continue making that wholeness manifest. The spiritual practices at the core of our Episcopal tradition—Eucharist, the Daily Office, and personal prayers—work God's healing out in our lives and empower us to go out and invite the world to bring all its brokenness to God to be transformed into wholeness. We get to taste healing and say to the world with from our experience, "Taste and see that the Lord is good."



HAPPY BIRTHDAY TO...

JANUARY

- | | |
|----------------------|-----------------------|
| 1 Collins, Cristiana | 14 Hansen, Mary |
| Collins, Patrick | Stack, Judy |
| 2 Giambetti, Thomas | 15 Mason, Mary Ann |
| Lemmon, Peggy | 16 Booth, Ann |
| 5 Davis, Keith | Johnson, Alice |
| Ebenhoch, Ella | Lilly, Perrin |
| Tianen, Jennifer | 17 Mairs, Dusty |
| 6 Murakami, Patti | 18 Allen, Elliott |
| 7 Hodgson, Anne | 19 Frisby, Ray |
| Horn, Bob | Lottsfeldt, Josephine |
| Loch, Austin | Sailors, Shirley |
| 8 Hartmann, Lynn | 21 Graupman, Cormac |
| 10 Brynteson, Pat | 23 Bowman, Beth |
| Power, George | Meyer, Katherine |
| 11 Ek, Dorothy | Wellington, Nancy |
| Scheel, Vivian | 24 Westerhaus, Lauren |
| 12 Ferguson, Julia | 27 Conklin, Marilyn |
| McCanna, Joan | 28 Huston, Daniel |
| 13 Mraz, Barbara | 29 Albrecht, Kennedy |
| | Plummer, Elizabeth |
| | 30 Brown, Jonas |

FEBRUARY

- | | |
|---------------------------|----------------------|
| 3 Westerhaus, Faith | 22 Wegenke, Tessa |
| 4 Parsons, Dyanne | Matter, Liliane |
| 5 Byrne Pfalz, Patricia | Peterson, Christine |
| Clements, Sarah | Swope, Colleen |
| 6 Smith, Sarah K. | 24 Sundstrom, Emily |
| 8 Porter, Matthew | 25 Ebenhoch, Liam |
| 9 Kinkead, George | 27 Grundhauser, Lucy |
| Teisberg, Eloise | Kassekert, Rosanne |
| 12 Bloom, Robert | Postema, Don |
| Corrow, Sherryse | 28 Garceau, Paul |
| Frost Rosendale, Jennifer | Powers, Annabella |
| 14 Garthofner, Becky | Ruby |
| 15 Gjerde, Henrik | |
| 16 Berndt, Fred | |
| Ramstad, Sheryl | |
| 17 Tessier, Sam | |
| 18 Allen, Sally | |
| 19 Lightner, Julia | |
| 20 Debertin, Anne | |

Have your address or phone number changed? Is your birthday missing or incorrect? Log on to My St. John's (tinyurl.com/mysaintjohns) to update your records.

SERVICE SCHEDULES



READERS: *Bob Linehan, Coordinator (rlinehan@gmail.com)*

- Jan 05: Mary Johnson, Judy Stack, Alden Drew
- Jan 12: Dave Borton, Shirley Sailors, Don Postema
- Jan 19: Colleen Swope, Diane Wallace-Reid, Jeff Olsen
- Jan 26: Nan Lightner, Jayan Nair, Carol DeFrancisco
- Feb 02: Jay Debertin, Chris Matter, Bob Linehan
- Feb 09: Sr. Julian Smith-Boyer, John Docherty, Sabine Krall
- Feb 16: Colleen Swope, Paige Hagstrom, Keith Davis
- Feb 23: Dave Borton, John Graham, Kevin Seitz-Paquette

Most current schedule at www.stjohnsstpaul.org/worship-music/lay-readers

USHERS: *Jeff Olsen, Head Usher (jolsen4338@gmail.com)*

- Jan 05: Cammie Beattie, Shirley Sailors, Sally Sand, Kevin Wall
- Jan 12: Patty Byrne Pfalz, Alden Drew & Mimie Pollard, Tom Eyre
- Jan 19: Julia & Rinkoff (Rick) Ferguson, Mary Gilbertson, Lynn Hertz
- Jan 26: Gary & Paige Hagstrom, Jeff & Peggy Olsen
- Feb 02: Diane Power, Jennifer & Peter Rosendale, Shirley Sailors
- Feb 09: Sally Sand, Kevin Wall, Patty Byrne Pfalz, Tom Eyre
- Feb 16: Alden Drew and Mimie Pollard, Julia & Rinkoff (Rick) Ferguson
- Feb 23: Mary Gilbertson, Gary and Paige Hagstrom, Lynn Hertz

Most current schedule at www.stjohnsstpaul.org/worship-music/ushers

GREETERS: *Tom Eyre, Head Greeter (tweyresr@gmail.com)*

- Jan 05: Mary Ann Mason, Eric Odney, Otto Paier
- Jan 12: Jeff & Peggy Olsen, Brad Parsons
- Jan 19: Jennifer & Peter Rosendale, Sally Sand
- Jan 26: Cindy Bertheau, Beth Bowman, Josh Colton
- Feb 02: Tom Eyre, John Lawyer
- Feb 09: Barbara Lindeke, Mary Ann Mason
- Feb 16: Jeff & Peggy Olsen
- Feb 23: Eric Odney, Otto Paier

Most current schedule at www.stjohnsstpaul.org/worship-music/greeters

ACOLYTES: *Katie Madsen, Coordinator (katie.madsen@stjohnsstpaul.org)*

- Jan 05: Andrew Fox, Mugeegbaykola & Hawah Sharon Koroma, Elliot Wall
- Jan 12: Maggie Baxter, Maren Johnson, Sabine Krall & Jude Weber-Johnson
- Jan 19: Thea Bischof, Jayan Nair & Thomas Rinkoff
- Jan 26: Charlie Docherty, Mugeegbaykola & Hawah Sharon Koroma
- Feb 02: Maggie Baxter, Jayan Nair, Jude Weber- Johnson & Elliot Wall
- Feb 09: Andrew Fox, Maren Johnson, Thomas Rinkoff
- Feb 16: Thea Bischof, Mugeegbaykola & Hawah Sharon Koroma
- Feb 23: Maggie Baxter, Charlie Docherty, Sabine Krall & Elliot Wall

Most current schedule at www.stjohnsstpaul.org/worship-music/acolytes

ALTAR GUILD:

Diane Power, Coordinator (powerdianep@gmail.com)

- Jan 05: Dusty Mairs' Group
- Jan 12: Diane Power's Group
- Jan 19: Colleen Swope's Group
- Jan 26: Terri Fishel's Group

Most current schedule at

www.stjohnsstpaul.org/worship-music/altar-guild

VERGERS:

Bob Linehan, Coordinator (rlinehan@gmail.com)

- Jan 05: Jayan Nair
- Jan 12: Theodora Bischof
- Jan 19: Bob Linehan
- Jan 26: Bill Sherfey
- Feb 02: Pyne Neepaye
- Feb 09: Keith Davis
- Feb 16: Jayan Nair
- Feb 23: Theodora Bischof

Most current schedule at

www.stjohnsstpaul.org/worship-music/vergers

COFFEE HOUR:

Paige Hagstrom, Coordinator (gphagstrom@gmail.com)

- Jan 05: Epiphany – Baptisms
- Jan 12: available for volunteers
- Jan 19: Shirley Sailors
- Jan 26: Annual Meeting
- Feb 02: Bob Bauman and Bill Scherfy
- Feb 09: available for volunteers
- Feb 16: available for volunteers
- Feb 23: Brad and Laura Smith

Most current schedule at

www.stjohnsstpaul.org/community-life/coffee-hour



60 Kent Street, Saint Paul, MN 55102

stjohnsstpaul.org

Join us for Holy Eucharist at 8:00 & 10:00 am Sundays

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THE EVANGELIST

JANUARY/FEBRUARY 2020



Parishioners were able to share in the holiday spirit at St. John's annual Advent wreath making event on December 1.