

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH

CHURCH OF THE OPEN DOOR SINCE 1881

MAY/JUNE 2022 VOL. CXVIII, NO. 3

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ON THE COVER:

Our bishop, the Rt. Rev. Craig Loya, joined St. John's youth and clergy in the Shrove Tuesday pancake race fundraiser to benefit the youth pilgrimage fund. He also presided at the liturgy burning palms to create the ashes for this year's Ash Wednesday liturgies.

We welcome your contributions!

You are always *encouraged* to submit reflections and articles. Email communications@stjohnsstpaul.org before next issue's deadline of :

June 9

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*

Ed Stieve, *Music*

Barb Tani, *Member Ministry*

Holly Weinkauff, *Senior Warden*



FROM THE REVEREND JERED WEBER-JOHNSON

Dear Friends in Christ,

One of my favorite lines in the whole Eucharist comes near the very end in the alternate “Post-communion

Prayer” - that prayer we all pray just before the final blessing and dismissal. We pray to God saying,

*We thank you for feeding us with the spiritual food ... of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son... And now...**send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord.***

Send us out, we’ve got work to do! I love that!

There is a dynamic in the life of Christian faith: of being and doing, thinking and trying, reflecting and acting. This dynamic is helpful to consider in light of the life and teachings of Jesus of Nazareth. He was often found apart from the crowds, thinking, praying, meditating, and spending time alone with God. But he did this as a counterpoint to the daily labors of healing, teaching, preaching, and constant movement that took him around the Galilean countryside. Jesus balanced his active life with equal amounts of time spent being and praying.

In many ways these past 2+ years of pandemic have felt heavily focused on being, contemplating, learning, thinking, and inward searching. We have all been given ample amounts of time to ponder and consider our lives, our communities, our frailties and vulnerabilities. We’ve been forced to consider injustice and pain in our cities and in our country, and at times felt stripped of our agency to actually do something about the world we so love, its brokenness, and its hurt. Yet, there have been many gifts in this time too. With downtime and isolation came opportunities to learn and grow.

At St. John’s, we’ve been doing just that. We’ve given and participated in courses on racial justice and healing; read books about racism in the church and the world; and brought the focus of justice into our worship and prayer. Our thinking and learning have readied us – and even left us yearning – to “do the work [Jesus has] given us to do.”

The Thursday morning Book Group recently responded to this yearning by choosing a new book, *My Grandmother’s Hands: Racialized Trauma and the Mending of Our Bodies and Hearts*. For more than two years this group has studied and read books that address different aspects of race and justice. Now they are diving into a book that requires practice and action. As the book’s author, Resmaa Menakem notes, “*The body, not the thinking brain, is where we experience most of our pain, pleasure, and joy, and where we process most of what happens to us. It is also where we do most of our healing, including our emotional and psychological healing. And it is where we experience resilience and a sense of flow.*”

Menakem asks the reader to stop at intervals, to pause, to take active steps to move out of their heads, and into their bodies, to not just consider healing, but to actual do the work of healing. This is a holy and necessary balancing we all need in our life of faith, whether addressing race and justice, or any of the many component parts of our life in the body of Christ.

Perhaps you aren’t ready to dive into the work of racial justice. We have been apart from one another for so long, there are many aspects of life as people seeking to follow Jesus on his way of love, and much has been neglected by the immovable facts of this pandemic. We have gotten out of practice in so much of our regular “doing” and being in community might feel strange and even complicated. But, as with any season, we are being called out from our time of being into a time of doing.

If you are feeling rusty in the “doing” of faith, I’d invite you to consider joining, or rejoining, a ministry. Our ushers are in sore need of reinforcements and our altar guild could use your help. Maybe you’ve wondered about those people who read on a Sunday or whether you could join the choir. Perhaps you’ve wanted to get involved in some form of outward facing service, through what we call Faith in Action, serving at First Nations Kitchen or volunteering with the Farmer’s Market (about to return for the summer). Whatever it is,

please prayerfully consider taking part in the active, moving, loving, serving ministries of Saint John's.

Now our service begins! I hope you'll consider taking part in it!

I'll see you in worship.

Faithfully,

From the sermon, "A Train Destined for the World" preached by the Rev. Jered Weber-Johnson on Service Sunday, May 17, 2015

I remember the first time I took a long-distance train ride: over 30 hours aboard the Empire Builder from Devil's Lake, North Dakota to Seattle, Washington. 30 hours in cramped seating, next to sweaty neighbors who appeared to not believe in the finer virtues of modern hygiene. 30 hours not counting the long delays stalled on the tracks with station wagons speeding past on the interstate. As I stared out the window at those cars, I rued the day I had romantically opted into this teeth-gritting, patience trying, disaster of a trip.

Train travel, like all forms of public transit, puts us in the closest possible contact with our fellow human beings and their uncomfortable, inconvenient, impolite, and often painful lives. Communal travel like this does not comport with our desire for autonomy and self-direction. I do not take well to those things that challenge my own sense of autonomy. So it is that the gospel reading [John 17:6-19] pushes so many of my buttons.

First, after acknowledging that the world is and will be a cruel place, Jesus prays not that his followers be taken from this world, but that God would protect them in the world. How many times in those few hours stranded on the tracks did I wish for my own personal helicopter to airlift me out of my predicament? And, how

often do we
(particularly

Not sure where to begin or what ministries might be the right fit for you?

Ask Questions: You can always contact Sarah Dull in the church office to learn more about volunteer needs and commitments! 651-228-1172 x23 or sarah.dull@stjohnsstpaul.org.

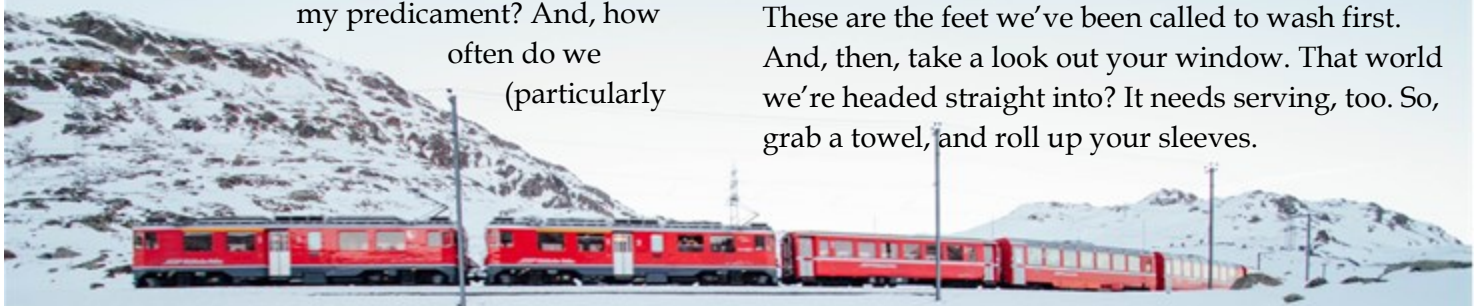
Self-Assessment: Take the Spiritual Gifts inventory at www.tinyurl.com/SJEspiritualgifts

those of us imbued by chance or luck at birth with the privileges of race or nationality or the financial resources of our families of origin) take advantage of our privileges to opt out of the suffering of the world—retreating into our safe neighborhoods, turning a blind eye on homelessness, and ignoring our own part in the common good?

Instead, Jesus petitions for our sanctification: that we might be set apart for a special purpose. Just as the Father sent him into the world, so he might also send us into the world—not as individuals but as a community, with a common view of the world and a shared mission in it.

Jesus prayed these words on Thursday night, before his crucifixion and death. As he dined with his disciples, his closest friends, the community he had called to follow him, he knelt and began washing their feet. "This," he said, "is what your destination looks like and this is how your journey there will be marked. Service. Plain and simple. You will serve one another and you will serve the world in my name."

This church, this community we share and the common destiny we're all headed towards, is the train we chose to board: headed straight into the world, with all its suffering and need. We're on this train surrounded by all the discomfiting realities of life in an intentional community—by those who interrupt, by crying babies and noisy teens, by hypocrites and liars, by those who could use a few tips on hygiene and human interaction. This is us. These are the feet we've been called to wash first. And, then, take a look out your window. That world we're headed straight into? It needs serving, too. So, grab a towel, and roll up your sleeves.



SACRED MUSIC AND THE TRINITY



By Richard Gray, Director of Music

We have had such a wonderful season of events so far this year on our Winifred Bean Sacred Music Series. Coming “sort of” out of a pandemic, it was important and crucial that our concerts and special music events would have an identity that spoke to what we needed as a parish and community. The focus this year was the Four Priorities of the Episcopal Church in Minnesota: discipleship, justice, innovation, and congregational vitality. While our final event, a Trinity Sunday Sacred Music Celebration on June 12, will most notably highlight the priority of congregational vitality, this event can really be seen as a culmination of all four priorities.

The Trinity: Father, Son, and Holy Spirit. Here, we have *God in three persons, blessed trinity*. (Anyone want to name that hymn? You guessed it! “Holy, Holy, Holy.”) Through this, we witness and celebrate unity and affirmation. The music ministry will be weaving themes of the Holy Trinity with those of Ascension and Pentecost into this musical celebration. In addition to unity, we will witness the subjects of love, comfort, and redemption that come from the two aforementioned feast days.

The choir will open the festival with Ralph Vaughan Williams’ famous setting of “All People That on Earth Do Dwell” (The Old One Hundredth Psalm Tune). Among other works, we will offer Norwegian composer, Ola Gjeilo’s “The Ground” from his larger work, *Sunrise Mass*. This music is set to the Sanctus Latin text as we sing at each Eucharist. To acknowledge Ascension Day, Gerald Finzi’s festival anthem, “God is Gone Up,” will be offered.

This is a rousing, triumphant piece of music that acknowledges Christ’s physical departure from earth as He rises into the clouds of Heaven.

Joined by our friends at The Copper Street Brass Ensemble, Artaria String Quartet, and Organist in Residence Dr. Dean Billmeyer, all of the choirs of our music ministry at St. John’s look forward to offering this final program in the 2021-22 Winifred Bean Sacred Music Series. And we look forward to sharing another season with you next year!

“

If different vocal parts (e.g., three voices singing a triad) are sung by people acquainted with listening to another’s voice, and to uniforming their timbre to each other’s, the aural result will be the closest human symbol for a perfect communion.

The voices’ harmonics can result only and exclusively from a “community” listening to itself. The generation of that wealth of harmonics is impossible unless all singers listen to what their neighbor is singing.

This is a perfect metaphor of the communion realized through the reception of the other.

Thus, to quote Edwards, the beauty of a redeemed Creation is therefore in the reciprocal concord “between one mind and another, and between all their minds and Christ Jesus [...], and among the persons of the Trinity, the supreme harmony of all!”

—from “A Perfect Chord: Trinity in Music, Music in the Trinity” by Chiara Bertoglio

”

WORSHIP, TECHNOLOGY, AND ART

"When digital transformation is done right, it's like a caterpillar turning into a butterfly, but when done wrong, all you have is a really fast caterpillar."

—"Digital Technology" blog July 15, 2022

By the Rev. Barbara Mraz

It's miraculous, really: the fact that people can be at home because of illness, weather, or other factors and still be a part of a church service, a class or a committee meeting. As recently as three or four years ago, this would have been impossible at St. John's. Today, we take it for granted.

The fact that St. John's has such an excellent system in place is largely the work of the two recipients of this year's Dusty Mairs Servant Leadership Award: Jenny Koops and Bob Linehan. (Since no award was given in 2021, two were given this year.)

After speaking with these two young people, I concluded that the church -- and the future -- is in good hands.

JENNY KOOPS

Jenny has been at St. John's for six years, finding the parish online, impressed with the updated website and the activities the church was involved in. Raised a Methodist, she attended Bethel University, majoring in Biology. She went to Amsterdam as a college junior where she discovered the Anglican church and fell in love with it. The rector there encouraged her to investigate the Episcopal Church when she returned to the U.S.

Jenny worked for five years at Regions Hospital as a clinical research coordinator, most recently doing Covid treatment research as well as conducting other drug trials. Then, wanting a less demanding schedule, she moved to Boston Scientific, a local company that researches medical



devices such as pacemakers and other cardiac devices. She works from home now and likes it for the most part, although misses contact with her team coworkers. She lives in Minneapolis and will marry her fiancé Greg this fall.

Jenny has served on the vestry, volunteered at First Nations' Kitchen, and, along with Bob Linehan and John Mulloy, implemented the streaming programs that we now take for granted. She says, "I told John and Bob that I wanted to come in at the end and make sure that everything 'looks pretty'. People here really value beauty."

Recently she has entered the diocesan formation program to become a deacon, hoping to serve a parish and also work in areas outreach areas such as community organizing. She especially admires the work of First Nations' Kitchen and their ability to meet people where they are. She observes that wearing a "collar" may give additional credibility to some of the work she hopes to do.

Jenny's servant leadership also includes six years volunteering with the Children, Youth, and Family Ministry. She began as a Godly Play storyteller and middle-school youth-group leader, and stepped up to lead the high-school group while director Katie Madsen was on maternity leave. She continues to serve as a Godly Play storyteller,



including offering a story for a sermon during this summer's parishioner preaching series. "She's a vibrant member of our team," says Katie Madsen. "Her devotion to her faith and this community are so apparent."

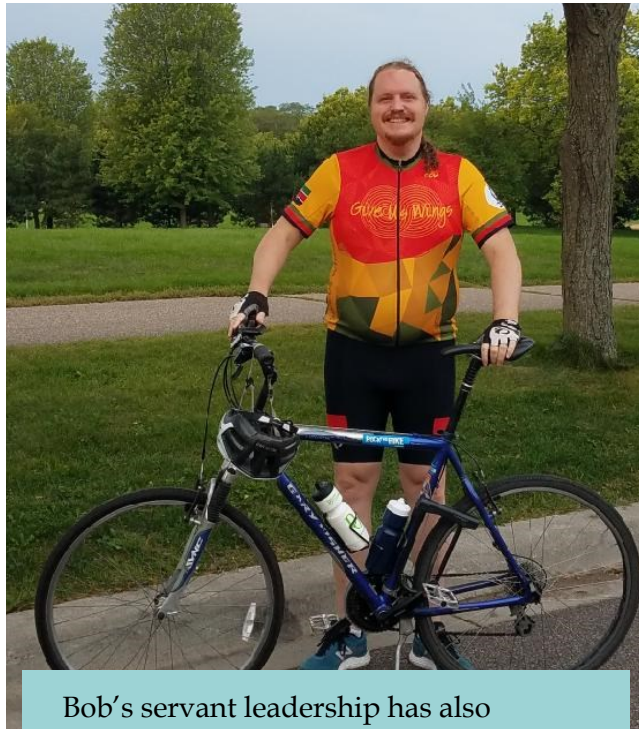
BOB LINEHAN

Growing up in Modesto, California, Bob was “pretty much” a cradle Episcopalian. His family attended St. Dunstan’s Episcopal Church where he went to Sunday School, served as an acolyte, attended youth group and was confirmed. Moving away from church during college, he returned in his thirties, brought along by a friend. “I think it was easier coming back than if I had never gone to church before at all.”

Bob remembers that he received his first computer as a gift from his father in 1980 and has always liked technology. He went to college at UC-Davis where he majored in Genetics and Dramatic Arts (“I added Drama in case Genetics didn’t work out,” he notes with a smile.)

He now calls himself “an accidental banker,” since he fell into his job at US Bank through a friend who was working there, and has since risen through the ranks, now serving as a Business Technology Analyst, helping to solve problems using technology.

Bob has served as the lay reader and vergger coordinator/scheduler (as well as being a lay reader and vergger himself), sang in the choir, and just completed his service on the vestry as the representative of the Liturgy Committee. He says, “There’s a sense of responsibility on the vestry about being a good steward, about moving the church forward, as well as taking part in the ever-fun budget discussions once a year. The hardest part can be knowing when to shut up! Covid hit a year into my tenure and things like the vestry retreat moved online – it was challenging.”



Bob’s servant leadership has also included cycling in a fundraiser for Give Us Wings, our partners in our Clinic Kayoro ministry in Uganda.

He explains the technology process for streaming worship online: “John Mulloy got us going with one camera and got us a license for the streaming service. We operated with this one camera and one computer for quite a while, then got more professional cameras by late summer of 2020. Because the church didn’t have to spend as much money during Covid, we were able to afford good-quality equipment with five cameras.”

Originally, streaming was handled from a computer in the pews, but “once we got the more extensive setup we were able to permanently locate downstairs. Kat Lewis was hired from Circle of the Beloved, and part of their job is helping with the broadcasting. It takes two people to run the equipment each Sunday. John Madsen, Gabriel Dull, Max Reeher help

me, Jenny, and Kat with this.”

He adds that, “Despite of the occasional glitches, as Craig says, ‘God is still praised.’”

Bob says that one thing he likes about working with the streaming technology is that it reminds him of the tech theater projects he liked so much in college where so many things came together in artistic ways: lights, camera, the sets, the words, the music, and teamwork.

At its best, church worship can be assisted and enhanced by art, propelled by technology, and more far-reaching than we had ever dreamed. The recipients of this year’s service awards at St. John’s were instrumental in making that happen here.

DEATH AND REBIRTH

REFLECTIONS ON *THE CHURCH CRACKED OPEN*



By Jay Phelan, *Seminarian*

In 70 CE, at the end of the Jewish revolt against Roman imperial power, the future Emperor Titus reduced the city of Jerusalem to rubble and utterly destroyed the wondrous temple of Herod. Excavated rubble from the temple complex can still be seen in Jerusalem to this day. Many thousands of Jews were slaughtered, and many thousands of others fled.

For pious Jews, it was an incomprehensible catastrophe. The temple of Jerusalem was not only the center of their spiritual life, it was the locus of their political power, and the source of their social cohesion. How would they survive with the temple, the place of sacrifice and prayer, of learning and leading, a smoking ruin? How would they now celebrate their holidays—especially the Day of Atonement and the Passover—both so crucial to their identity?

Not only had Israel's institutions been shattered, its leadership had been devastated. The priestly aristocracy that had so long led the people was destroyed. A new group of leaders would emerge

from the fragments of the nation. This group was drawn, it appears, from the very scribes and Pharisees so often in conflict with Jesus. These teachers, tempered by the fall of Jerusalem and the shattering of their hopes, set about rebuilding the Jewish community. With the temple, the priesthood, and the sacrificial system gone, they needed to find a new center for Jewish life. Otherwise, the Jews as a people would simply disappear. Their work would enable Jews and Judaism to thrive despite centuries of exile, abuse, and suffering.

These were “the Rabbis,” the teachers who for the next few centuries renewed Judaism and enabled its survival.

They made several important moves. Without the temple, they recentered Judaism in the home and the Synagogue. The Synagogue was more than a place of worship. It was a gathering place, a social space, a political space and an educational space, as well as a place of prayer. In alien settings within the Roman world, it was a place for Jews to be supported, cared for, prayed for, and taught.

But the home was the most important center for Jewish life and practice. The Rabbis were seeking to enable all Jews to be faithful to Torah wherever they lived, worked, or worshipped. The Rabbis were for this reason deeply committed to making it practical and possible for Jews to be obedient to Torah. The vast rabbinic literature is intended to make it possible in every place and at every time and in every phase of their lives for Jews to obey God. This means that learning became critical not just for Rabbis, but for ordinary Jews.

By the end of the second century, the Rabbis made another critical move. They saw what factionalism had done to the Jewish people. They had seen how a civil war within the city of Jerusalem had made it possible for the Romans to capture and destroy it in 70 CE. They had seen how further factional divisions had led to even greater destruction in the Bar Kochba rebellion of the early second century. They decided to eschew factionalism entirely. This did not mean they

no longer disagreed with each other – no one who has read the rabbinic literature or visited a yeshiva could believe that! But it meant that they even gave their heretics a voice and kept within their sacred texts the solutions to problems in Torah that the majority deemed inadequate. They tolerated, even encouraged many voices, even if they disagreed with them.

By now, you are perhaps wondering what this all has to do with the Episcopal Church and our reading of Canon Spellers' book! I would suggest that in facing our own crisis, we can learn a good deal from the rabbis. We are not facing anything like the destruction of the Jerusalem temple. But we are facing a radically changed situation for the Christian church in the United States. The American church is struggling pretty much across the board with decline, disenchantment, and disappointment. We are also confronting the egregious failures of our past – our abuses of power and our violations of the humanity of those the majority has declared "less than." *The Church Cracked Open* makes this very clear. And yet, it also makes it clear that, like the Jews, we have an opportunity to rethink and renew our ways of following Jesus and our ways of being in the world.

The Rabbis had deep resources in the Jewish tradition to address their crisis. And we have similar deep resources within our Christian history and tradition (and our Anglican history and tradition) to help us make a transition to a new way of thriving. What are these resources?

We will continue, as humans always have, to have places of worship. Even though the temple was destroyed, the Jews continued to worship God in sacred spaces. But their worship now centered on the home and the synagogue rather than the temple. And the synagogue, as we have seen, was more than a place of worship: it was a location for the support of struggling Jews, for social and political engagement, and for learning for all Jews, but especially for Jewish children. The synagogue was a place to enable individual Jews and Jewish families to be faithful to God in their homes and at their business.

Episcopalians have some critically important resources at just this point. Like the Jews, we have a

SHARE YOUR THOUGHTS!

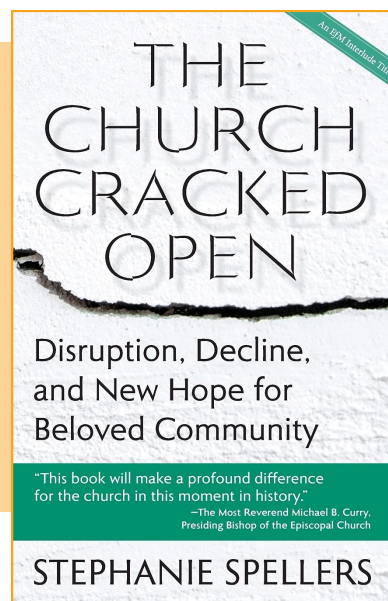
Did you also participate in our Epiphanytide parish read or attend the Faith Forum series about it? We'd love to hear your reflections on the book.

prayer book and a daily office that make it possible for

individuals and families to ground themselves daily and hourly in the worship of God wherever they are – but especially in the home. We also, like the Jews, have a deep appreciation for learning and profoundly value of our sacred texts. And like the Rabbis, we have a tolerance for dissonance and disagreement. Our liturgy grounds us in our Jewish and Christian story and unfolds our theological and missional convictions. Obviously, these advantages are not always adequately deployed within our churches, but they are available to be deployed if we are willing to use them.

During its long existence the Christian church has filled many of the same critical functions listed above for the Synagogue. But over time some of those functions have receded into the background. For many Christians the Christian community, the church, is no longer the center of their spiritual, social, and educational life. It is no longer a place of communal formation. For far too many of us, it is a place for Sunday worship, but little else. The rabbis stressed the formational role of both Synagogue and home and saw the former would give shape to the Jewish life of the latter.

What am I suggesting here? It seems to me that Presiding Bishop Curry is exactly right: we are now called to make disciples, followers of the way of Jesus. This is a complex, challenging task and one far too often neglected. I would suggest that we have far too often depended on passive



(continued on next page)

formation when we should be more involved in active formation. And this will not happen because someone at denominational or diocesan headquarters comes up with a new program (although such things may be helpful), but when local congregations decided that such active formation is important.

The formation of disciples is, of course, not an end in itself. Disciples are formed for the purpose of living out and proclaiming the Good News. This Good News is the declaration of God's intention to make all things new, to bring peace, to establish justice, for individuals, for communities, and especially for those who have suffered at the hands

of the powerful and indifferent. As Jesus would put it, "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free." When the church really cracks open, it will be like that "grain of wheat" sown into the earth. It shatters to produce new life, not to be destroyed. All this will not reduce the importance of our communal worship. It will make it all the more powerful and beautiful because we come prepared to worship God out of a life with God, for God and for the world God loves and would make new.

MEET OUR NEWEST MEMBERS



NOELLA & BRIAN MERCHANT

Noella: I'd describe myself as a wife, rabbit-mom, librarian, "zillennial," knitter, and avoider of plastic. It really felt like "home" to find St John's-- a place that connects reverence and tradition with the radical love that Jesus showed toward every person in the world. I also absolutely love the architecture and the physical space. It truly helps me feel present and connected during services.

My favorite saints are Saint Jerome and Saint Lawrence, since they're the patron saints of librarians, but Saint Aelred holds a special place in my heart as well. I also love using them as conversion starters at work, since I've got icons of them in my cubicle. Although I've been a Christian essentially since I was born, I do feel like only recently have I put a bigger focus on it in my day to day life, and knowing that God is working through everything for the good of his children brings a peace and comfort to each moment. I'm grateful for the community I've already encountered at St. John's, and I look forward to getting more involved!

Brian: I'm currently working toward my teaching license for high school history. While my wife was the one who originally wanted to try out St. John's after we moved back up to the Cities in September, I have enjoyed attending, and I especially am grateful for the sermons, which are always thought-provoking and applicable.



NICK BREZNY AND CHRISTINA ANDERSON

We are very excited to finally join St. John the Evangelist Episcopal church after attending services both in-person and on-line as visitors the last few years. We live in St. Paul, have been married for 3 years, and have an infant son named Jonas.

We first found St. John by happenstance when we decided to visit a local Episcopal church during Advent to hear Christmas music. Our decision to join was based on the openness of the church community and its focus on scripture in day to day life.

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 at www.tinyurl.com/youtubeSJE.

Compline (Night Prayer): Thursdays at 7pm on
Facebook at www.facebook.com/stjohnsstpaul

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

FORMATION

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

Godly Play: For age 4-grade 5. Children gather in
the Church at 10am before heading downstairs to
the CYF Center together.

GIVING

St. John's mission and ministry is more vital now
than ever before. **In 2021, your gifts helped
provide over \$10,000 in cash and \$13,000 worth of
food for our Hunger Relief partners.**

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...

MAY

- 2 Jan Bressoud
Todd Johnson
- 5 Oak Hansen
- 6 Latham Miller
John Nicholson
- 8 Benjamin Koshy
- 10 Susan McCarthy
Sarah Baxter
- 11 Maxwell Spencer
- 12 Ailsa Schmidt
- 13 Monica Cook
- 14 Anne Howie
- 15 Paul Johnson
Charlie Docherty
- 16 Elaine Sutton
Wendy Fernstrum
Lauren Loch
- 18 Phyllis Merrill
- 19 Jim Johnson
Melissa Ek
- 20 Estelle Berger-
Thompson
- 21 John Madsen
- 22 Andrew Olsen
- 23 Peter Gilbertson
Simon Schmidt
- 24 Holly Stoerker
Richard Brynteson
Tony Grundhauser
Dan Quinn
Claire Davis
- 29 Michael May
- 30 Barbara Lindeke
Gabriel Dull
- 31 Kathy Brown
Madeleine Wagner
Sherer
Maren Johnson

JUNE

- 3 Peno Pyne Neepaye
- 4 Christopher Matter
Kylen Glassmann
- 5 Harrison Smith
- 6 Sarah Gastler
- 7 Oliver McInroy
- 8 Patrick Schmidt
- 9 Betty Myers
Jo Anna Heberger
- 11 Susan MacIntosh
- 14 Laura Holland
- 16 Cynthia Bronson
Sweigert
- 17 Dagan McCann
- 18 Edward Cook
- 21 Rianna Matter
- 22 Ian Hansen
- 23 Jeff Olsen
Eva Gemlo
- 25 Patty Voje
- 26 Lacey Ellingson
Genevieve Solid
- 27 Susie Ragland
Henry Powers
- 29 William Svrluga
John Kinkead
- 30 Craig Solid

*Have your address or phone number changed?
Is your birthday missing or incorrect?
[Log on to My St. John's](#) to update your records.*



60 Kent Street, Saint Paul, MN 55102

stjohnsstpaul.org

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

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THE EVANGELIST

MAY/JUNE 2022



Parishioners pose for a photo after finishing prep work for the Sunday meal giveaway at First Nations Kitchen on March 20, one of six times this year that St. John's is scheduled to come volunteer.