

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH

CHURCH OF THE OPEN DOOR SINCE 1881

NOVEMBER/DECEMBER 2022 VOL. CXVIII, NO. 6

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- Stay connected on the go with our app! Download it [in the Apple Store](#) or [on Google Play](#) (search for “Church by Ministry One.”)

ON THE COVER:



Parishioners and neighbors gathered for the annual Blessing of the Animals on October 9.

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 :

Monday, December 12

Thank you!

St. John the Evangelist Episcopal Church

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The Rev. Jered Weber-Johnson, *Rector*
 The Rev. Craig Lemming, *Associate Rector*
 Chelsea Stanton, *Deacon in Formation*

Staff

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 Olivia Holgate, *Circle of the Beloved Fellow*
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 Barb Tani, *Member Ministry*
 Holly Weinkauff, *Senior Warden*



FROM THE REVEREND JERED WEBER-JOHNSON

Dear Friends in Christ,

The subject of collective grief and healing have been on my mind a lot lately. As Fr. Craig said in a recent sermon, 'We are not well'. Truly, a sustained season of loss, of friends and family, of traditions and celebrations, of time and connection, lasting now nearly three years, has left its impact and mark on all of us. The triple pandemics of virus, systemic racism, and economic uncertainty laid bare just how in need of connection and healing we truly are as humans. I was trying to put this all into words and offer a thought on healing when I read this piece by Erin Weber-Johnson.

As many of you know, Erin is the smart Weber-

Johnson and her work takes her into faith communities of all kinds to listen for and articulate ways of building new life and connection. The wisdom of this article emerges from her work among faith communities, like ours, facing unimaginable losses, the struggles of an uncertain future, and the hope that God is with us through it all. I hope you will appreciate her words here as much as I did. This article was adapted from its original form and can be read in full at churchanew.org/blog/posts/erin-weber-johnson-grief-bodies-and-worth.

Faithfully,

GRIEF, BODIES, AND WORTH

By Erin Weber-Johnson

Relentless. This is the word I often hear to describe the cascading and intersecting crises of the past years. The world, each of us, is experiencing a relentlessness that feels like grief upon grief.

Grief can be an isolating experience. Certainly each grieving *experience* is unique, an expression of the cumulative toll of pain and loss one has felt in their lifetime. We may never fully understand another person's grief or know exactly how to walk alongside them in it.

What's more, we know grief extends well beyond individual experience. We know it more clearly than ever in this moment, because we hold collective grief for the lives lost to COVID-19 and the endless cycle of systematic injustice.

We even experience anticipatory grief from not knowing what tomorrow might look like, and the loss of the belief that things could be predictable.

All of this grief causes us to reevaluate our lives while experiencing moments of bone-deep tiredness, of what the psalmist says requires "sighs too deep



*Listen to the power of your grief.
God is singing. God is singing.*

—Jorge Lockwood

for words."

On our best days, we know we need to acknowledge our grief, experience it, heal from it, and even make sense of it. As we consider our multiple losses, as we experience our own mortality more clearly, we are compelled to make meaning from what has occurred. Some opt to create funds in honor of loved ones, some move to a different part of the country, and some make major life and career decisions. I am fascinated, intrigued, and confused by how grief influences vocation and work.

Consider, for instance, how many people quit their jobs during the so-called "Great Resignation."¹ *The New York Times* reports 47.8 million people left their positions to pursue different job opportunities during the pandemic. Taken in aggregate, this shift

in the workforce, resulting as it did from the painful experiences, the grief and losses, of the pandemic, is staggering. These stories bear witness to the desire to make sense of grief as so many made decisions born of our deepest values learned or relearned through the pain of our collective loss: to clarify their own sense of vocation and to reflect on their own boundaries and limits. The shift of the workforce raised, for me, questions of bodies and worth. I wondered, “*What is the value of my body?*” “*What is the worth of an individual life?*” and “*Why do I keep living this way – I can do better, right?*”

Among those who are currently employed, another trend is afoot regarding what commentators are calling “Quiet Quitting.”² Here people start to quietly enforce boundaries around work/life balance: no longer working beyond reasonable boundaries or established contractual expectations; refusing to go “above and beyond” or accept “other duties” not clearly in their job descriptions; refusing to work during off hours.

Grief and its resulting impact on the workforce are also raising questions about productivity. As the exhaustion and grief of the pandemic prompt many to resist the culture of overwork and busyness, we have a chance to consider a new way to envision the relationship between money and bodies. We might realize that this moment holds a powerful opportunity for us to imagine and usher in alternative economies. The cost our culture assigns to the body is one many no longer are willing to pay to meet career objectives and false ideas of success.

As people of faith we are given frameworks and images of just such alternative ways of being with one another, socially, spiritually, and economically. The kingdom of God calls to us, beckons us to reimagine our worth, our belonging, our bodies.

Jorg Rieger³ notes that economics has always had a moral dimension. However, alternative economies often struggle in implementation because we do not factor in alternative measures of productivity. The economic vision of the kingdom of God turns our conceptions of money, ownership, and power on their heads. If we remain concerned about our worth in measurable outcomes and success measures, we cannot shift into the framework of the kingdom of God, where debts are forgiven, the poor are given pride of place, the hungry are filled, and –

as Mary says – the rich are sent away empty.

Our relationship to our money and bodies not only shapes our relationship to God, but our ability to recognize God’s movements in the world. We are unable to imagine the kingdom of God – God’s economics – without decolonizing and eliminating our beliefs about worth and work, deeply engrained as they are by a world that values profit over people, currency over connection, and belongings over belonging.



*I seemed to be drawn
to the center of myself
leaving the edges of me
in the hands of my wife
and I saw with the most amazing
clarity
so that I had not eyes but
sight,
and, rising and turning,
through my skin,
there was all around not the
shapes of things
but oh, at last, the things
themselves.*

—Lucille Clifton,
“The Death of Fred Clifton”⁴

What if this moment calls us to the surprising reality of our worth? This notion of worth shifts our priorities and understanding of productivity, the body’s worth, not in the ‘shape of things’, but with new, focused sight, our grief giving voice to what our souls need. What if, rising and turning to God in our own bodies and skin, we see ourselves not in mere shapes or as hollow vehicles for productivity, but at last as beloved, whole?

1. <https://www.nytimes.com/2022/05/13/business/great-resignation-jobs.html>
2. <https://www.theatlantic.com/newsletters/archive/2022/09/quiet-quitting-trend-employee-disengagement/671436/>
3. Jorg Rieger. *No Rising Tide: Theology, Economics, and The Future*. Fortress Press, 2009.
4. Gupta, SudipDas. "The Death of Fred Clifton by Lucille Clifton". Poem Analysis, <https://poemanalysis.com/lucille-clifton/the-death-of-fred-clifton/>. Accessed 22 September 2022.

GRIEF SUCKS

By the Rev. Marc Landeweer, seminarian

It is impossible to have a fulfilled life without experiencing grief. Those who don't grieve have little or no attachment to this life, and by extension to others. Grief, after all, is the soul's natural response to a reality that is not. Grief intrudes into our lives because of a loss: of a life, of valuables, of a dream.

IT'S INESCAPABLE...

When we try to run from grief, it rarely works out in our favor in the long run. If we are the hare, then grief is the tortoise; when you stop to nap, it'll catch up. Grief challenges us to examine why we hurt, and to let that hurt run its natural course.

I wish grief were a "one and done" affair. Sadly, it's more like an earthquake, where aftershocks will come. Grief waves may rise again to the surface like a tsunami, hitting us and overwhelming us once again in unexpected ways in a different setting in an unpredictable time. One of the healthier coping mechanisms is to let those waves move through you, and to confront them with authenticity.

IT'S TIME CONSUMING...

Wouldn't it be nice if grief had concrete time limits? The reality, of course, is the process of grieving takes a long time and at a pace not within our control.

The process has often been laid out as the five stages: denial, anger, bargaining, depression, acceptance. While somewhat useful, this framework contains a problem in its "acceptance" stage. Grief is not a staircase, going from one step to the next and finally reaching that Zen place where the loss doesn't bother us anymore. Grief is more akin to a pinball machine, where we bounce from one phase to another. We might sit in acceptance for a week, yet the next day feel anger. Grief does not follow timetables, and if we try to "just get over it," it might come out sideways.

IT'S HEARTBREAKING...

"Jesus wept." [John 11:35] Even our savior broke into tears when his friend Lazarus died. I've found comfort in this verse, the shortest in the Bible. It's somewhat paradoxical that the Lord and savior of all, who could and would do a miraculous thing for Lazarus moments later, wept.

To me, it only affirms that the natural response to the death of a loved one is heartache, even for God. We are allowed to weep; we are allowed to lament. Sadness in the midst of loss is not equivalent to a lack of faith. As I've said to any number of patients and their families, "You don't grieve what you don't treasure." Grief is a natural consequence of love.

IT'S MUTABLE...

While grief in its freshest, most acute form seems uncontrollable—and in some ways is—grief does not get to have the last word. The Spirit accompanies us as "the comforter," and over time we get to mature in faith in response to our grief. We have rituals to privately or publicly acknowledge our losses. We have community with fellow siblings in Christ who can listen and pray with us. While grief rarely completely goes away, we have the opportunity to grow in the midst of grief by deepening introspection, community, and our relationship with our Triune God.

IT'S NOT SOMETHING YOU HAVE TO HIDE IN CHURCH...

Every Eucharist is a meal where you are welcome to bring your authentic grief; we commemorate not only Jesus' resurrection but his suffering and death. Additionally, this season at St. John's has several offerings especially focused on grief:

- Learn how to listen and pray with others at the **Healing Prayer and Anointing educational session**, Sunday, October 30 after 10am worship.
- **All Souls' Grief and Loss Holy Eucharist** on Wednesday, November 2 at 5:30pm
- **Healing prayer and healing anointing** will be available to all who need it during Communion on Sundays in the season of Advent.
- **Blue Christmas service** on Sunday, December 11 at 4pm.

HEALING OUR BODIES THIS ADVENT

Our all-parish Advent read will be *Gather* by Octavia Raheem, with Wednesday evening soup suppers and book discussions beginning November 30. On Sunday mornings in December, Carol DeFrancisco and Marjorie D. Grevious will lead a forum series called "Healing Within: Spiritual Practices for All Bodies." Read on to learn more about these two facilitators and why their work is so important for Christians to undertake.

BODY, BREATH, AND ALCHEMY; SOMATIC TRAUMA HEALING



By Carol DeFrancisco

After an experience of trauma in my early years, I've spent a lifetime learning and practicing the Somatic Energy Arts which most effectively bring a sense of wholeness, connectedness and ease to

our physical, emotional and spiritual bodies. Deep healing does not take place in our mind or our head, but in our body temple. Using breath and heart / head coherence, I have witnessed both release of pain and a deepened connection to the Divine.

Neuroscientists have discovered and quantified that the biofield around the heart is greater than the field around the head; the heart, as well as the gut has more neurotransmitters than does the head. It appears that the heart informs the head, and has its own higher intelligence.

In November, I will be participating in St. John's Faith Formation series *All Saints and All Souls: Healing All Bodies from Internalized Racial Trauma*. In December, with my friend Marjorie D. Grevious, I will share simple exercises designed to release, mend, and gently unwind the trauma that can be held in our body's cells and fascia as well as in our biofield.

As humans, we have all experienced trauma; as humans with empathy, we can uptake trauma at the suffering of another. St. John the Evangelist is a beautiful community with profound spiritual practice; I'm happy and honored to present to this community practical, elegant tools with which to create more of the miracles that I have witnessed.

WE MUST ALSO REST, FOR THE WORK CONTINUES TO UNFOLD



By Marjorie D. Grevious

I have spent most of my career working with youth and families in cycles of crisis and chaos. After seminary, I wanted to help others learn how to own their healing journey.

I founded Temple Within, where I offer spiritual wellness services to help individuals and organizations find grounding in their truth, clarity of purpose, and peace on their journey. I believe that practices centered in joy and rest are essential to overall well being. I named my business Temple Within in reference to 1 Corinthians 3:16 - "Do you not know that you are a temple of God and that the Spirit of God dwells in you?"

Alignment of mind, body and spirit is important to living abundantly. The work of Octavia Raheem lays this out beautifully as she speaks to her own journey to realizing her calling as a yoga teacher: the importance of her spiritual, writing, yoga, and rest practices in helping her to step into her work and stay resourced and at capacity as the work unfolds. This is true for us who believe in equality and justice for all people. Even as we must remain ready and vigilant, we must also take care of ourselves, for the work continues to unfold.

As Octavia Raheem asks in *Gather*: What are you devoted to? What are you outgrowing and growing into? What were you conditioned to believe and what are you unlearning? We explore these questions with our whole being—the fullness of self filled with the holy spirit to embark on the great work of social and racial justice.



REQUIEM: WHY MUSIC HEALS US

Music plays a central role in our rituals of grief and remembrance. It speaks both to who we are and what we hope for. The music choices for someone's funeral, for instance, are a chance to celebrate their memory with their favorite songs and for those in mourning to commune in their grief as they sing together.

Many of us will experience this most powerfully with the funeral of a loved one. We also got to see it worldwide with the recent funeral of Queen Elizabeth II. Millions of people simultaneously took the time to watch the singing of her longtime favorite hymns and newly commissioned pieces, such as a musical setting of Psalm 42 by British composer and Master of the King's Music Judith Weir CBE. Weir explained that Her Majesty's "strong faith in, and support of, Anglican worship was an inspiration" when setting the psalm to music.

*An upcoming, and more local, offering will also give us the chance to commune in grief and healing through music as we remember those we have lost: **Requiem Music for All Souls' on Friday, November 11 at 7pm.***

By Richard Gray, Director of Music

As you have heard so far this season through our parish, music can transform and inspire. But, it can also heal, and that is the purpose in the case of this season's *Requiem* choir concert.

Grief, loss, remembrance, and hope are things that so many of us have experienced these past few years, and I wanted to put together a program that highlighted how these are reflected through music.

The repertoire in this program is eclectic—you are going to hear everything from the famous "Lacrimosa" from Mozart's *Requiem* to a set of Burial Sentences by English composer William Croft (sung at the Queen's funeral) as well as a contemporary piece entitled *Requiem* by Eliza Gilkyson, arranged by Texas based composer, Craig Hella Johnson. That piece was originally written years ago for the Tsunami that occurred in Indonesia. In the midst of COVID, other natural disasters around the world continued to occur, and this piece honors and remembers the lives that were taken there.

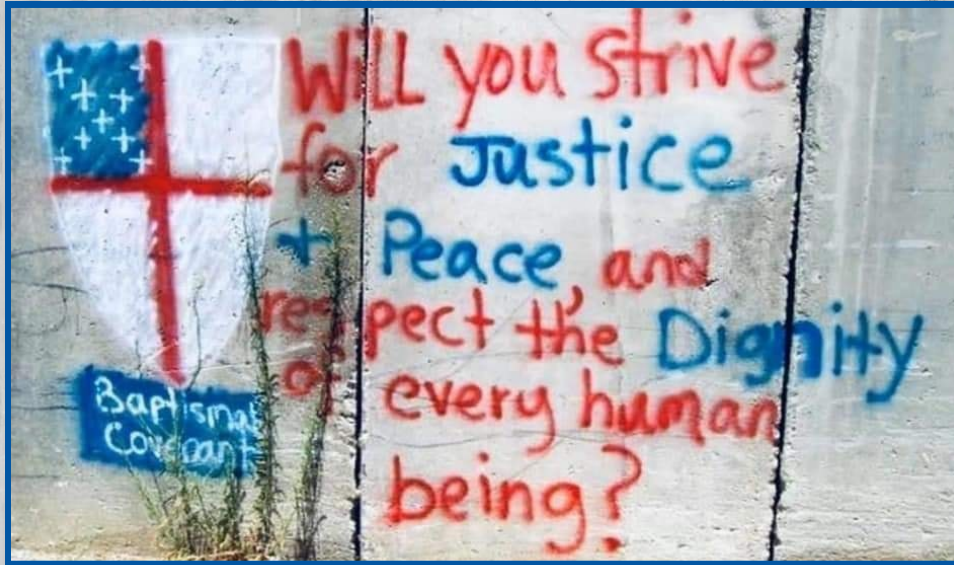
The central piece, by American composer Kevin Siegfried, is called *Songs for the Journey*. In this sixteen-minute work, we'll hear how love is the constant in the midst of grief, hope and loss. We'll sing the text, "Love doesn't die."

The close of the program is congregational and includes the hymn, "Abide With Me." Sung to the tune of Eventide, this hymn speaks to us about the transition of earthly life into eternal life:

*Hold thou thy cross before my closing eyes;
shine through the gloom, and point me to the skies;
heaven's morning breaks, and earth's vain shadows flee;
in life, in death, O Lord, abide with me.*

In the midst of our All Souls' liturgical offerings at St. John's this November, we hope that you will join us for this sacred music event combining our choir, piano, organ, and beautiful worship space.

STANDING WITH HUMANKIND



AN INTRO TO THE MINISTRY OF DEACONS

By Chelsea Stanton, Deacon in Formation

The Rev. Carter Heyward, one of the Philadelphia Eleven (a group of women ordained to the priesthood before the canons officially allowed it) wrote that every Christian's vocation is "to love our neighbors as ourselves and in so doing to offer to God the one spiritual sacrifice God requires of us — to take the risks involved in standing with humankind on behalf of a better world."¹

Heyward's words have guided me throughout my discernment and formation toward the diaconate.

All Christians are called to love and take risks to make the world better for everyone, and deacons are specifically called to do the hard work and take the prophetic risks required of leaders in that work, especially when it makes institutions uncomfortable. Healing isn't always gentle, especially when it requires telling the truth about a painful past and changing toward the promise of a better future.

A DEACON EMPOWERS THE COMMUNITY

In our baptismal covenant, the values that root us together as a community, we make two promises particularly related to the ministry of a deacon:

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

Will you strive for justice and peace among all people, and respect the dignity of every human being?

One role of a deacon is to empower the faith community to live out these promises. While the priest is busy maintaining the church community, the deacon draws people out into the neighborhood to strive for justice and peace. Humanity can only be healed and justice and peace achieved when we respect the dignity of every human being.

A deacon interprets the needs, hopes, and concerns of the world to the Church. That means that deacons listen to those outside the Church (and those marginalized within the Church) and then take that knowledge and explain it to the faith community, challenging congregations — which, despite our best efforts, are human and therefore fallible — to take seriously the experiences of people facing oppression. The ordination rite for deacons talks about a ministry of servanthood; challenging unjust policies and working for change is what servanthood means when we recognize the dignity of every human being. Being a servant is about working for the greater good because we can only be truly free together, not being a doormat.

In order to fulfill our baptismal promises, especially for those of us whose identities grant us privileges in society, we need time and a willingness to critically reflect on how we may knowingly or unknowingly contribute to dehumanization and injustice in our world. You can

expect me, as a deacon, to ask the hard questions of myself and of our faith community to help us discern where Godde² may be calling us to live more and more into these promises. Wrestling with privilege and our complicity in systems of oppression can be a painful experience for many people, but please know that those questions are asked not to blame and shame but to invite all of us into a deeper understanding of Godde's dream for the world and the actions we can take to make that dream a reality.

A DEACON STANDS IN THE IN-BETWEEN

One unique quality of the order of deacons is that we live in the liminal space between the Church and the world. We are ordained clergy, complete with specific liturgical and canonical responsibilities, who report to the bishop. We also are usually not employed full-time by faith communities. It can be challenging, especially from a time management perspective, to live "with one foot in the Church and one foot in the world," but it also provides unique opportunities. In fact, one could say that deacons give the lie to the idea that religious and secular life are really separate, as we live our vocation of listening and taking action in all the places we are.

What all that means practically is that you can expect me, as your deacon, to not be as available as you would expect from a priest (because I have a 9-to-5 like many of you), but that I will do what I can to show up for my interactions with you with a humble, listening heart in gratitude for the presence we share together (and most likely on nights and weekends).

A NOTE ON TRANSITIONAL VS. VOCATIONAL DEACONS

Everything I've described here relates to the ministry of a vocational deacon, which means someone who is called to be a deacon. We have, in my opinion, outdated canons about ordination that require people who are called to the priesthood to be first ordained as deacons. We call people who are called to be priests but who are currently ordained as deacons *transitional*. They may fulfill the roles of a

deacon in the liturgy but otherwise they are trained to be priests, not deacons.

The transitional diaconate is one structure of The Episcopal Church that needs healing. The requirement for folks who are called to the priesthood to first be ordained deacons has been used as a tool of oppression that kept many women of all colors, men of color, and folks of other historically marginalized identities from fully living into their Godde-given calling. They were not allowed to be ordained to the priesthood and instead were ordained to the diaconate as a "consolation prize" before the diaconate was recognized as a full and equal order. The ordination of Heyward and other women before the canons allowed it is an example of a prophetic act that pushed the Church to do the right thing. Allowing for direct ordination to the priesthood and doing away with the transitional diaconate would prevent further abuses of power, allowing both those called to the priesthood and to the diaconate to flourish.



THIS IS JUST THE BEGINNING

There's so much more I would love to tell you about what it means to be a deacon. Let's have coffee and talk about it! But in the meantime, please know that I am here to listen to the needs of our neighborhood and within our community and to use that knowledge to empower all of us to live into our baptismal promises to seek justice and peace in the world, responding to the call of our loving, liberating, and lifegiving Godde.

1. Carter Heyward, *Speaking of Christ: A Lesbian Feminist Voice* (New York: The Pilgrim Press, 1989), 23.
2. The word "Godde" came to me from the Divine Feminine Version of the New Testament as a split between God and Goddess, hoping to create a more gender-neutral term. Personally, I use the word "Godde" in my writing because it helps me reframe my image of God as the loving, liberating, lifegiving deity that I believe in rather than an old white man in the sky waiting to pass judgment that I grew up believing in.

BRING COMFORT, RECEIVE COMFORT: ST. JOHN'S ANNUAL CHILI BOWL COOK-OFF

By Olivia Holgate, Circle of the Beloved Fellow

The leaves are falling from the trees; the air is cooling and pushing people inside their homes. It's a beautiful time of year, but it also holds the subtle reminder of a winter that is soon to come. Some of us are digging out sweaters that were packed away for the summer. Others are cooking favorite fall comfort foods. All of these things warm our bodies, and we are also feeling called towards people and community to warm our hearts.

St. John's holds an annual Chili Bowl Cook-Off every November that does just that. This tradition started in 2012 and is organized by Holly Weinkauff and Alice Johnson. In the past, this event has helped raise goods and money for organizations like Hearts to Homes and the YWCA. Parishioners enter a chili in the competitive cook-off with three categories: red, white, or vegetarian chili. The chilis are blind tasted by the whole congregation at a group luncheon, and the three mystery winners are presented with their unique, handmade trophy.

Even during the pandemic, the chili couldn't be stopped! The event took on new life through hybrid auctions, quarts of chili for sale, and an online cooking demonstration by resident chef Kevin Russ.

This year's cook-off might also look a little different due to the unwaning presence of Covid,



8-year-old Jude claims his trophy, accompanied by his younger brother. Below: Diane Wallace-Reid and Lyelle Palmer handing out prizes.



but it was clear when talking to Holly and Alice that they are excited to continue the tradition.

When asked about their favorite chili cook-off memories, Holly and Alice brought up how fun it was to see the excitement and competitiveness in everyone involved. They explained how the enthusiastic Lyelle Palmer would show up with a chef hat on his head and spoon in hand every year to help out. Alice laughed as she remembered the surprise a few years ago when then eight-year-old Jude Weber-Johnson claimed the red chili trophy, making him the youngest-ever winner of the chili cook-off. Holly remembered the contributions and involvement of Diane Wallace-Reid, and how they want to think of her spirit this year.

This year's chili cook-off is after 10am worship on Sunday, November 13. It will raise funds for Circle of the Beloved this year, which I am lucky to be a part of. The program offers young adults a year of intentional community living where they can discern how they want to step into the next chapter of life. This program is very important to me because it will help me learn to live a life centered on intentionality, spirituality, and community.

I am very thankful for the communities of St. John's and St. Andrew's that helped create this space for me and for many others. I'm hoping that this year's chili cook-off will bring community and love to the people of St. John's just like Circle of the Beloved has already brought me.

I also want to take time to thank all who have put in so much work organizing this event every year. I wish Holly and Alice luck in their search for a pair of chili enthusiasts, as they are looking to pass the torch as chili cook-off coordinators next year.

If you are interested in volunteering at the cook-off or want to enter the contest, please contact Holly Weinkauff at betterwein@gmail.com or 651-724-5200.

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: gphagstrom@gmail.com

Eucharistic Ministers: craig.lemming@stjohnsstpaul.org

Media Team: media@stjohnsstpaul.org

Readers & Vergers: rlinehan@gmail.com

Ushers: jolsen4338@gmail.com

GIVING

St. John's mission and ministry is more vital now than ever before. **In 2021, your gifts helped provide training for new lay pastoral caregivers who will care for those in our community.**

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!

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...

NOVEMBER

- | | |
|---|--------------------------------------|
| 2 Kevin Wall
Kyle Playford | 19 Michelle Wall |
| 3 Jeff Chen
Russell Madsen | 20 Diane Borreson |
| 4 Lynette O'Pray | 21 Margaret Russ |
| 8 Stephen Spencer | 22 Eleanore Berger-Thompson |
| 10 Christine Gregory
Michael Peterson | 25 Nan Lightner |
| 12 Phil Nichols
Leah Shepard-Carey | 26 Karen Chatt |
| 13 Aimee Baxter | 27 Kathryn Allen
Lea Anne Schmidt |
| 14 Elizabeth Lindeke
Emily Solid
Sarah Hennessy | 28 Karen Stuhlfeier |
| 15 John Graham
Edward Rutledge | 29 Sarah Johnson
James Ryan |
| 16 Roger Wilson
Jerry Woelfel | 30 Sandy Resch
Sarah Dull |
| 18 Heather Hunt
Jonas Brezny | |

DECEMBER

- | | |
|------------------------------------|---|
| 1 Edward Davis
Andrew Johnson | 14 Alison Young Rasch |
| 2 Connor Parish | 15 John Thompson
Brett Berry
Caleb Olson |
| 3 Inge Bischof
Ingrid Birkeland | 16 Alden Drew |
| 4 Charlotte Watkins | 18 Virginia Wilson
Vijay Andrew |
| 6 Kate Nicholson
Elliot Wall | 20 Crosby Sommers |
| 8 Beth Rhodes
Caroline Church | 22 Elizabeth Watkins |
| 10 Cindy Bertheau
Tom Murakami | 26 Walter Cygan
Holly Weinkauf |
| 11 Benjamin Carey
Roan Weinkauf | 28 Catherine Nicholson
Gregory Torrence
Cathy Grundhauser |
| 13 Phyllis Frisby | 29 Karen Mosso
Katie Madsen |
| | 30 Laura Kochevar
Thomas Baxter |

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

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THE EVANGELIST

NOVEMBER/DECEMBER 2022



Clergy, choir, director, and organist pose for a triumphant picture on the occasion of the church year's first service of Choral Evensong.