

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH

CHURCH OF THE OPEN DOOR SINCE 1881

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Art in this issue: Page 8 – from the cover of *A Women's Lectionary for the Whole Church*; Page 9 – "Abraham and the Three Angels," Marc Chagall (1966), "St. John the Baptist in the Wilderness," Kehinde Wiley (2013)

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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
- Follow us on Instagram at [@stjohnsstpaul](https://www.instagram.com/stjohnsstpaul) for photos, videos, prayers, and more.
- Access our online directory and parishioner portal, My St. John's, at www.tinyurl.com/SJEportal.
- Download our app [in the Apple Store](#) or [on Google Play](#) (search for "Church by Ministry One.")

ON THE COVER:

The Rev. Chelsea Stanton on her first Sunday as a newly minted deacon in the Episcopal Church after her December 9 ordination (below).



We welcome your contributions!

You are always encouraged to submit reflections and articles.

To make your submission, email communications@stjohnsstpaul.org before next issue's deadline of :

Wednesday, February 8

Thank you!

St. John the Evangelist Episcopal Church

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The Rev. Craig Lemming, *Associate Rector*

The Rev. Chelsea Stanton, *Deacon*

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FROM THE REVEREND JERED WEBER-JOHNSON

This issue of the Evangelist is all about *discipleship*. When Jesus approached Peter and James and John, fishermen on the Sea of Galilee, and bid them to come

“follow me,” he was inviting them to be his disciples. When we were baptized into the Body of Christ, we were being committed to the life of being Jesus’ disciples. **Discipleship is the tangible work and practices of following Jesus.**

Discipleship shares its root with the word “discipline,” which really just means habits, structures, and practices that pattern our life in a certain way. For instance, we might be accustomed to the disciplines of learning a musical instrument, playing a sport, or improving our physical health.

In the church, there are specific and reliable discipleship practices that are tested and true, which help us shape and pattern our lives after Jesus and his way of love in the world. These practices are adaptable to our individual lives and require our personal effort and time, but also, they are only possible through the support of the community we call Church (the Body of Christ), and by the power of the Holy Spirit working in us

So, how do we live our discipleship lives at St. John’s?

Worship

Unlike private devotions, a hike in the woods, or personal meditation (all important spiritual practices), worship is done in community and follows a “liturgy”: a set of prayers and rituals that a community has agreed upon as their way of worship. In the Episcopal Church, like many other sacramental traditions, our principal act of worship is the Holy Eucharist (also called Communion). Worship is a time when we turn our attention and lives outward toward God in praise and thanksgiving (which is what “Eucharist” means). We shape our lives through this habit of prayerfully giving thanks. Like all habits, worship is able to shape us best when we engage it regularly.

Bible Study

A second vital discipleship practice is the work of studying scripture. Episcopalians believe there are three principal sources of authority in our spiritual

lives: the **tradition** of the church, our God-given **reason**, and **scripture**. We balance these sources in our life of faith, and believe that the books of the Bible contain images of God’s truth and holy wisdom to help shape our lives according to God’s will. Our Book of Common Prayer says that the books of the Old and New Testament contain “all things necessary for salvation.”

In regular Bible study with fellow disciples, we encounter the different kinds of stories, poems, and history that have nourished our forebears in faith for generations. (You can read more about Bible study opportunities at St. John’s on pages 7 and 8.)

Prayer and Devotion

Prayer was central to Jesus’ life and ministry. He prayed in private and in the synagogue. He prayed at meals and with the sick and hungry. Over time, the church developed daily rhythms of prayer; The Book of Common Prayer has rites for Morning, Noon, and Evening Prayer as well as Compline (Night Prayer). The Prayerbook also provides options for family devotions which include scripture readings and prayers. And there are options to pray extemporaneously, coming to God with our concerns as well as our joys. We can pray at any time and in any place.

Small Groups

These are not a separate practice, but a way you may incorporate other practices into your faith life. We are in the process of creating small groups for parishioners to join. If you are interested in a small group that focuses on prayer and Bible Study, we would be happy to pair you up with one.

Giving

Finally, discipleship asks us to be active in our faith, putting our beliefs and value into practice in the world through the community of the church. We do this by giving of our money as well as our abilities and time.

I encourage you to read this issue and to prayerfully consider how you can live into your call to be a disciple of Jesus through your faith community and in the world.

A CALL TO DISCIPLESHIP

To all God's Beloved in Minnesota.
Grace to you and peace from God the maker and from our Lord Jesus Christ.

I'm going to start with a reading from the 11th chapter of the book of Genesis.

"Now the whole earth had one language and the same words. And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. And they said to one another, 'Come, let us make bricks, and burn them thoroughly.' And they had brick for stone, and bitumen for mortar. Then they said, 'Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth.' The Lord came down to see the city and the tower, which mortals had built. And the Lord said, 'Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down, and confuse their language there, so that they will not understand one another's speech.' So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore it was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth."

I don't know about you, but I've always found this story confusing, and honestly even a little troubling. I mean, the premise seems like a good thing, right? Human beings have rallied around a common cause, they have united across all their vast diversity, they've achieved something great together. But then God swoops in like an angry toddler and knocks the blocks over, scattering and confusing the builders, as if to neutralize some perceived threat to God's supremacy. What did the builders do wrong?

My understanding of this story totally shifted this summer when I read a brief commentary on it by Rabbi Ari Lamm. The wording in Hebrew when they say 'let us make bricks for ourselves' is the exact same phrasing that is used to describe the Israelites' experience of slavery in the land of Egypt,



Excerpted from Bishop Craig Loya's address to the 165th Convention of the Episcopal Church in Minnesota, October 28, 2022.

where they were forced to make bricks to build an empire of oppression. This is fundamentally a story about how diversity is God's design, and uniformity is human regression. It's Pharaoh who enforces a false uniformity by building; God insists that creation run wild with diversity.

If you remember a few chapters back in Genesis, when God creates human beings, God doesn't appoint them to be builders, but gardeners, putting us in Eden to till and to keep. See, we don't have to make a name for ourselves. We already have a name, which is Beloved.

Our sin at Babel is that we traded our vocation as gardeners for the seduction of becoming builders. God wasn't trying to stop us. God was trying to save us, and to bring us back.

Two weeks ago, October 11, was exactly twenty years since the Friday evening when I was ordained to the transitional diaconate. I was reminded again that the Episcopal Church has been having essentially the exact same conversation for the entirety of the two decades that I have served it as an ordained person. We are anxious about our decline, and we wring our hands about what we're going to do, or we bring in fancy speakers to give us some great new plan, or we distract ourselves with petty arguments, pointing our fingers at one other.

Frankly, if there was a solution, we would have found it by now. The truth is, the tower we think we used to be has been almost completely toppled by cultural, economic, and historical forces that none of us caused and none of us can stop. But we are

exhausted from trying. We have worn ourselves out, believing the lie that we can make a name for ourselves again if we just make enough bricks.

My heart's deepest hope is that, as a diocese, this convention can mark a turning point. Not because we discover some grand new plan for rebuilding our beloved tower, but because this is where we decide to set aside our ambition to be builders, and take up again our calling to be gardeners. I wonder if we could let go of those heavy bricks in our hands, and just play in the dirt together for awhile, waiting to see what God might grow when we aren't keeping God at arm's length with all our building.

Minnesota, can this be a point where we stop, at least for a season, worrying about how to build, and return to the practice of gardening God's church for God's world?

Pretend for a minute that we say yes to that question. What might it look like for us?

First, what if we spend some time not doing much else but tending to the root system? Nothing can grow tall or wide, or bear any fruit at all, until it has first grown deep. Two years ago we identified four diocesan priorities: discipleship, justice, faithful innovation, and congregational vitality.

Discipleship is without question the keystone priority. That's the only way that God will use us to grow the deep and thick root system that can produce the fruits of justice, innovation, and vitality. What I want to invite us all into today is to spend at least the next year focusing almost exclusively on discipleship — that is, participating fully in God's life by intentionally apprenticing ourselves, moment by moment, to Jesus. Focusing on those simple practices of daily prayer, dwelling in scripture, sharing our lives in real ways with each other, and coming alongside the poor and marginalized. I'm asking you to commit to this yourself and to invite everyone in your faith community to be part of a small discipleship group in the next year that is committed to doing this with other people.

Can we gather ourselves into small communities to deepen our roots together? What if we re-learned together how to consciously and intentionally let God lead in our lives and in our ministries? You've often heard me say this before and I am not the only

one who says it and I didn't make it up, but in the Episcopal Church, as much as I love us, we often operate as if we are functional atheists. We are so good at talking about God as if God is a wonderful and interesting and great idea, but it is less often that we talk about God as if we expect God to show up and do something in our lives and in our ministries. Gardeners can't force anything to grow. Gardeners can only cultivate the conditions that allow life to flourish. It's nature, and God, doing their thing that

(continues on the next page)

Faith in Action Ministries

Opportunities at St. John's for sharing our lives in real ways with each other, and coming alongside the poor and marginalized.

To get involved, contact the organizers listed (you can find their contact info in the My St. John's parishioner database.)

Creation Care: Johannah Frisby

Farmers' Market: Sally Sand and Barb Lindeke

First Nations Kitchen: Don Weinkauff



Hallie Q Brown: Patty Byrne Pfalz,

Project Home: Kevin & Kelly Russ,

Social Justice Advocacy: Jamie Bents

St. John's Clinic, Kayoro Uganda: Sue MacIntosh



gives the growth.

I will stand here at my first in-person convention and admit to you without shame or fear that I do not know how to save or fix the church. And you don't either. But the good news is that saving and fixing the church, turns out, it's not my job, and it's not your job. The church is God's job. Our job is to stand out in the fields and let God use us in whatever way God will to cultivate the fruits of love, of hope, of reconciliation, of forgiveness, of peace, of joy.

If God is who we really claim God to be, then honestly God is going to be about the project of healing the world with love whether the Episcopal church is on board or not, and no matter how small, large, wealthy or poor we might happen to be along the way. Can we lay down the burden of thinking it's our job to force fruit to grow, and learn to simply recognize, and follow, where God is already leading? Can we help God cultivate a diverse church ecology?

We've somehow along the way adopted the mindset that bigger is better. But small communities are where we can really share our lives together. Small communities are where we can help each other become apprentices of Jesus more fully. That drive for every church to follow the same model, and for churches to be big, is Pharaoh pushing us to make bricks and build Babel. What if we followed hundreds of seedling, crazy ideas for how we can connect the gospel of love with a world starving for it that evidently isn't finding it in a lot of our traditional spaces? What if we just followed that, held it lightly, and see what God grows?

That's my invitation: tending our root system as disciples, so that we can let God lead us, I mean really lead us, and then join God in cultivating a wildly diverse ecology. We can't control what will happen. But we can till the soil, we can water it, weed it, and see what God might do.

I believe that God is not done with this church. This is a moment for us to decide, Minnesota. Are we going to keep trying to be builders, or can we take up gardening again? I can't answer for you, but I'm going to do my best to say yes to God's invitation to set down the brick building, and re-learn how to garden. I really hope you will join me, and say yes to this invitation, too. The world can be

such a lonely desert, parched with suffering, injustice, and sorrow. And the God that I know and meet in all of you every day longs to reforest that world, not with more towers that impress, but with fruit that nourishes, with love and justice and joy.

We don't know what will happen. We don't know what the future might hold. But let's use what little time we have to dig into God's soil, to help the whole world see and know what unimaginably good things God, and God alone, can bring forth.

Spiritual Life Groups

Opportunities at St. John's to share our lives together and help each other become apprentices of Jesus more fully.

Contact Jered Weber-Johnson for more information on any of these groups.

Fellowship at Episcopal Homes

Prayer Shawl Knitters

Men's Group

Men's Breakfast

Women's Group

Young(ish) Adults

LGBTQ+ Group



TEND TO YOUR ROOTS

DISCIPLESHIP & CYF

By Olivia Holgate, Circle of the Beloved Fellow

At the ECMN 2022 Diocesan Convention, Bishop Loya asked us to really focus on discipleship for the next upcoming year. When I heard this, I asked myself, *what does discipleship even mean? What does discipleship look like, sound like, or feel like?* Bishop Loya describes this as “participating fully in God’s life by intentionally apprenticing ourselves, moment by moment, to Jesus. Focusing on those simple practices of daily prayer, dwelling in scripture, sharing our lives in real ways with each other.” This explanation gives us a clearer image of how we can more fully bring our faith to the center of our lives to be disciples. He also asked us to “tend to our roots” as disciples, and in so doing that will “allow us to be better led by God.” This led me to ask the question: *How do we get our roots in the first place? Where do they come from?*

For me personally, they came from growing up in the Episcopal Church. I was a part of it all. I started with Godly Play when I was little, I moved on to Rite-13 and J2A, and eventually I got confirmed. To be honest, at the time I didn’t even understand that these programs were helping me grow my root system. I thought it was just something my parents wanted me to do.

Reflecting back, I now realize that the key points of the Bishop’s explanation of discipleship is what I learned and what the kids learn today in Sunday School every week. It’s what we talk about in Youth Group on Wednesday nights. Every week, we read scripture. We ask questions like, *what can we learn from this? How do we see Jesus in the world today? Where do we fit in this story? How can we be like Christ in the world?* Learning how to be a disciple of Jesus is in the foundation of children and youth formation. Helping to guide our children and youth towards discipleship can remind us of how we can become better disciples.

It works the other way around as well. When we take some time to center discipleship in our lives and tend to our roots, it will be easier to guide the little



ones and give them a more fruitful formation experience.

The 8th graders in our congregation are currently in the Journey to Adulthood (J2A) program. The main components of that program focus on three things: self, spirituality, and society. At the end of the program, the youth have the choice to go on a pilgrimage to discern for themselves if they are ready to step into adulthood and continue their discipleship journey as adults.

This program offers the youth the chance to learn more about themselves and how to make decisions based on their own values. It connects that self discovery with the chance to dive deeper into what spirituality means to them. Once they have learned how to tend to their roots, they take what they have learned and apply it to the real world in their relationships and communities.

Isn’t that what being a disciple truly means? To be able to have this amazing formative experience, the youth need to rely on the parishioners of Saint John’s to guide the way.

Now, where do you fit in this story? When you try to center discipleship in your life this year, how can you help form it in other lives as well? When thinking about discipleship, how can we go back to the roots of our formation and tend to them?

The youth group will be hosting a Bake Off after church on Sunday, January 8, to raise money for their upcoming pilgrimage in 2024. Come learn more about the pilgrimage and how you can help support them. We would love to see you there.

HOW GOD LIGHTS OUR PATHS



DISCIPLESHIP THROUGH BIBLE STUDY DURING THE SEASON OF EPIPHANY

By Dr. Judy Stack

In the Epiphany season, we focus on how God, by the Holy Spirit, enlightens our hearts and lights our paths (Ps 119:105). How Christ, the light of the world, moves us toward the light of God's love (Jn 8:12). This makes it a great time to begin or renew or expand our study of scripture!

There are so many ways to delve into the wisdom of scripture and engage with these challenging and inspiring texts that shape our faith! Here at St John's, we will have several exciting and enriching opportunities during this season.

If you have questions about any of these, reach out to Dr. Judy Stack via the email address in the My St. John's parishioner directory.

Faith Forum

**Sundays at 9am
Fireside Room & Zoom**

- ✓ Following the Sunday readings
- ✓ Visits from preachers and special guests
- ✓ Each Sunday a little different

"A Women's Lectionary for the Whole Church"

During Epiphany, St. John's will be using the texts from this lectionary that highlights women's stories and voices in the biblical texts. Each Sunday before we hear these texts in church, we will look at them, discuss them, and engage with the commentary on those texts written by the lectionary's author, Dr Wilda Gafney. Come ready to be inspired and stretched! *Begins January 8.*

Bible Discovery Class

**Sundays at 11:20am
Fireside Room**

- ✓ For all levels of familiarity with the Bible
- ✓ Mix of "big-picture" teaching and "deep-dive" discussions

Tour the Whole Bible in just 8 weeks

Whether the Bible seems like foreign territory, familiar but confusing terrain, or a well-worn path, this class will have something for you! Each session will be a mix of teaching about the "big picture" of that week's topic and text, and some time to delve more deeply into a key story or passage and discuss it together. *Begins January 8.*

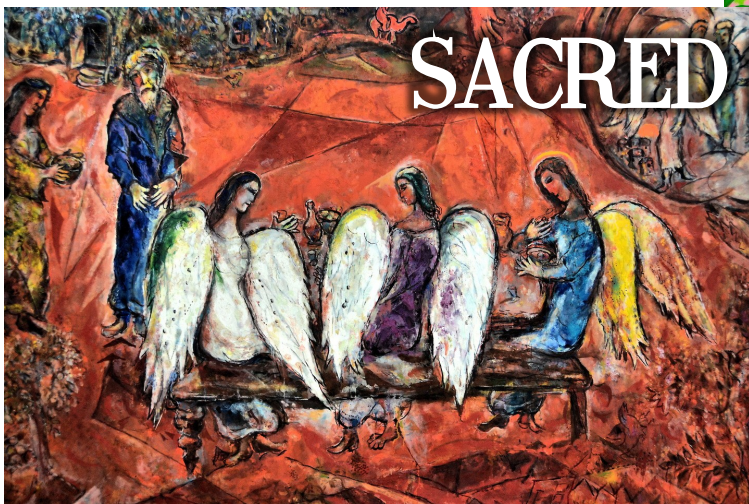
Thursday Night Bible Study

**Thursdays at 7:30pm
Library**

- ✓ One book of the Bible at a time
- ✓ Slow pace
- ✓ No weekly preparation needed
- ✓ Currently reading 1 John

The Slow Dive

Like to take your time and dig into a text? Like a laid-back but spiritually nourishing engagement with scripture? This is for you! Just come when you can, share your thoughts, and hear the Spirit's wisdom through the others gathered. (And it's right after Compline, which is a great way to prepare to read together.) *Begins January 5.*



SACRED SEEING



I look at the image that the artist's muse created. I let it enter through my eye and change me.

– Dan Vogel

By Holly Stoerker

The name of the meditative practice *Visio Divina* is a Latin phrase that translates as “sacred seeing.” While what we do in St. John’s Sacred Art Bible Study is indeed “sacred” and involves a special sort of “seeing,” it rarely has either the look or feel of conventional *Visio Divina*.

Instead, we begin with The Word: the Scripture lessons appointed by the lectionary for Sunday morning worship. After reading them aloud, we talk about what we hear in those stories, poems, laments or letters and often how it relates directly to our own lives. We then turn our eyes to a variety of artwork. It isn't necessarily icons or “typical” religious art. **Kathy Brown** describes it: “from current day murals on buildings and bridges, to Renaissance, to many cultures, to modern art, to sculpture, to...to... we explore it all!”

Then we share what we see in the images. Perhaps the artist has given us a new way of understanding an old familiar story. Perhaps the shapes or colors elicit the feel of the psalmist's cry. Perhaps the beauty simply takes our breath away!

The value of Sacred Art Bible Study is that it gives us new perspective on scripture, often different than what we get from reading or hearing the words.

Cynthia Bronson Sweigert: “It gives me perspectives that my biblical commentaries rarely do.”

I respond differently to visual images than to text, so this study has opened up a new way of understanding scripture, especially in a contemporary context.

– Bette Ashcroft

Roger Wilson: “I am experiencing Scripture from a different stimulus with my mind and heart. The images just spark a different way of understanding scripture.”

Phyllis Merrill: “It makes the written word 'visual' and brings even more meaning.”

Barb Lofquist: “Art adds depth to the discussion.”

Another key to the Sacred Art Bible Study is that we do it together – it takes place in community.

Otto Paier: “Contributions from other participants have brought deeper meaning to my own understanding of each passage... I love exploring the Bible with friends. It's a safe, fun, and enlightening experience for me.”

Lynn Hertz: “It is inspiring to see how a painting affects people in different ways, and their insights deepen my own understanding.”

If you're interested in joining this “sacred seeing” adventure, contact Holly Stoerker. We meet via Zoom on the 2nd and 4th Thursday of the month from 10–11:30 am. All are welcome! Come and see!

FOR ALL THE SAINTS

PRACTICING DISCIPLESHIP BY CELEBRATING DISCIPLESHIP

By Ellie Watkins

Growing up a Roman Catholic—specifically, in my case, a *very nerdy* Roman Catholic—I knew the stories of a lot of saints, but not really *why* the church encouraged me to consider them role models. If you'd asked 8-year-old me what a saint was, I would have defined it as someone martyred in a notably gruesome way. Three decades later as I chivvied my children into bedsheet "robes" for St. John's virtual parade of saints, they grilled me with that very question: what IS a saint? "Someone who loves God a lot and is a good example of how to live your life," I said distractedly, as I tied a jump-rope into a cincture. When I looked it up later in the Episcopal Church's glossary, I found I wasn't that far off:

***Saint:** A holy person, a faithful Christian, one who shares life in Christ. ... In the NT, the term is applied to all faithful Christians ... The term later came to be applied to "elite" Christians whose lives were distinguished and exemplary because of their self-sacrifice, witness, virtue, or accomplishments.*

Not merely ancient heroes from a bygone age, the saints of the church can support us in our daily lives (and I don't just refer to how often poor, overworked Saint Anthony helps me find my glasses). We can make it part of our discipleship to celebrate their lives in worship, and in turn their examples of discipleship can help guide us in our own practices.

I encourage you to try being inspired by the saints in your own discipleship. Here are some of the upcoming liturgies St. John's will be offering in the season of Epiphany, and some excerpts from guest preachers at our past Racial Reconciliation Eucharists that may also help you get started.

Racial Reconciliation Eucharists

4th Sunday of each month beginning January 22

Feast of Saint Aelred of Rievaulx, patron saint of LGBTQ+ Episcopalians

Thursday, January 12 at 7pm

Black History Candlemas, honoring those who worked for racial healing

Thursday, February 2 at 7pm

Maria Stewart never let being told NO keep her from getting to YES. CAN'T did not seem a part of her vocabulary. She knew she was a servant of the Lord with a story to tell, with a contribution to make, and would allow nothing to stand in her way. Imagine the physical, emotional, and mental toll she endured during [her] dark and lonely times. I wonder how the stress manifested in her body and mind. I'm sure prayer was her constant companion. ... We cannot afford to be Do Nothing Christians. We should not, must not allow negativity, ignorance, and fear to hinder us. The darkness around us must not keep us from walking in the light.

-Keith Davis

If you are or know an essential worker, you may, like me, be taken aback by the similarity between Mother Tim-Oi's experience and our current times. It was the extraordinary crisis of war that led a very practical bishop to make the decision to ordain her, because the needs of God's people were greater than the need for the church to maintain the status quo. What are we called to create in our own moment of crisis? ... What opportunities do we have that might allow us to hold up another saint like *Florence Li Tim-Oi*?

-Heidi J. Kim

As church, we must take *W.E.B. DuBois's* method and apply it to the social movements we find ourselves involved in. We are not the heroes, we are not the leaders, we must understand movements from the perspective of those most affected. In other words, we must be in solidarity with the underclasses and the marginalized. When I say solidarity I mean more than "showing up," I mean embodying the perspective of the poor, attempting to look at the world and movements from their point of view, in the same way that God embodied the experience of the poor as Christ.

-Trevon Tellor

JOIN THE WORSHIP TEAM!

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

Acolytes: katie.madsen@stjohnsstpaul.org

Altar Guild: powerdianep@gmail.com

Coffee Hour: www.tinyurl.com/SJEcoffeeSignup

Eucharistic Ministers: craig.lemming@stjohnsstpaul.org

Media Team: media@stjohnsstpaul.org

Readers & Vergers: rlinehan@gmail.com

Ushers: jolsen4338@gmail.com

MAKE YOUR PLEDGE NOW

Thank you to everyone who has pledged to support St. John's mission and ministry in 2023. If you have not yet made a pledge, please help us close the campaign on goal. Submit your pledge at www.tinyurl.com/SJEpledge2023 or by using this QR code.

Remember:

Any increases or new pledges will be matched up to \$2,500 each.



WORSHIP

Sundays: 8am Rite I Eucharist in the Church;

10am Rite II Hybrid Eucharist in the Church and on YouTube at www.tinyurl.com/youtubeSJE.

Monday-Saturday: 8am Morning Prayer at www.facebook.com/MorningPrayerSJE
followed by Coffee Hour on Zoom.

Thursdays: 7pm Compline (Night Prayer) in the Church and on YouTube at www.tinyurl.com/youtubeSJE.

HAPPY BIRTHDAY TO...

JANUARY

- | | |
|--------------------|-------------------------|
| 2 Thomas Giambetti | 16 Perrin Lilly |
| 4 Timothy Welsh | Alice Johnson |
| 5 Jennifer Tianen | 17 Dusty Mairs |
| Keith Davis | 18 Elliott Allen |
| 6 Patti Murakami | 19 Josephine Lottsfeldt |
| 7 Bob Horn | Shirley Sailors |
| Anne Hodgson | 20 Mary Elizabeth |
| Austin Loch | Johnson |
| 8 Lynn Hartmann | 21 Cormac Graupman |
| 10 Pat Brynteson | 23 Nancy Wellington |
| George Power | Katherine Meyer |
| Cara Bailey | Beth Bowman |
| 11 Dorothy Ek | 27 Marilyn Conklin |
| 12 Julia Ferguson | 28 Daniel Huston |
| 13 Barbara Mraz | 29 Elizabeth Plummer |
| 14 Judith Stack | 30 Jonas Brown |
| Mary Hansen | 31 Dave Embree |
| 15 Mary Ann Mason | |

FEBRUARY

- | | |
|---------------------|-------------------|
| 2 Eliza Lundberg | 15 Matthew Wright |
| 4 Dyanne Parsons | Henrik Gjerde |
| 5 Patty Byrne Pfalz | 16 Fred Berndt |
| Sarah Clements | Sheryl Ramstad |
| 6 Sarah K. Smith | Isadora Corrow |
| Rae Hadley | 17 Sam Tessier |
| 8 Matthew Porter | Clark Watkins |
| 9 George Kinhead | 19 Julia Lightner |
| Eloise Teisberg | 20 Tessa Wegenke |
| 12 Robert Bloom | Anne Debertin |
| Jennifer Frost | 22 Colleen Swope |
| Rosendale | Liliane Matter |
| Sherryse Corrow | 24 Emily Linehan |
| 13 Steve Michaels | 27 Don Postema |
| Nicholas Brezny | 28 Annabella |
| 14 Becky Garthofner | 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 2023



The soprano section of our choir
enjoying a fellowship brunch at
The Gnome Craft Pub.