

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH

CHURCH OF THE OPEN DOOR SINCE 1881

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- Read our blog, Epistles and Epiphanies, at epistlesandepiphanies.wordpress.com
- View archived worship services and formation classes on St. John’s YouTube channel at www.tinyurl.com/youtubeSJE
- Access our online directory and parishioner portal, My St. John’s, at www.tinyurl.com/SJEportal.
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ON THE COVER:

Following the first Evensong of this year’s Winifred Bean Sacred Music Program season, attendees gathered outdoors for a post-worship reception. Above: choir members grab a quick selfie on the morning of the service.

NEXT DEADLINE

for the March/April Issue:

February 8

Everyone is *encouraged* to submit reflections or to suggest ideas for articles. Please email church@stjohnsstpaul.org before the deadline shown. Thank you!

St. John the Evangelist Episcopal Church

Clergy

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

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Richard Gray, *Director of Music*
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Brad Smith, *At Large*
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Holly Weinkauff, *Junior Warden*



FROM THE REVEREND JERED WEBER-JOHNSON

Dear Friends in Christ,

A former parish I served had the practice of taking a monthly turn at the local Salvation Army feeding ministry called “Grate

Patrol.” The youth group and some adult volunteers would prepare a hot meal and hundreds of brown bag lunches and drive from one metro station to another sharing food with the homeless and hungry who congregated around the warm air emitting from the metro exhaust grates. I remember the shock I experienced one evening when I met a parishioner in one of those feeding lines. Later I recalled feeling guilty for being shocked. The parish I served then

was known for its relative privilege and wealth, and my shock was predicated in part on my assumption that the people we served with programs like this one, were not our members, but those in need beyond our doors. How wrong I was.

Assumptions like mine are a small but important part of what keeps us divided and separated from one another in our society at large, and even within the church; assumptions about who we belong to, who the “we” is when we use that term. These divisions and classes, who is in and who is out, are part of the tragedy of human life. Yet, we daily participate and even collude in these deep divisions, the reified stratification of our communities and the world in which we live. Some of us have

been reading Isabel Wilkerson’s searingly honest discourse about race, class, and stratification in American society, *Caste: The Origins of Our Discontents*. In it she notes, quite powerfully, “Evil asks little of the dominant caste other than to sit back and do nothing. All that it needs from bystanders is their silent complicity in the evil committed on their behalf.” The work of communities of faith, the work of the Body of Christ, the work that we who follow on Jesus’ way of love are called to, is the work of actively dismantling these divisions, breaking down barriers, and undoing the structures of racism and injustice that pervade our world and even our church.



Our ongoing partnership with Hallie Q. Brown Community Center in the historically black Rondo district continues to strengthen each year. It also challenges our assumptions about the work of justice being “out there” in some “nameless other”; recipients of Hallie Q’s services are among St. John’s congregants, and all parishioners benefit from our ongoing connection. Here, a St. John’s volunteer delivers donations of toys for Hallie Q’s Christmas Toy Shop.

Our bishop, the Right Reverend Craig Loya, gave the Episcopal Church in Minnesota four priorities to commit to in the years ahead. And, one of those priorities is **Justice: Building Beloved Community**. Justice work is nothing new to us in ECMN or at St. John's. But the language of building "Beloved Community" might be new to us. The term was first popularized and given greater prominence in the life, work, and ministry of the Reverend Dr. Martin Luther King Jr., and was a key part of his work on social, racial, and economic justice in the Civil Rights Movement.

Dr. King once 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."*

The work of Justice: Building Beloved Community, is a central and driving force to the Christian faith, rooted in the prophetic witness of the Hebrew scripture, in Yahweh's call to repair a broken world, and in the teaching of Jesus, whose own ministry focused on healing, restoration, and reconciliation. It is the image of Beloved Community, in fact, that stands at the end of scripture, in the book of Revelation: a depiction of people from every tribe and tongue and nation surrounding the throne of God, reconciled and united around the Divine presence.

At St. John's we've just completed a look at our parish history, *For All the Saints*, with its author and former Director of Music, Jim Frazier. We re-read that and revisited that history in part to better understand our story now, how, after 140 years, we are living into our call to be saints. Where in our history have we embraced or embodied the work of justice and building beloved community, and where have we not?



JUSTICE

"For every faith community to engage in the work of learning, praying, and acting, to dismantle systemic racism in our church, and to join and support where that work is happening in the world."

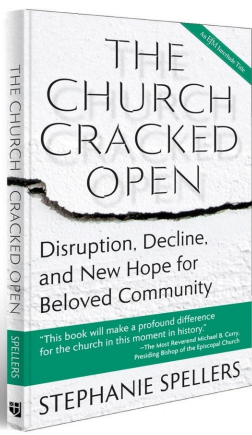
As Jim writes so beautifully in the preface: *"A congregation is not a club. Nor is it a party or a bloodline. We do not join it by having the right credentials, by paying dues, or by knowing the right people. Some may be rich while others are destitute. Many of St. John's early members, the families of prominent St. Paul business leaders, employed maids, seamstresses, chauffeurs, and gardeners, while more than one of its boy choristers later recalled that they did not realize how poor their families were at the time. Then, as now, there was more diversity at St. John's than at first met the eye."*

The pandemic has been a sad reminder of just how deeply the needs run both within the parish as much as beyond it. And, as I discovered in my former parish, so we must also know here, that we can make no assumptions about where the brokenness, divisions, castes, and classes are in our world - the lines that divide, run right through our own churches, and the work of building beloved community and justice begins right here at home. We cannot assume that the work is only out there, beyond us, in some nameless other. The work of justice and building beloved community will require us to know our story, the good and the bad, and the acknowledgment that we are all already a part of one another, already sharing in a yet to be fully realized reconciliation made possible in the life and love of Jesus of Nazareth.

This issue of *The Evangelist* will cover the work of **Justice: Building Beloved Community**, telling stories of where we are engaging this and where we might turn next. It will, we hope, catalyze in you, the reader, a desire to be about this work too, in the world around us, in our faith community, and in our own hearts and minds.

Thanks for reading, and I will see you in worship!

Faithfully,



EPIPHANIES AWAIT IN *THE CHURCH CRACKED OPEN*

By the Rev. Craig Lemming

I first met Stephanie Spellers at the annual Seminarians of Color Conference in Orlando,

Florida in February 2017. Spellers' renowned research on racism in The Episcopal Church was presented with clarity, grace, humor, and homiletical flourishes that revealed truths to our seminarian cohort that inspired, enlightened, and healed us. Whenever I have the joy of reuniting with colleagues who attended the 2017 conference, we still fondly reminisce about "that keynote by Steph Spellers."

What made the keynote so memorable was the profound love at the heart of her critique of The Episcopal Church: a palpable love people of all races share for our church — "that wonderful and sacred mystery" that has also been complicit in racist policies and practices. Three years after that conference, catalyzed by the global uprising against racism that was born in the streets of Minneapolis following the murder of George Floyd, Stephanie Spellers wrote *The Church Cracked Open: Disruption, Decline, and New Hope for Beloved Community* — the book St. John's will be reading together and discussing at Sunday Faith Forums during the season after the Epiphany.

As I study this book, I recall the devotion and infectious fervor of Stephanie Spellers' keynote address: love-steeped, critical thinking and truth-telling best described in the words of James Baldwin: "The role of the artist is exactly the same as the role of the lover. If I love you, I have to make you conscious of the things you don't see."

"Epiphany" is derived from a Greek word meaning "reveal." We experience epiphanies as sudden, striking realizations of truths that have always been there but that we are now seeing with new eyes for the first time. When epiphanies manifest in our lives the gift of being in a community of faith is vital. We need each other to discuss, discern, and decide who we are going to be and to become together as we lovingly make one

another conscious of things we hadn't truly seen before. *The Church Cracked Open* is a revelatory gift to the church that can help us to grow more deeply in kinship across our many lines of difference as followers of Jesus.

Spellers writes, "*Many congregations have taken on the humbling work of investigating their history and complicity in colonialism, slavery, and ongoing systems of domination. They intentionally engage in confession, repentance, seeking forgiveness, and reparation of what they've broken or what's been broken on their behalf. All these steps require flexibility, curiosity, and grace to keep turning toward God.*"

This work is not easy. And, as I have always said, St. John's is indeed "a place of grace." As we study and discuss this challenging book together, I hope that we will all be inspired to continue building on St. John's legacy of being in solidarity with the marginalized.

Spellers defines Solidarity this way: "*Solidarity is love crossing the borders drawn by self-centrism, in order to enter into the situation of the other, for the purpose of mutual relationship and struggle that heals us all and enacts God's beloved community. Solidarity is the voice that finally comprehends: 'You are not the same as me, but part of you lives in me. Your freedom and mine were always inextricably entwined. Now I see it, and because of what I see, I choose to live differently. I will go there, with you, for your sake and for my own.'*"

I invite you to listen to [Stephanie Spellers' Fontaine Sermon](#) preached at St. Mark's Episcopal Cathedral in Minneapolis on November 14, 2021 and to join your faith community in reading and discussing Spellers' book. A limited number of copies of *The Church Cracked Open* will be available for you to pick up in the Narthex, in the 60 Kent Street entrance, or in the Little Free Library. [We request a suggested donation of \\$15](#) to cover the cost for the books.

Come and study and discuss this timely, challenging, and inspiring book in the Fireside Room or on Zoom on Sunday mornings at 9am, beginning January 9.

ABSALOM JONES AND US

By the Rev. Barbara Mraz

It was a long time before I realized I had a race. My black classmate Dashon, African-American athletes and entertainers that were on television, the owners of the chow mien take-out place down the street-- they had races. I was the norm, the majority, the one with power and a heritage that helped me keep it.

The civil rights marches in the Sixties and all that followed jarred me awake and I became deeply ashamed of some of the racist talk that was tolerated in my home. Each of us has come to our understanding of race and its importance in our own ways, either by direct experience, reading about it, playing catch-up and trying to digest black history, or ignoring the issue and hoping it will go away.

When George Floyd was murdered, there was amazement that such a murder could happen here. But for many, especially those steeped in the history of the black experience in America, it was no surprise at all.

IN SEARCH OF COMMON GROUND

Why should those of us who are white (and maybe even some who are not) care about a little-known figure from the late 1700s whose achievements can be reduced to a few sentences and who is little known out of church circles?

In writing about the abolitionist Absalom Jones (1746-1818), I have been searching for some common ground between the contemporary reader and this important historical personage. Otherwise, he may remain encapsulated in the few things we know about him and for which he is honored: as the first black Episcopal priest who was also known as "the black bishop." His story has details that give us a sense of who he was beyond these titles, and who we are in his shadow.

He was an avid reader.... when he could get his hands on anything to read. Born enslaved in 1746 in Delaware, he saved his occasional gifts of money and bought a primer, a spelling book and a Bible. He read during every spare minute.

He lived each day with fear and uncertainty. He was loving and generous to his wife Mary Thomas,

and saved enough money (supplemented by loans from prominent Quakers) to buy her freedom six years before he secured his own. He was fortunate to be paid for his work as a clerk in his master's store in the city.

However, although Jones repeatedly asked his master to allow him to buy his own freedom, for many years, the man refused. Jones knew that as long as he was enslaved, his master could take his property and money at any time he decided to. The omnipresent fear of losing everything— even your life— was common to every enslaved person throughout human history.

He lived through an epidemic. In 1793 a yellow fever epidemic ravaged Philadelphia (the seat of federal government at this time). Many whites, including George Washington and Thomas Jefferson, fled to the safety of the countryside. But Jones and his good friend Richard Allen stayed, and with other blacks nursed and buried many of the nearly 4,000 who died.

He refused to sit in the balcony, foreshadowing Rosa Parks hundreds of years later. One source reports: "On a Sunday in November of 1787, Jones and Allen kneeled for prayer in a newly constructed gallery of St. George's. Some white members of the congregation, however, felt that the black members should be confined to the balcony, and the sexton collared Jones and tried to pull him to his feet during opening prayers. Appalled, Jones and Allen walked out, and set to work on forming their own group with others who had also left St. George's in disgust."

They formed St. Thomas African Church of Philadelphia, which grew to over 500 members in its first year. The membership decided to seek affiliation with the Episcopal Church, and Jones was ordained



as a deacon in 1795 and as a priest in 1802. One source notes: "Jones was an earnest preacher. He denounced slavery and warned the oppressors to 'clean their hands of slaves.' To him, God was the Father who always acted on behalf of the oppressed and distressed."

His most famous statement is this one: "*To arise out of the dust and shake ourselves and throw off that servile*

fear, that the habit of oppression and bondage trained us up in, and in meekness and fear we would desire to walk in the liberty wherewith Christ has made us free."

The call also goes out to those of us who are white: to stop being afraid and accept the freedom that Jesus calls us to embrace and to share. Evoking the spirit of blessed Absalom Jones, reading can be a good place to start.

A LIGHT TO ENLIGHTEN

By Jay Phelan

On February 2 we will celebrate a feast day named "The Presentation of Our Lord" or, more popularly, "Candlemas." It is traditionally customary on that day to process into the church with lighted candles before the Eucharist. It is also traditional at this service to bless the candles to be used by the community in the year to come.

The festival celebrates the presentation of the infant Jesus at the temple 40 days after his birth. We are told his parents, Mary and Joseph, went up to Jerusalem "to present him to the Lord." They offered two turtle doves, the offering of the poor, to dedicate their firstborn. Luke tells us they also encountered two elderly prophets, Anna and Simeon. Both bore witness to the unique significance of this child.

Simeon responded to his encounter with Jesus with a declaration that has come into our liturgy. Called the *Nunc dimittis*, it is one of the canticles recited in both Morning and Evening Prayer.

*Lord, you now have set your servant free
to go in peace as you have promised;
For these eyes of mine have seen the Savior,
whom you have prepared for all the world to see:
A light to enlighten the nations,
and the glory of your people Israel.*

Simeon declares that this child is "for all the world to see" and "a light to enlighten the nations" (or "the Gentiles"). His life and ministry, in other words, will have a universal scope. In declaring this Simeon is saying nothing new. Israel's prophets also insisted that Israel's Davidic King would bring the light of Israel's God to the Gentiles as well as the Jews.

For Americans, February is the middle of winter; it is dark and cold, and light and warmth are welcome.

But it is also Black History Month. During this month we remember the grief and glory of America's African American community. We recall with sorrow the centuries of enslavement and misery, the bitter and ongoing legacy of Jim Crow, and the enduring quest for justice. At the same time we celebrate the remarkable accomplishments of black scientists and artists, athletes and entertainers, politicians and religious leaders, lawyers and judges, gadflies and seekers-for-justice. We recognize that America would not be America without the African American community; the church would be greatly impoverished without the African American community. In its suffering and hope this Beloved Community shines its light, its candle in the darkness.

These have been dark times for our country and the world. We have suffered an endless pandemic and an equally endless brutalizing of African Americans at the hands of the police as well as armed private citizens. The voices of anguish have been loud and urgent. But there has been more than anger, as justified as it is. There has been hope, love, and light.

When we gather on February 2 we will light our candles and shine our small lights to ward off the darkness. And when we celebrate the Eucharist we will shine the light of the world, the light to enlighten the nations, the Gentiles—us. A light to warm, reveal, and challenge us to faithfulness and courage against the darkness and a light of solidarity with those who face the darkness of injustice every day. And we will shine a light into our own souls and ask how we contribute to the darkness and how we might live into the light.

“SUDDENLY I HAVE A FUTURE”



By Max Brumberg-Kraus

On January 12, for the Feast of Aelred of Rievaulx, I will preach a sermon at St. John’s called “Beloved Through Time: Spiritual Friendship, Queer Historiography, and the Kingdom of God.”

At first, I might not seem the obvious choice for a speaker at an Episcopal Church. For starters, I am not Christian. I am a Jew, with deep ties to European secular and cultural Judaism on my mom’s side and with a dad who is a Reconstructionist Rabbi. I am also not the leader of a faith organization; I am a playwright, a poet, and a drag performer. However, the core of my artistic practice is a spiritual call. I uplift, dialogue with, and build community amongst LGBTQ people of all faiths through artistic engagement with queer history.

My own spiritual practice was renewed after years of ambivalence when I met other religious LGBTQ people. But the first folks I “met” I did not meet in person. Rather, I saw films; I read books and poetry. I was a queer child born to straight parents, and to know so little about my sexual and gendered community resulted in a profound alienation: who am I in this world without a past?

I had to find community outside the “natural” inheritance of a parent to child. My adolescence was shaped by losses: from the subordination of queer cultures to the literal wake of the many who died in the AIDS crisis. But when I name these losses, I join the movement of recovering the stories of queer

persons that history might have erased. Recovery turns to re-creation and then to creation. Suddenly I have a future, because now I have a past.

There is a futuristic, utopian quality when we speak of “Becoming the Beloved Community.” But there is also a deeply historical aspect to it.

St. Aelred of Rievaulx (1110-1165) came into the world when the papacy ruled on the celibacy of Catholic clergy. The son of a priest himself, Aelred became a priest when priests were no longer allowed to have sons. These new sexual restrictions pulled priests out of the traditional lifeways of the secular world. The fundamental ways of building community through a traditional family model were suddenly denied to large groups of people.

With this historical background, I look at St. Aelred’s treatises on homophilic friendship as a model for all of us to follow in imagining the beloved community, and also as a historical account of queer communal building in the face of normativity. St. Aelred connected across time to the words of Cicero and Ambrose, to the lives of Jonathan and David, Ruth and Boaz. Indeed, many medieval understandings of time, history, chronology look rather queer to our own contemporary, post-enlightenment views.

As a playwright and performer and queer historian, I am inspired by coincidences that give meaning to LGBTQ lives. I look at strange encounters in history, liaisons in the afterlife, joyful hauntings, and unfamiliar memories of LGBTQ peoples. I give platforms to historical voices, and I invite the living into conversations with the dead. We have got to expand what it means to relate across generations, across religions, across spaces, and across times if we are going to build a truly just society. As St. Aelred looked to his own cultural past to imagine social organization outside the confines of the traditional family, I invite us all to engage how queer historians, theorists, and artists build communities with the past in order to sustain the viability of a queer-loving, LGBTQ-affirming future.

PROJECT HOME: WHY WE GIVE

Project Home is a program in partnership with area churches that provides overnight shelter for families facing homelessness. For more information, please reach out to Kelly Russ or go to www.interfaithaction.org/what-we-do/

By Kelly Russ

When Kevin and I were looking for a church home in St. Paul, it was the robust Faith in Action ministries (as much as the warmth, care, and joy exuded by the people of St. John's) that convinced us we had found our church family.

We first became involved with Project Home in the winter of 2020, just a few short weeks before COVID changed our world. We greeted our guests when they arrived in the afternoon, and visited with them and their families after supper. Kevin, who works in the hospitality industry, and I particularly enjoy our involvement with Project Home because of this opportunity to provide hospitality to families experiencing homelessness.

We also find deep meaning in how this ministry supports the diocesan priority of Justice. For us, hospitality is an outward display of an inner commitment to justice and equity for a marginalized group of God's children.

Indeed, the prayers we spoke together in church on Giving Sunday (November 21) summed up our reasons for involvement with Project Home:

We give out of a desire to participate. By giving our time, talent, and treasure to support Project Home, we are able to walk with families experiencing homelessness and support them on their journey to stable housing.

We give as a sign of gratitude. We are so thankful for the blessings we have received, and to be able to share what we have with others.

We give because we belong to one another. We are not alone on our Earthly journeys. We are neighbors, and neighbors support and look after and care for each other. We want to support and demonstrate our concern for our neighbors who are currently experiencing housing instability.



We give to build a more just and equitable world. I have always been moved by a strong sense of justice, and a desire for justice forms the core of our motivation to lead and contribute to the important ministry of Project Home. Our involvement with Project Home has provided an opportunity not only to assist those who are currently experiencing homelessness, but to understand the deep inequities that contribute to homelessness or housing instability in the first place. Systemic injustice in housing has erected barriers to building intergenerational wealth, accessing credit, or even being certain that your home will not be destroyed by an "improvement" project. Assistance with budgeting and financial literacy are among the ways Project Home helps families prepare for stable housing and economic mobility after leaving shelter. These efforts also help erode the structural inequalities that contribute to housing instability. By recognizing the inherent dignity of every human being and supporting the human right to safe and stable housing, we can break down unjust systems and rebuild a more equitable place for everyone to call home.

We give because we love, and that's what love does. We are all equally beloved children of God. Sharing our time, talents, and treasure and working towards housing justice is a way of showing our love for our neighbors and for God.

We're not yet certain what this winter will bring or whether we will be hosting families at St. John's in February. But we do know that we can continue to support the families of Project Home and the diocesan priority of Justice. We feel called to develop a more just and equitable world, and we hope you will join us in this demonstration of our love for all our neighbors.

MEET OUR NEWEST MEMBERS



PHIL BRADLEY & JAN FRANKMAN

Phil: I grew up in the Boston area but have lived in Minnesota for almost 40 years. I love the lakes, the trails, the four seasons, the culture, and Gopher women's hockey. Jan and I both love travel and spending time with our grandkids. We like the excellent liturgy and preaching at St. John's, and we have really enjoyed reading *Caste* with the book group.

Jan: I am mostly a native Minnesotan and have lived in the area nearly all my life, with brief interludes for college and living at Ft. Knox, KY, during the Vietnam era. I retired three years ago following a nearly 50-year career as an attorney, mediator, and arbitrator. Phil and I have been active members of Episcopal Churches throughout our lives. We have appreciated St. John's for some time and are very pleased to become members now.



MYKA LAHAIE

I teach in the area of theology and am a research fellow with the Hong Kierkegaard Library at St. Olaf College this upcoming Spring Semester. My spouse Jeremy and I are back in the Twin Cities after living in Durham, England, for several years. We love outdoor walks, coffee, and our two cats. We both look forward to getting to know folks in this parish. I was drawn to St. John's inclusive community and faith in action projects. My favorite hymn is "Be Thou My Vision," and my favorite saint is Francis of Assisi.



MATT, JAMIE, ELBIE (age 6), & THEO (age 3) WRIGHT

Jamie: I encounter God the most in making and listening to music, community, service, and nature. I am looking forward to sharing with and learning from the St. John's community. One of my favorite hymns is "How Can I Keep From Singing?"

Matt: I was drawn to St. John's for many reasons including the rich traditional liturgy, particularly the Rite I Eucharist, Morning Prayer, and Compline. My favorite saints are Augustine, Bede, Anselm, Thomas Aquinas, Junipero Serra, and Thomas Becket. My favorite hymn is "Veni, veni Emmanuel."



TAMARA ZURAKOWSKI

I am a nurse, daughter of a nurse, and wife of a nurse. Our daughter broke the mold and works as a veterinary technician, taking care of horses with serious injuries. I moved to St. Paul to pursue a job opportunity (in the middle of the pandemic!) and was drawn to St. John's by the excellence of preaching, music, and community outreach. As much as I love high church liturgy, with as much music and incense as possible, the reality for me is that God is always where I least expect to find Him. It is therefore important that the Church supports the ordinariness of life, and hence nurtures my growth with God. St. John's represents that blend of the sacred and mundane that is essential to me.

JOIN THE WORSHIP TEAM!

Help make Sunday mornings happen! Contact the addresses listed below to volunteer or learn more.

Adult Choir & Handbell Choir:

richard.gray@stjohnsstpaul.org

Media Team: media@stjohnsstpaul.org

Ushers: jolsen4338@gmail.com

Greeters: getconnected@stjohnsstpaul.org

Readers & Vergers: rlinehan@gmail.com

Coffee Hour: gphagstrom@gmail.com

Altar Guild: powerdianep@gmail.com

WORSHIP

Sundays: Rite I Eucharist at 8am in the Church
Rite II Hybrid Eucharist at 10am in the Church
and on [YouTube](#).

Compline (Night Prayer): Thursdays at 7pm in the Church and on [YouTube](#).

Morning Prayer: Monday-Saturday at 8am on [Facebook](#) followed by Coffee Hour on Zoom.

FORMATION

Faith Forums: Sundays at 9am in the Fireside Room and on Zoom.

Holly Street Sunday School: Sundays for age 4-grade 5. Meets in the Holly Garden from 9:30-9:50am, weather permitting, or else on Zoom. Contact cyf@stjohnsstpaul.org with questions.

GIVING

St. John's mission and ministry is more vital now than ever before. **Your financial gifts enable us to continue upgrading our livestream technology and employ and train our staff in hybrid ministry, at the same time as maintaining the essential ministries of pastoral care, outreach, and community connection for all.** Please support this effort, as you are able, by continuing to make your pledge payments or by making an offering today. To give online, [click here](#) or text 651-273-0753 with the amount you'd like to give and where you'd like the funds to go; e.g. "\$100 Pledge2022." Thank you!

HAPPY BIRTHDAY TO...

JANUARY

- 1 Patrick Collins
Cristiana Collins
- 2 Thomas Giambetti
- 4 Timothy Welsh
- 5 Jennifer Tianen
Keith Davis
Payton Kinkead
Ella Ebenhoch
- 6 Patti Murakami
- 7 Bob Horn
Anne Hodgson
Austin Loch
- 8 Lynn Hartmann
- 10 Pat Brynteson
George Power
Cara Bailey
- 11 Dorothy Ek
Vivian Scheel
- 12 Joan McCanna
Julia Ferguson
- 13 Barbara Mraz
- 14 Judith Stack
Mary Hansen
- 15 Mary Ann Mason
- 16 Perrin Lilly
Alice Johnson
- 17 Dusty Mairs
- 18 Elliott Allen
- 19 Josephine Lottsfeldt
Shirley Sailors
- 20 Mary Elizabeth
Johnson
- 21 Cormac Graupman
- 23 Nancy Wellington
Katherine Meyer
Beth Bowman
- 27 Marilyn Conklin
- 28 Daniel Huston

29 Elizabeth Plummer
Kennedy Albrecht

30 Jonas Brown

31 Dave Embree

FEBRUARY

- 4 Dyanne Parsons
- 5 Patricia Byrne Pfalz
Sarah Clements
- 6 Sarah K. Smith
Rae Hadley
- 8 Matthew Porter
- 9 George Kinkead
Eloise Teisberg
- 12 Robert Bloom
Jane Archer
Jennifer Frost
Rosendale
Sherryse Corrow
- 14 Becky Garthofner
- 15 Matthew Wright
Henrik Gjerde
- 16 Fred Berndt
Sheryl Ramstad
Emma Davis
- 17 Sam Tessier
Clark Watkins
- 18 Sally Allen
- 19 Julia Lightner
- 20 Tessa Wegenke
Anne Debertin
- 22 Christine Peterson
Colleen Swope
Liliane Matter
- 24 Emily Linehan
- 25 Liam Ebenhoch
- 27 Don Postema
- 28 Annabella Ruby
Powers
Paul Garceau

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

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THE EVANGELIST JANUARY/FEBRUARY 2022



Richard Gray and Marilyn Conklin lead the hymn sing at St. John's inaugural Christmas Tailgate Party.