

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH

CHURCH OF THE OPEN DOOR SINCE 1881

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ON THE COVER:

Every weekend throughout the month of February, St. John's provided meals, activities, and solidarity to the families staying in Project Home's overnight homeless shelter. In spite of the limitations of the pandemic, true connections were made.

NEXT DEADLINE

for the May/June Issue:

April 12

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*

Staff

Sarah Dull, *Executive Administrator*
Kysten Glassmann, *Staff Singer*
Richard Gray, *Director of Music*
Scott Jungbauer, *Building Manager*
Jayan Koshy, *Coordinator of Growth and Member Engagement*
Katie Madsen, *Director of Children, Youth, and Family Ministry*
Abbie Mitchell, *Children, Youth, and Family Ministry Intern*
The Rev. Barbara Mraz, *Writer in Residence*
Krista Palmquist, *Staff Singer*
Hanna Stenerson, *Administrative Assistant*
Ellie Watkins, *Communications Assistant*
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Bob Baumann, *Fellowship*
Dave Embree, *Spiritual Life*
Elaine Eyre, *New Member Ministry*
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John Mulloy, *Property*
Rick Rinkoff, *Treasurer*
Sally Sand, *Clerk of Vestry*
Brad Smith, *At Large*
Ed Stieve, *Music*
Holly Weinkauff, *Junior Warden*



FROM THE REVEREND JERED WEBER-JOHNSON

Friends in Christ,

It's hard to believe this, but by the time this edition of *The Evangelist* reaches you, we will have been living in this pandemic for nearly a year. One full year of changed plans, cancelled gatherings, postponed life events like weddings and funerals and major birthdays; one full year for many of us living alone, without so much as a hug or a handshake. This has been a year "without" for St. John's, too: without coffee hour and kids running underfoot and shouted announcements; without a Christmas party; without singing in groups. A year without the physical presence of Christ's body and blood, tangibly given and received at our altar.

And by the time you read this, we will have rounded the corner in our Church calendar with our faces squarely pointed toward Easter and the celebration of resurrected life. In many ways, this is the posture of the church across much of our history. The church faces east, toward sunrise, toward the promise of resurrection, toward the altar where the body and blood are raised and offered to all as a source of new life and hope.

Our editorial team chose a powerful quote from the late Pope John Paul II to frame this issue of the *Evangelist*: **"We are an Easter People and Alleluia is our song!"** He describes in the fuller text that such an orientation means we approach Easter through the trauma of Christ's death.

Right now, our approach to Easter passes through the pain of so much loss, suffering, and grief. Every year when we round the corner to Holy Week we think to ourselves, "Really? We're going to do this all again? The pain, the death, the reminder of our sins? Haven't we had enough of these things to last us a lifetime?" Especially this year, following on all that has come before, we would be forgiven for wanting to skip over Holy Week and especially Good Friday, and land straight on Easter.

But it is this journey through Holy Week that I would contend is needed now more than ever. This path reminds us that Jesus is in solidarity with us amid the hardest things we will ever face. Thus

comforted, we are also challenged to be the Body of Christ, to keep showing up wherever there is suffering, grief, and loss, to be the hopeful presence of Jesus, to make visible in our lives and ministry the promise of resurrection and new life for those who cannot yet hope for it.

St. John's has been following the Way of Love curriculum for the Episcopal Church in our formation and beyond, and during Lent we are reading Presiding Bishop Michael Curry's *Love Is The Way*. In March and April we look at the ancient practices "Worship" and "Bless" – two essentials in the life of a follower of Jesus. On the path through Holy Week, we appreciate the fullness of Jesus' gift of solidarity, and the redemption of our very lives from sin and death. We consider Jesus' life, teaching, suffering, death, and resurrection every Sunday. But in Holy Week we pause and give a full day to each, dwelling especially on how fully God, in Jesus, entered into our suffering and loss. It becomes a formative experience, galvanizing us to bless others with the good news of Jesus.

Worship and blessing naturally fit in progression together in this way. We come to worship to give our selves, our fears, our sins, our hopes, our whole lives to God. We receive back those same lives, renewed, refreshed, restored more fully in the image of Christ, more fully integrated and connected in the Body. We are blessed, and blessings must be shared. Through worship, we are transformed into a blessing for others.

This spring, I invite you to the full worship of the church. Come and gather online: to pray, to learn, to confess, and to be reminded of the blessing we have each received in the resurrection of Jesus, and we with him. To remember how God is, even now, in solidarity with us in our pain as much as our joys, and **let such an awareness be occasion to turn and bless the world around us.** We are Easter people, and even traveling through a year "without," God's love is with us the whole way.

I'll see you in worship!

Blessings,
Jered+

EVEN AT THE GRAVE, WE MAKE OUR SONG

By Richard Gray, Director of Music

My first Holy Week and Easter at St. John's was in the Spring of 2019. I remember being excited about it for a number of reasons. One of them was about selecting the musical repertoire for each of the Triduum services. I adore this liturgy; its continuity, its observed separation between days, its reverence, and the idea that the community remains together during this period of liturgical activity resulting in Christ's triumphant rise.

For the Great Vigil of Easter, the most important service of the church year, I decided to program a new piece for the choir that I remember having sung a few years back in graduate school. "Alleluia" by Swedish composer, Fredrik Sixten. It is a gorgeous composition with one of the clearest liturgical road maps I've ever seen. Ultimately, for me, it speaks and sings of that first Easter morning. The text is one word throughout, "Alleluia" and it begins very softly with the alto section split up into three parts on a dissonant chord. Shortly, after the sopranos join in. The reflection is that of the sun just beginning to rise but doing so ever slowly. As the harmonies are established in the upper two voices, we hear an audible yet subtle entrance of the lower voices, the tenors and basses. I sense this as the energy we begin to feel while watching the sun rise at its pace. As the sun begins to take its place, the choir is in full harmony and reaching the climax of the piece. We remain there for a little while. We feel the sun's being and simply stay with it and appreciate it.

On the third and final page of this piece of music, the sun starts to set. We set with it. All four voice parts are still together, but we are diminishing the dynamic some. The focus is still on the

sun's presence but we begin to notice it wanting to set. As it finally does reach the final stages of setting, a few of the lower voice parts go away and we remember the opening chord of the music. Once the sun is set, all four voices return to singing together in harmony in a very quiet reverence, observing what has just happened: the sun having set.

This short, one word, three page piece of music speaks to me so much. I can see so clearly this visual of the day beginning and the day ending. The music sits in time and with the exception of reaching the musical climax in the middle, we as listeners and the ones making the music are concerned not about reaching the end of the piece, but about resonating with it.

I invite you to take a listen to this recording and draw your own imagery while listening. Find a quiet place in your home and press play. Perhaps sit in silence for a minute to prepare your ear and your mind for filling the white blank canvas that sits in front of you. Then, begin to draw or paint with the music.



AND GOD SAID THAT IT WAS GOOD



The Rite-13 group took a break from putting the associate rector on the spot to gather with other parishioners young and old for a Shrove Tuesday pancake race that raised over \$700 for the youth mission fund!

By **Johannah Frisby**

The children's and youth ministries at St. John the Evangelist have always been a life-giving part of the community. From the little ones that run down the side ramp to join their parents in the pews, to the older kids that grow into adulthood before our eyes, youth are part of what makes St. John's so special.

In the middle of an ongoing pandemic, Anne Debertin and Johannah Frisby agreed to take on leading the Rite-13 youth. As two young adults brought up in the St. John's community, they embraced the challenge, not quite sure what to expect, but eager to participate and facilitate development. Youth group was an influential part of Johannah's time at St. John's and helped her to navigate the trials and tribulations of teenage years through forging deep friendships and life-enhancing experiences. For Anne, joining the youth ministry offered a way to engage with her faith with joy and innocence.

The first Wednesday in November, Craig Lemming in tow, they logged on to their first Zoom youth group and had an entertaining evening

with the four 6th grade boys of Rite-13. Each with their own distinct personality, and all full of energy and questions, this is a group that is not afraid to think critically about the scripture being discussed.

For example, we reviewed the Creation Story which prompted a very important question about how this story fits into truth and science. Talk about hitting the ground running! Johannah and Anne (also curious about this question) turned to our clergy representative who, a little intimidated himself, answered very thoughtfully that these stories are poetry: something beautiful to help us understand ourselves and others.

We finished the night discussing what reminds us that all people are made in God's image. One of our youth offered the profound reminder that it's Jesus, because he is both 100 percent human and 100 percent God. Wow.

Our insightful, comical, witty, caring and wonderful Rite-13 youth continue to brave the challenges of Zoom interactions with patience and grace. Every other Wednesday, the youth leaders pray, discuss, and laugh through all the antics of animated middle schoolers. We hope that once we are able to get together in person, the connection youth group offers will only strengthen. In the meantime, we improvise with pancake races in the parking lot!



Anne Debertin (above) and Johannah Frisby



FEBRUARY

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>"Must We Do Lent This Year?"</p> <p>To begin from the view that Lent is about death and about losing things is to begin in the wrong place. Lent is, in its roots and its core, a time to renew and deepen our commitment to our baptismal life.</p> <p>Facing our mortality, naming our sins and turning again from them, brings LIFE. We could use some LIFE right now...</p> <p>Click to read more</p>		<p>16 Shrove Tuesday</p> <p>8am Morning Prayer</p> <p>5:30pm Pancake Race Fundraiser & Shared Pancake Dinner</p>	<p>17 Ash Wednesday</p> <p>8am Morning Prayer</p> <p>10am-noon Pick up ashes at church</p> <p>5:30pm Children's Liturgy</p> <p>7pm Worship</p> <p>Ash Wednesday in 60 Seconds</p>	<p>18</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p> <p>7pm Compline (Night Prayer)</p>	<p>19</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>20</p> <p>8am Morning Prayer</p> <p>The Feast of Frederick Douglass, Social Reformer</p>
<p>21 First Sunday in Lent</p> <p>9am Godly Play Parents' Coffee Hour</p> <p>9am Way of Love Faith Forum—"Pray"</p> <p>10am Morning Prayer for the Lord's Day with Great Litany</p> <p>11:30am Basics Class—"What is the Episcopal Church?"</p> <p>The Great Litany explained</p>	<p>22</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>23</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>24</p> <p>8am Morning Prayer</p> <p>10am Lectio Divina</p> <p>4:30pm Evening Prayer</p> <p>5pm "Love is the Way" Book Discussion</p> <p>Love is the Way</p>	<p>25</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p> <p>7pm Compline (Night Prayer)</p> <p>How to Pray the Daily Office (Morning Prayer, Evening Prayer, Compline, etc.)</p>	<p>26</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>27</p> <p>8am Morning Prayer</p>
<p>28 Second Sunday in Lent</p> <p>9am Godly Play</p> <p>9am Way of Love Faith Forum—"Pray"</p> <p>10am Morning Prayer for the Lord's Day with Decalogue</p> <p>11:30am Basics Class—"What do Episcopalians believe?"</p> <p>The Decalogue is the 10 Commandments read aloud in worship</p>	MARCH					
	<p>1</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>2</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>3</p> <p>8am Morning Prayer</p> <p>10am Lectio Divina</p> <p>4:30pm Evening Prayer</p> <p>5pm "Love is the Way" Book Discussion</p>	<p>4</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p> <p>7pm Compline (Night Prayer)</p> <p>What IS Lent?</p>	<p>5</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>6</p> <p>8am Morning Prayer</p>
<p>7 Third Sunday in Lent</p> <p>9am Godly Play</p> <p>9am Way of Love Faith Forum—"Worship"</p> <p>10am Morning Prayer for the Lord's Day</p> <p>11:30am Basics Class—"How do Episcopalians worship?"</p> <p>International Women's Day</p>	<p>8</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>9</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>10</p> <p>8am Morning Prayer</p> <p>10am Lectio Divina</p> <p>4:30pm Evening Prayer</p> <p>5pm "Love is the Way" Book Discussion</p>	<p>11</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p> <p>7pm Compline (Night Prayer)</p>	<p>12</p> <p>8am Morning Prayer</p> <p>4:30pm Evening Prayer</p>	<p>13</p> <p>8am Morning Prayer</p>

MARCH

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
14 Fourth Sunday in Lent 9am Godly Play 9am Way of Love Faith Forum —"Worship" 10am Morning Prayer for the Lord's Day 11:30am Basics Class —"What do Episcopalians think?"	15 8am Morning Prayer 4:30pm Evening Prayer	16 8am Morning Prayer 4:30pm Evening Prayer	17 8am Morning Prayer 10am Lectio Divina 4:30pm Evening Prayer 5pm "Love is the Way" Book Discussion	18 8am Morning Prayer 4:30pm Evening Prayer 7pm Compline (Night Prayer)	19 8am Morning Prayer 4:30pm Evening Prayer	20 8am Morning Prayer
21 Fifth Sunday in Lent 9am Godly Play 9am Way of Love Faith Forum —"Worship" 10am Morning Prayer for the Lord's Day 11:30am Basics Class —"How do Episcopal churches work?"	22 8am Morning Prayer 4:30pm Evening Prayer	23 8am Morning Prayer 4:30pm Evening Prayer	24 8am Morning Prayer 10am Lectio Divina 4:30pm Evening Prayer 5pm "Love is the Way" Book Discussion	25 8am Morning Prayer 4:30pm Evening Prayer 7pm Compline (Night Prayer)	26 8am Morning Prayer 4:30pm Evening Prayer	27 8am Morning Prayer

Holy Week

28 Palm Sunday 9am Godly Play 9am Way of Love Faith Forum —"Worship" 10am Palm Sunday Worship with Spiritual Communion	29 8am Morning Prayer with Guest Homilist 4:30pm Evening Prayer	30 8am Morning Prayer with Guest Homilist 4:30pm Evening Prayer	31 8am Morning Prayer with Guest Homilist 10am Lectio Divina 4:30pm Evening Prayer
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APRIL

1 Maundy Thursday 8am Morning Prayer with Guest Homilist 5pm Liturgy with foot-washing in homes, ritual Agape supper, and Stripping of the Altar	2 Good Friday 8am Morning Prayer with Guest Homilist 3pm Online Stations of the Cross 5pm Liturgy with reading of the Passion	3 Holy Saturday 10am Simple Holy Saturday Service 5pm The Great Vigil of Easter
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StoryMakers Holy Week for Kids: "The Donkey"



Maundy Thursday
 ☞ Reminds the last supper, foot-washing, and institution of the Eucharist
 ☞ Many congregations do an Agape meal
 ☞ An all-night vigil, starting with keeping the doors closed until Maundy Thursday
 ☞ *Shine your shoes!* (Always comes from the Latin translation, meaning "commemorate, as opposed to the more contemporary "Clean your shoes")

Palm Sunday
 ☞ Reminds Christ's entry into Jerusalem
 ☞ Begins with a triumphal procession and ends with a crucifixion
 ☞ The service begins with a palm or olive tree that is blessed, where the people gather and they end with a procession through the church
 ☞ *Shine your shoes!* (Always comes from the Latin translation, meaning "commemorate, as opposed to the more contemporary "Clean your shoes")

The Other Days
 ☞ We begin Lent by observing on Maundy, Thursday and Wednesday of Holy Week
 ☞ A Triduum (Latin for "three days") begins, including the evening vigil of Holy Week that begins on Holy Wednesday
 ☞ *Shine your shoes!* (Always comes from the Latin translation, meaning "commemorate, as opposed to the more contemporary "Clean your shoes")

Good Friday
 ☞ Reminds Christ's crucifixion
 ☞ Observance of the Change of the World, Transference of the Cross, and an Epitaph
 ☞ Commemorate those in the service of justice
 ☞ Following sunset with a vigil, culminating at the midnight vigil of Holy Saturday
 ☞ *Shine your shoes!* (Always comes from the Latin translation, meaning "commemorate, as opposed to the more contemporary "Clean your shoes")

Holy Saturday
 ☞ Reminds when Christ was dead in the tomb
 ☞ The stone is rolled away by an angel and a service for this day has been included in the Book of Common Prayer since the Episcopal 1979 Book of Prayer
 ☞ *Shine your shoes!* (Always comes from the Latin translation, meaning "commemorate, as opposed to the more contemporary "Clean your shoes")

Maundy Thursday explained

Good Friday explained

The Great Vigil explained

StoryMakers Holy Week for Kids: "The Feet"

StoryMakers Holy Week for Kids: "Good Friday"

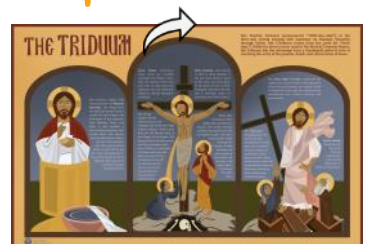
StoryMakers Holy Week for Kids: "The Tomb"

APRIL

4 Easter Sunday – He is risen!

8am & 12 noon [Worship streamed from the National Cathedral](#)

These 3 days are called The Triduum



“Gracious God, by your love you have called us to proclaim with joy the good news of your Son...that we may show forth our service to you in our service to others...”

– the Collect (Prayer) of St. John’s

PROCLAIM WITH JOY

By the Rev. Jered Weber-Johnson

To proclaim good news and serve others. We pray that almost every Sunday in the Collect of St. John’s, a mission statement of sorts that we hope guides and shapes our work and ministry.

Service and proclamation. These are two essential parts of the body of Christ – one of our members referred to them as a right hand and a left hand – and each is needed to make manifest the peace and justice of God’s kingdom.

Of the two, Episcopalians are most often comfortable with service. It leaves us feeling good when we can give out of our largesse. The problem, of course, is that such a model of ministry can perpetuate a dynamic of paternalism and superiority. Or it can become a way to alleviate our guilt over the disparities we see in the world, mitigating them but not eliminating them. As the Rev. Dr. Sam Wells reminded us when he visited St. John’s in 2017, Jesus’ ministry was one of “being with,” not simply “doing for.”

Proclamation, while not always a comfort zone for us, is still fraught with challenges. We can use our words to tell others – leaders, organizations, systems – how they ought to change without shouldering the hard work of changing ourselves.

Take a moment to reread the quote at the beginning of this article. Notice that our mission invites us into a *particular kind* of service and proclamation. We proclaim the good news of God’s Son, Jesus, and we are showing forth service to others *as if that service was to God*. In short,



we locate our mission of service and proclamation within the body of Christ, in the person of Jesus.

To proclaim good news is not to assume *we* know better, but to share the joy that *God* gives, as we find ourselves more deeply and intimately connected with Jesus who is always at the margins.

And in order for that to happen, we must follow Jesus there. If our service is not to be paternalistic, it requires us to lose our ambition and need for superiority, to become humble as Christ was humble. In the margins, we assume a place of solidarity with those who are marginalized. Service becomes an act of humility: to literally become the servants of those whom the world regards as less, and in so doing become less ourselves.

None of this is to say that we are unfamiliar with the margins ourselves. Our St. John's family is closeknit yet diverse, and while we have all experienced privilege in our lives, we daily experience marginalization too. Members of our body are Black, trans, disabled, immigrants, and addicts; some face or have faced homelessness or domestic violence. The list could go on.

Jesus' call to service, to leave behind paternalism and find him at the margins, is *not* to set up competing camps of haves and have-nots. What it does is remind us we are not broken or at-fault when we suffer oppression, as our society too often would claim we are; that we are just as much the image of God when we struggle as when we have power. We all can (and must, if true justice is ever to be realized) grow more deeply connected with Jesus through service. No matter where we come from, we can offer solidarity and service to others in need.

At St. John's we are already grounded in the work of service through our many programs, which at their best invite us into the ministry of "being with." We show up to serve through First Nations Kitchen, Hallie Q Brown, Project Home, Kayoro Clinic, Hearts to Homes, and more. The stories and lives of the people we meet inform us and transform us.

The work of speaking up, advocating, and *proclaiming* justice and peace is an area we've been growing into for more than a few years. One group of St. John's members are eager to strengthen this arm and bolster our voice as a parish. **They've coalesced around the idea of supporting "Social Justice Every Day."** They were originally engaged

with the statewide ISALAH Minnesota community organizing movement, but they wanted to change the direction of their efforts. **Their goal is locating the work of advocacy and racial and social justice in the everyday – providing our whole faith community with opportunities and experiences that make the work of social justice accessible and tangible.**

As our new vestry representative for Faith in Action ministries, Jamie Bents, says,

"I believe that God calls us to faith through service and justice work. We are all works in progress; as Isaiah states, I am learning how to do good, correct oppression, and use my voice on the behalf of others."

Another group member, Dave Borton, shares:

"Jesus put his feet at the margins of his culture and over the years, he has invited me, time and time again to join him in standing with those who have been dismissed. Sometimes I went quite willingly. Other times, I went kicking and screaming -- a bit scared, if I were honest. But even then, I knew that was where I would find the Risen Christ: already ahead of me, waiting for me with open arms. I never want to quit looking for him in other people, especially those who have been discounted. That is what the Good News calls me to."

Jamie, Dave, and the rest of this group want you to have a chance to learn and grow and follow Christ's invitation in the same way. **They are working on a list of monthly opportunities that members of St. John's can be invited to participate in – actions, protests, community organizing campaigns, and other forms of advocacy. They hope to also provide pathways for members to unpack those experiences, to better understand how advocacy fits with service, and how both place us closer to the Jesus who is always standing on the margins.**

Finding Jesus, serving Jesus, connecting our lives more intimately to Jesus – that is something that can only be described as joyful. I hope you'll spread the word about these opportunities. I hope you'll join me and members of this new group in their work. And I hope you'll proclaim with joy the Good News of peace, justice, and reconciliation that are the work and mission of God in Jesus!

A PRECIOUS PART OF THIS COMMUNITY

By the Rev. Barbara Mraz

“What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it?” – Luke 15: 4, 8

“I love seeing all the pictures of kids in The Evangelist, but sometimes I wonder where I fit in.”
– a St. John’s elder

“Inclusion” is a fine but challenging goal for a church, especially now that isolation is a fact of life. St. John’s made a commitment to inclusion by determining that we will not gather in-person for worship until ALL of our parishioners, especially elders and those with preexisting conditions, can gather safely.

But just because a choice upholds our highest values doesn’t mean it’s never painful or complicated. “Lack of connection” seems endemic these days and sometimes it feels like the only thing we still have in common is “hitting the pandemic wall” together. Yet we all gain when inclusion works, and our mandate comes from Jesus himself.

In the parables from Luke quoted at the start of this article, Jesus is offering insight into the grace of a God who never stops trying to welcome us back into God’s love and care. But he is also addressing critics of *his* actions here on Earth as he preaches the Good News to *all* his followers. The church welcomes everyone because God welcomes everyone, Jesus tells us. And that radical inclusion sometimes takes a lot of *work*. It means walking alone across hills and fields as far as it takes. It means tearing your house apart long after the sun has gone down. Inclusion is more than a mindset; it is a commitment to action.

It isn’t easy, but it’s important, and it’s a place in our life as a community where we can all draw upon God’s grace. Without rancor or defensiveness, we name what’s “in the room,” come up with a response, and invite each other – all of us, for we are all equal members – into the *work* of inclusiveness.

*Happy Valentine's Day
from your friends at Saint John's.*

*We hope you are well and we look forward to
seeing you again in person.*

*This year you will be receiving a series of
holiday cards created expressly for the OWLs
of St John's. Each card will be graced by the
original artwork of one of the many artists in
the St. John's community. We hope you will
keep these cards and display them as you wish
to remind you that you are a precious part of
this community.*

*Barbara Mraz
LeAnn Schmidt*

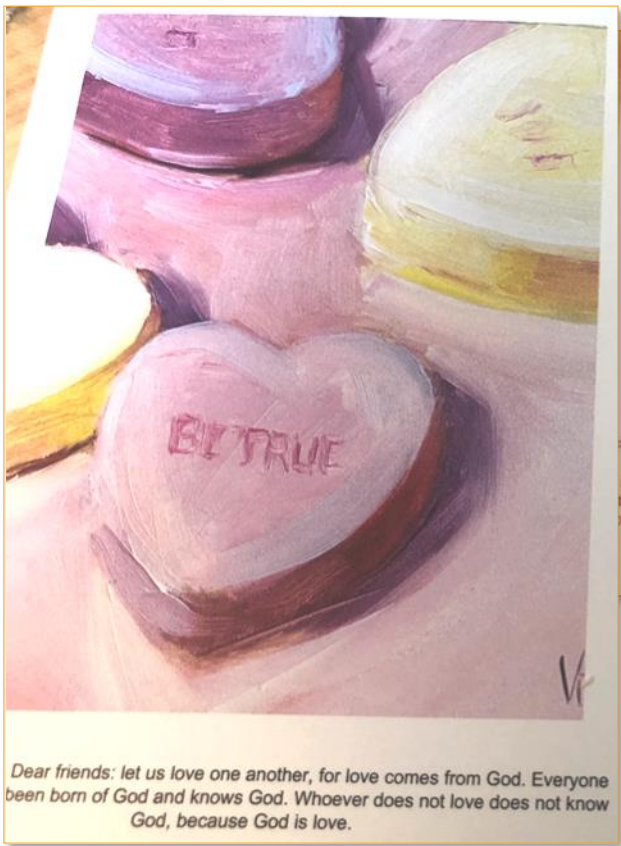
Disconnection vs. exclusion

St. John's has been blessed by the Sunday presence of remarkable elders. The Frisbys sitting in the front row always inspired me. Betty Myers is 100 and still shows up when she can. However, I have been at St. John’s long enough to know that at some point, coming to church physically eludes nearly everyone and that poses special challenges for the rest of us. Of course, during the pandemic, no one has been able to come to church; yet this ongoing physical separation will continue for the homebound.

What do our elders want? They want what we all want: attention, care, a pastoral response when they are ill or struggling, respect, not to feel left out but to feel connected to their church, spiritual guidance and stimulation.

Of course, it is impossible to include everyone in every aspect of parish life. It takes staff time, congregational involvement, and often, money. Sometimes we lack the resources to fully include our elders; sometimes the welcome we had intended to extend is lost to misunderstandings or generational differences. All these factors can lead to a sense of becoming disconnected.

Disconnection is not exclusion, though it understandably can feel that way. But the answer in either case is a recommitment to inclusion: to



If you are not an OWL (or if you are over 70 and we inadvertently skipped you) and you would like one of these cards, email Lea Anne Schmidt at leanne.schmidt@gmail.com. The cost for non-OWL parishioners is \$5.

include every member of our community in *being* reconnected and in *doing* what it takes to re-ignite those life-giving connections.

One response: Our OWLs Ministry

St. John's attempts to nurture and connect with our elder members in several ways, including the OWLs (Older, Wiser Laity) ministry. Not all OWLs are the same. Some live in their own homes; some at Episcopal Church Homes. Some need daily care; others are independent. All are over 65. A few people in this age category are offended as being identified as an OWL!

Before Covid, we held luncheons three or four times a year that featured a variety of speakers. After the pandemic emerged, volunteer drivers delivered gift bags to some of our OWLs, limited not by any desire to exclude but simply by budget and time constraints outside our control.

Now a new project is in bloom in this season of resurrection and rebirth: a series of holiday cards, created expressly for the OWLs, graced by original artwork created by artists at St. John's.

One hundred OWLs over age 70 received Valentine cards with art by Patty Voje. At Easter, the cards will have artwork by celebrated artist and parishioner

Nell Hillsley. More artists are being lined up for summer and fall.

Recipients of the Valentine's Day cards have already reached out to express their appreciation of this new project. It is a wonderful example of how we can work towards inclusion as a community. And we invite you, as you read this, to join us in our ministry going forward: to give it your future attention, prayers, awareness, and support.

The Way of Love

When inclusion works, we all gain. People feel God's love when receiving connection and attention; those who provide become more aware of their own gifts. The point of the parables from Luke isn't just what happens to the lost sheep or coin, though that is important; it's also the shepherd and the woman choosing to be the type of people who will do the hard work of finding them and bringing them back.

I like this story, courtesy of a rabbi: When God commanded the ancient Israelites to bring sacrifices to the Temple, it wasn't only an act of repentance or a contribution to the poor. It was because these actions put them in touch with their better selves.

We know this is true for us, too.

I used to say this dismissal at the end of each service and it is still relevant: "Go now into the world and know that there are deeds of compassion and courage *that will never be done unless you do them*. And words of hope and healing *that will never be spoken unless you speak them*."

This is power. This is love. This works towards inclusion for everyone.

GIVING

St. John's mission and ministry is more vital now than ever before. **Your financial gifts enable us to continue paying our staff, and ensure the essential ministries of pastoral care, worship, outreach, and community connection continue for all ages.** Please support this effort, as you are able, by continuing to make your pledge payments, or by making an offering. 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 Pledge2021." Thank you!

WORSHIP

Sunday Mornings: At 10am on [YouTube](#).

Sung Compline: Thursdays at 7pm on [Facebook](#).

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

Evening Prayer: Monday-Saturday at 4:30pm on [Facebook](#) through March 31.

FORMATION

"Way of Love" Faith Forum: Sundays at 9am on [Zoom](#).

Children's (Grades PreK-6) Godly Play: Sundays at 9am on [Zoom](#).

Lectio Divina (meditations on Scripture): Wednesdays at 10am on [Zoom](#).

Love is the Way Book Discussion: Wednesdays at 5pm on [Zoom](#) through March 24.

Thursday Book Group: 1st and 3rd Thursdays of the month at 10am on [Zoom](#).

HAPPY BIRTHDAY TO...

MARCH

- 2 Linnea Krall
- 3 Gabrielle Lawrence
Lindsey Williams
- 4 Josephine Berry
Libby Snelson
Luelle Palmer
- 5 Carole Selin
- 6 Becky Debertain
- 7 Craig Lemming
- 8 Lindsey Ward
- 10 Emily Hogan
- 12 Richard Gross
- 13 Eli Weinkauff
- 14 Charles Olsen
William Lightner
- 17 Diane Power
Sandra Roe
Stephanie Sommer
- 18 Mary Kansas
- 19 Helen Baxter
Jayan Koshy
- 20 Kevin Russ
Rick Rinkoff
- 21 Christine Atchison
Paula M. Coeey
Timothy Krall
- 22 Chris Steadman
- 23 Aaron Gjerde
Richard Rasch
- 24 Janet Diehl
- 25 Caroline Jeffery
Linda Lindeke
- 27 David Bressoud
Sue Johnson
- 30 Charles Solid
Sarah Jeffery
- 31 Chris Johnson
Maggie Baxter

APRIL

- 1 Donna Genck
- 2 Christopher Howie
- 3 Zoe Matter
- 4 Johannah Frisby
- 5 Edgar Berger-Thompson
- 6 Barbara Ballou
Evan Hansen
Ford Nicholson
- 8 Milo Brown
- 9 Krista Palmquist
Penelope Collins
Ruby Harkcom
- 10 Anne Russell
Halle O'Falvey
Reese Berry
- 11 Fiona McInroy
Marcus Ebenhoch
Mason Kinkead
- 12 Gail Lorenz
- 13 Emmett Solid
- 14 Henry Kansas
- 16 Michael Stack-Nelson
Terry Dinovo
- 17 Bette Ashcroft
Courtney Veszi
- 19 Harrison Hennessy
Jonah Spencer
Nicholas Swanson
Sabine Krall
- 20 Lydia Schmidt
Tom Eyre
- 21 Victoria Peterson
- 22 Suzanne McInroy
- 24 David Bendickson
- 25 Jered Weber-Johnson
Seth Stengle
- 26 Christina Ball
- 28 Matthew Brooks
- 30 Anne Thompson

Have your address or phone number changed?

Is your birthday missing or incorrect?

Log on to My St. John's ([click here](#)) to update your records.

