

THE EVANGELIST



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ON THE COVER:

Candles burning in acknowledgement of All Saints and All Souls. On November 2 join us at noon on [FaceBook Live](#) for prayers for our nation and tolling our bells for those who have died due to Covid-19.

NEXT DEADLINE

for the January/February Issue:

December 18

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

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The Rev. Craig Lemming, *Associate Rector*

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Brad Smith, *Vestry*

Greg Torrence, *Faith in Action*

Holly Weinkauff, *Junior Warden*

FROM THE REVEREND JERED WEBER-JOHNSON



Dear Friends in Christ,

A few weeks ago, helping my mom with her move, I found myself elbow deep in a box of memorabilia, when out slipped the prayer card from my grandfather's funeral. Printed near the top, right next to a picture of his smiling face, was his date of death - October 6, 2018 - exactly two years ago to the day that I stood holding that card. A rush of memories, both happy and sad, welled up in me. Some will say there is no such thing as a coincidence, and I decided to accept the card as a holy reminder, a providential call to remember Grandpa J. Of course, as is often the case, grief connects to more grief, and memories lead to more memories. For better or worse I found myself, the rest of that day, pulled deep into a long stream of story and memory, not just of him, but of others I had loved and lost, my maternal grandfather, a beloved uncle, my own father, of good times and bad. As you might imagine, it was overwhelming, and good, and rich, and challenging, and at the end I was exhausted.

Exhaustion seems to be a theme lately. Experts have been telling us for most of the pandemic that exhaustion was coming, particularly [around the 6 month mark](#), that grief would become part of our regular lived experience, that we might be overwhelmed and [unable to deploy our usual coping strategies](#) - as those are meant for shorter durations of hardship. This pandemic has been a prolonged season of loss, and we are tired. It would be bad enough to have to suffer ambiguous losses like the change in school as we know it, the loss of physical contact with so many loved ones, friends, church family and more, the loss of ordinary things like restaurants and movie theaters, and so much else that has had to go away since March. Ambiguous though these losses are,

they were necessary sacrifices for the greater good. But, not all loss has been ambiguous or necessary. I speak of the loss of trust in our elected leaders, of the loss of hope that civility and honesty and reasoned judgement might shape the decisions and actions of those who hold the highest office in our land. The loss of now over 220,000 lives, of mothers, fathers, grandparents, children, co-workers, fellow citizens to this hideous virus cuts me to the core.

Again, there may be no such thing as coincidence. Election Day falls directly after the feasts of All Saints and All Souls, the days when we celebrate and honor the saints of the church AND all those faithful departed, who from their journeys rest. At Saint John's we will mark All Souls with a short liturgy streamed from the church (check our eNews for details). We will offer prayers for all those who have died or are remembered from Saint John's in the past year, and we will toll the bells of the church 230 times, once for each thousand people whose lives were taken this year by Covid-19. We will mark these losses and we will remember. But, we will also let their memory galvanize us to action. One of the reasons we celebrate both All Saints and All Souls is to remember to emulate the lives of the saints and to set as examples those faithful individuals who though not canonized, nevertheless lived faithfully, following the way of Jesus, and making his love known. We remember the dead and their lives and stories propel us into action.

One way we can take action, bringing the love of Jesus into the world, is to vote our values on Election Day. Our Presiding Bishop, the Most Reverend Michael Curry reminded us a few weeks back in a sermon to the House of Bishops, using the words of the late Representative John Lewis "The vote is the most powerful nonviolent change

agent that you have in a democratic society”.

Curry continues,

“Partisan neutrality is not the same as moral neutrality. It was not in the first century and it is not today. The royal law of love is the fulfillment of the law and the will of God. It is the ultimate standard, norm and guide for following the way of Jesus in any society, in any time. With grace to aid and conscience to guide, each of us must discern and decide what love of neighbor looks like in our lives, in our actions, in our personal relationships and in our social and public witness. What did Jesus do?”

Of course, voting is not the only action we can take. One of my wise mentors, the former bishop of Georgia, the Right Reverend Scott Benhase wrote recently that for him, voting is “damage control”. He asks,

“Which candidate will do less harm to poor and marginalized people? I call that the “Matthew 25 lens.” Which candidate will lessen the burden on the “least of these” to which Jesus refers? I’ve never found a candidate for any office that completely fulfills that call (thus my vote is constantly in damage control mode), so I’m always hoping whoever I vote for will hurt poor people less than the other candidate. At least in this upcoming presidential election, I don’t even need to hesitate in choosing.”

We vote with the lives of those 220,000 in our hearts. We vote for the 545 children who have been separated and not reunited with their families at our border. We vote with love for our gay and straight neighbor, with love for our black, brown, and white neighbor, our indigenous neighbor, our immigrant neighbor.

And what do we do if our candidates lose - the ones that Bishop Benhase, or you, or I believe do

the least damage to the cause of Jesus’ way of love? The life of faith, following the examples of the faithful departed and shaped by the witness of the saints, requires a love that exceeds the polling booth. The way of love is an everyday undertaking that never pauses or rests. We will continue to follow the way, standing with the hurting, placing our bodies between the vulnerable and harm, and raising our words to speak up for those whose voices are erased and drowned out by callous indifference and the politics of greed. At the end of the day we know that voting alone cannot heal all that is broken, cannot fix all that needs mending - white supremacy, toxic masculinity, environmental destruction, greed, indifference, - these will require what Lincoln called the better angels of our nature, the deep and long work of people of all faiths, and no faith at all. And, for those of us who follow Jesus, it will require a radical commitment to his way of love. As Curry says,

“I am a follower of the Lord Jesus Christ, because I believe he has shown us that better way. I believe that the way of unselfish sacrificial love can show us the way of repentance, the way to repair the breach. The way of reconciliation that ultimately can lead us to the beloved community, but it’s not easy. And this is long distance work. There are no quick fixes because the wounds are so deep, but we need not feel enslaved by fate. We are not people of fate. We are people of faith in the God who raised Jesus from the dead. Nothing can defeat God or stop God’s cause of love. The way will not be easy, but we can do this.”

To this I can only say, Amen and Amen! I’ll see you at the polls and in worship.

Faithfully,

THE WAY OF LOVE AT ST. JOHN'S

by The Rev. Craig Lemming

Nobel Laureate and Holocaust survivor Elie Wiesel famously observed that “the opposite of love is not hate, it’s indifference.” As Christians who are grounded in following the Way of Jesus, we know that practicing the discipline of love is the only healthy way to respond faithfully to the extraordinary challenges of life today, especially when feelings of indifference, apathy, or acedia crowd in. Our daily choice to love God and to love our neighbor as ourself prevents us from being tempted into a lack of concern for the wellbeing of ourselves and others and deepens our commitment to living in solidarity with the poor, the sick, the suffering, and those surviving on the margins of dominant culture.

The Rt. Rev. Craig Loya has set [four priorities](#) for the Episcopal Church in Minnesota, our foremost priority being Discipleship: Practicing the Way of Jesus. In response to our Bishop’s call to actively pursue this priority in our community of faith, over the next seven months, St. John’s Faith Formation Commission is curating a series of Sunday Faith Forums which explore each of the seven spiritual practices of the Episcopal Church’s Way of Love. Watch our Presiding Bishop, the Most Rev. Michael Curry’s inspiring introduction to the Way of Love here:



[Click to view video](#)

St. John’s schedule for the Way of Love Sunday Faith Forums can be viewed [here](#). Join us on Zoom at 9:00 a.m. on the Sundays listed and feel free to explore the [wealth of resources](#) the Episcopal Church

has provided for following the Way of Love.

As Episcopalians our shared life of faith is grounded in the three-fold tenets of Anglican Orthodoxy: Scripture, Tradition, and Reason. The four Sundays we dedicate to each of the seven spiritual practices from month to month will be offered according the following framework:

- Sunday One: Introduction to this month’s Way of Love Practice
- Sunday Two: Exploring this month’s Way of Love Practice in Holy Scripture
- Sunday Three: The Church’s teachings and observances of this month’s Way of Love Practice
- Sunday Four: Integrating this month’s Way of Love Practice into our lives every day, month, or season

While we would love for you to attend all of the Sunday Faith Forums this year, St. John’s Faith Formation Commission wants everyone to know that you are welcome to dive right in at any point during the series! We will be recording and posting each of Sunday Faith Forums, so if you miss a presentation on Sunday at 9:00 a.m., you can always watch the recording at a time that’s more convenient for you.

Dr. Judy Stack is working with me to engage the whole parish in following the Way of Love within Small Groups. View the invitation to join a Small Group [here](#). Meeting monthly in a Small Group is a wonderful way to find companionship as you journey through the Way of Love and remain connected with members of our faith community as we continue to refrain from gathering in person during the Covid-19 pandemic.

Indifference can only be overcome by love. I look forward to following the Way of Love with you as we “Turn, Learn, Pray, Worship, Bless, Go, and Rest” as followers of Jesus, the crucified and risen Christ.

DESIGNING A LITURGICAL MUSIC PROGRAM: BEHIND THE SCENES

by Richard Gray

Of the many exciting parts about being Director of Music here, one of them is having the opportunity to design a liturgical music series each year for our parish. This is what we know as the Winifred Bean Sacred Music Series. There are two responsibilities that I keep in mind when planning events each year; first, that our “at home” ensembles which include our adult choir, handbell choir, and young choristers, have ample opportunities outside of our regular Sunday worship services to offer creative liturgical programs for our community, and second, that we, as a parish, remain in a position to create opportunities for outside guest artists and clinicians to also present their gifts. This includes guest organ and voice recitals, brass ensembles, choral clinicians, and much more. While our musical responsibilities on Sunday morning continue to be the first priority within our music ministry, it is so important that St. John the Evangelist continues to be active in the community and cities in this way as well.

I am grateful to mentors with whom I had the honor of working with in their large sacred music programs to see first hand the work and time commitment that goes in to designing a successful concert series. It is crucial to start the planning process early, sometimes over a year in advance, to make sure the appropriate musicians are secured and that they have time to prepare in their schedules as well. Additionally, as an Episcopal parish, we must make sure that our concert series remains liturgically focused with the centerpieces each year being Choral

Evensong services. While events change each year at St. John’s you can expect to have three services of Choral Evensong, one Festival of Lessons and Carols in the Kings College tradition and an annual choir concert with orchestra. Our musical ensembles adore the repertoire that we get to rehearse and offer in services so these events are looked forward to every year.

With the COVID-19 pandemic and singing considered as a “super spreader”, this has put a significant pause on our weekly in-person rehearsals, our regular Sunday morning music offerings, and our “normal” concert series. Throughout the past few months, I, along with our music commission team, have put our heads together to come up with creative ways to continue to offer another fine season of the Winifred Bean Sacred Music Series as well as regular offerings within the ministry. Here is what we are currently up to combined with plans that you can expect for the Fall:

Wednesday Night Choral Literature Classes

- Adult Choir meets weekly to discuss and listen to choral repertoire in our liturgical tradition
- Question of the week regarding the relationship between our faith and our music

Compline

- Weekly offerings by Richard, staff singers, and guest ensembles including Mirandola, Lumina, and Artaria String Quartet

Guest Clinicians

- Dr. Alyssa Anderson, DMA, presents on the topic shape-note singing to our adult choir

Advent Hymn Series

- Richard will present an Advent-themed organ piece followed by a hymn each week during our season leading up to Christmastide

Online Lessons and Carols

- An opportunity for not only our musicians within

the music ministry, but our musicians of all ages and levels within the parish to offer their gifts and blessings to the congregation during this online service.

I close with our mission statement for music::

We aim to engage a diverse community of faith and enrich each members' spiritual development through our worship services and Sacred Music Series. Our liturgical practice, highlighted by excellence in preaching, will draw from both traditional and contemporary Anglican practices. Our Sacred music program strives to enrich our worship services, invite participation from members of all ages, and inspire additional musical offerings both from our congregation and the greater community.

We hope that these musical offerings and engagements will continue to fill your soul as you join us in worshipping online. Please also remain engaged on our facebook and sound cloud pages:

Facebook- Sacred Music at St. John the Evangelist

<https://www.facebook.com/sacredmusicstjohntheevangelist>

Music Ministry SoundCloud Page

<https://soundcloud.com/user-539278816>

I look forward to your joining us this year for another wonderful season.

Blessings,
Richard

ADVENT READ, INCARNATION & EUCHARIST STUDY

by Rev. Jered Weber-Johnson

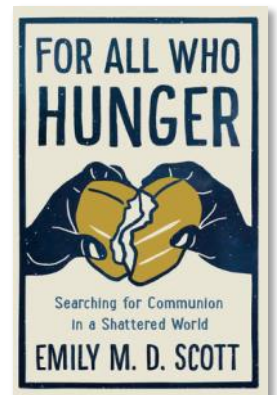
I love the Reverend Emily Scott's new book, [*For All Who Hunger*](#). It challenges me. It is a memoir of ministry and vocation, but it is also a deeply personal account of Eucharistic theology, wrestling with what it means to be and to receive the Body of Christ. Before her ideas hit the page, Scott places two quotes - simple, potent, and direct - that clue us in to the story she will tell. The first, just before the Author's Note is from the fourteenth chapter of the Gospel of Matthew, Jesus' instructions to the disciples preceding his feeding of the thousands

"They need not go away; you give them something to eat."

And then, at the beginning of the Prologue, this juxtaposing quote from the inimitable Flannery

O'Connor "Well, if it's a symbol, to hell with it." The Eucharist is more, she seems to hint, than spiritual practice or a symbolic meal. It is that central act of the Church, which, at base, is a community of people. Scott is both a Lutheran pastor and a church planter whose work has always driven her to bring the church to those on the margins. She writes "Church is not about transcending human things like warm food and chortling laughter. It is - or should be -- about pointing to them as sacred. Our most human parts are also the most holy." It stands to reason, at least in her estimation, that the practices of the church would be embodied, human, and relatable.

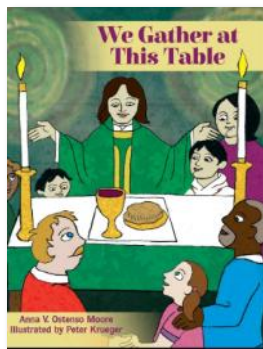
When Saint John's begins our Advent series this



year, we will undertake three separate but deeply important looks at the practice of Holy Eucharist through the lens of three separate books by three different authors, Scott's being the second in that series. They represent much of the diversity of the church, different ages, genders, sexual orientations, experiences, educations, races, and theological perspectives. And orbiting around the outside of this diverse conversation will be the Advent theme of longing and expectation. For well over 6 months now we have not gathered for the central and defining act of Christians across time and place, the Lord's Supper. And, we are hungry. But, it is also true that for many of us, we are not entirely sure we know why we hunger, what connections draw us to Holy Communion. What do we mean individually and what does the church mean collectively when we say "Eucharist"?

The three books, like the authors who wrote them, approach this question in entirely different ways. First in the series, *We Gather At This Table*, by the Reverend Anna Ostenso Moore, priest in the Episcopal Church in Minnesota serving at Saint Mark's Cathedral, uses pictures and wondering to draw children and readers of all ages into the mystery of Eucharistic life. She writes, "For thousands of years, followers of the way of Jesus have gathered and shared bread and wine. Like us, in ritual they sought to be near God and join in the Sacred Story of God Incarnate...Although we approach the altar for a variety of reasons, we enter with our whole selves into this great mystery."

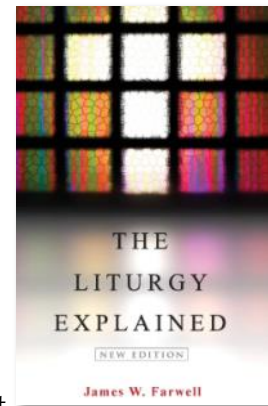
And finally, we will spend time with a popular catechetical text in Episcopal circles, by the Reverend Dr. James Farwell, *The Liturgy Explained*. In his book Farwell orients the reader first to the concept of ritual and rite, how communities interact with ritual over time, as they both evolve and change. Ultimately, it is a



meditation on the transformative power of the central act of Christian worship, the Eucharist. Perhaps the most beautiful and poignant part of Farwell's work is his reflection on the theology of "Real Presence". He says,

"Christians believe...the Eucharist makes God present through Christ...because Jesus told his disciples, at the last meal eaten with them before his death, to eat bread and wine in this way in memory of him. The Jewish form of memory from which Jesus worked is one in which the past is not simply recalled but made present...Eucharist, then, is a sacramental ritual in which something -- God's presence...is not simply recalled as past, or pointed to as important, but enacted, made real in the community."

We can't be present right now with one another, at least not in the flesh, and so we cannot fulfill that which makes Eucharist what it is, or mean how we believe it means. But, we can gather in longing, perhaps satisfy some of our hunger, as we meditate together in Advent on the meaning of this meal and what it means for us to be and belong to the Body of Christ.



Advent Author Series: Exploring the Incarnation and Holy Eucharist with All Ages on Zoom

- Wednesday, December 2 at 4:00-4:30 p.m. – Zoom Children's Story Time with the Rev. Anna
- Thursdays 5:00-6:00 p.m. Authors discuss the Theology of their Books
- Sundays 9:00-9:50 a.m. Authors discuss how their Books and Advent Intersect
- Sundays 10:00-11:00 a.m. Authors preach for Sunday worship (except for Emily M.D. Scott)

December 3 + 6: [The Rev. Anna Ostenso Moore](#) discusses "[We Gather at this Table](#)"

December 10 + 13: [The Rev. Emily M.D. Scott](#) discusses "[For All Who Hunger](#)"

December 17 + 20: [The Rev. Dr. James W. Farwell](#) discusses "[The Liturgy Explained](#)" and portions of his forthcoming book, "[The Eucharist: Understanding Christianity Through Its Ritual.](#)"

A WONDER-FULL LIFE: INTEGRATING MONEY AND MEANING

by Judy Stack

Looking Back: "It's only money."

The book we have been reading, *Integrating Money and Meaning*, helps readers look at where they have been, are, and hope to be in their relationship with money. Not in the sense of "what are your financial goals?" but in the sense of being aware of our past and intentional about our present and future when it comes to the place of money in our spiritual lives. It's about seeing the interconnectedness of all the parts of our lives and not relegating money to some "secular" space that has nothing to do with God and the sacred. It encourages us to see the sacred aspects even of the most mundane thing—our daily financial life.

Through these weeks, I've realized a number of things about my past and how it has informed my understanding of the relationship between money and faith.

First, looking back, I can never recall a time, as a child or an adult, when money was not very tight. Living paycheck to paycheck has been the norm my entire life. There has never been the least hope of having even a slim margin to put toward "investments." "Money management" has generally consisted of nothing but figuring out which bills absolutely had to be paid this month and which could possibly wait until...well, we always hoped that things would get better.

But my earliest memories of my parents was that they were extremely generous people (and still are today). Despite their own resources being so slim, they never hesitated to take in and provide and care for family members or friends who had fallen on difficult times or were without a place to go. I'm sure they often wondered where the money would come from, but that wondering never prevented them from doing what they saw needed to be done.

My most profound childhood memory explicitly about money is my mom saying often, "It's only money." I remember this especially when I was a teen and could recognize the financial straights my parents were in during the recession of the 1980s. Anything I needed seemed like an extravagance—

church camp, dance lessons, a prom dress—but mom would say, "It's only money." This statement might seem to run contrary to the idea that we see money as sacred in some sense, but I think it communicated (along with their profound generosity) that money in and of itself had little value. Its only value was as a tool to do something worthwhile and life enhancing. Money had a role in the sacred economy of doing what you are called to do to serve others—and serving others was the most spiritual thing you could do.

But unsurprisingly, my parents were not very good money managers. They got deeply into debt and often made impulsive and injudicious expenditures. I learned many good attitudes toward money from my parents, but watching their unwise choices made me determined that I would not be like that. I wanted to emulate their generosity and perspective of money as a servant of something bigger, but I would be smart and disciplined. I am to this day very thrifty and careful with money. I learned to be delighted with hand-me-down furniture and thrift store clothes and am not ashamed to grab a curbside find. I am thankful for how that need to be thrifty has fostered in me a creativity and an appreciation for so many things—even things that others may cast off. The simplicity of "making do" has been a tremendous gift.

Looking In: "But who am I?"

For almost everyone, their identity is deeply connected with their career or main life occupation, and because one's career is intimately tied to money, there is a strong thread connecting identity, career, and money. Success in one's career usually means both more money and an enhanced sense of identity. Failure brings the opposite.

After spending a decade as a stay-at-home mom, I began doctoral studies at age 38. I took my husband and children to the other side of the country, away from family and friends, put in long hours away from them, got into debt....all chasing my dream of being a professor—an identity that I had embraced for many years.

I came on the job market in the summer of 2008, just as the bottom fell out of the economy. For a decade, I could only find part time, non-permanent teaching jobs. As other sectors began to rebound during that time, the academic job market continued to contract.

There simply were not enough jobs, and there were fewer every year. Three years ago, I made the decision to give up my dream of being a college professor.

It was simply not viable economically. There was no room to romantically pursue that dream in the face of the reality of money. Like the book's author, I had to "deal with my money" – or the reality that it was not there and would not be along my current path.

The death of that career path was also in so many ways a death of my identity – the person I had always seen myself as (a college professor) was not going to be a reality. And if I was not that person, who was I??? My marriage had ended, my children were out of the nest, my career was gone, and I was....what?

I thank God for my faith and my faith communities during this time. The constant reminders in sermons and hymns and the liturgy that my identity is in God, as God's child through baptism and faith, and not in my success or failure – professional or economic – has kept me from the slough of despond. It is not hard to grasp the sacredness of all material things (including money) when each month that you can pay your bills is pretty much a miracle of God's provision. "Looking in," that's where I am now.

But the blessings of this time have been tremendous. The need to find a new career path has forced me to really grapple with the question "who am I?" What's really important to me? What are my life-long passions, the things I seem inevitably to gravitate back to? How do I want to spend the remaining 10-15 years of prime work time?

Some people with stable careers have the opportunity to consider these questions with some leisure and perhaps develop a plan for a smooth transition to a different trajectory. But that stability can also block people from risking change. I had no such leisure. And our current national situation means many others are having to face job loss, career change, and severe economic crises in a way they didn't anticipate. I am thankful that I have had several years to wonder about the questions the book asks us to consider – what are my deepest joys and my greatest gifts and what relationship will those have to money and work?

I don't yet know the answers to those questions for sure. One thing I do know is that "Where your

treasure is, there will your heart be also" (Matthew 6:21). I have always found it interesting that in this saying Jesus reverses our usual way of thinking. We think, where your heart is, your money will follow. But Jesus has it the other way around. Money can be an expression of our priorities and values but it can also, it seems, be the magnet for them. It's almost as if he is saying, "Do the right thing with your money – the thing you know you should do – and you'll find that your heart and priorities will be set straight." It is an almost liturgical logic: we do the action, and in doing it, find our wills and our emotions ordered in the doing. This is my intention no matter what my ultimate direction.

Looking Ahead

The author of our book encouraged us, on the basis of thinking about who we are and what we feel called to, to develop a "courageous vision" for integrating our money and our spirituality in our life work going forward. I can't say I am at that point, but I am on a journey towards it.

I do know this: most of my significant life choices up to this point have been made out of fear, including choosing to go into academia instead of something in the arts, which has always been my deepest love. I thought the arts would not offer stable or decent paying job prospects. What I feared about going toward what I really loved turned out to be true of the field that was my "safe" second choice!

Operating out of fear did not bring me security but simply waste most of my time and energy.

Going forward, I plan, with God's help, to make my next set of choices based on love, joy, and trust rather than fear about the future. That has already meant saying no to or not applying for jobs I might have gotten that would have paid well but that I knew were not the direction I want my life to go. Those are hard choices of trust in the face of financial insecurity and hardship right now. All I can do is trust that, if I don't get caught up in "What shall we eat? What shall we wear?" but seek as my first priority the little corner of the Kingdom of God that I am supposed to inhabit (wherever that is!), that all these things will be added to me as well.

(Matthew 6:31-33)

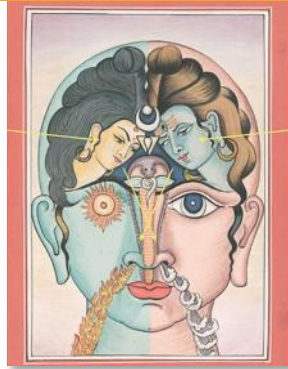
WELLNESS PRACTICES IN A TIME OF UNCERTAINTY

by Tessa Wegenke

As someone who sings professionally at St. John's, the concept, physiology and practice of breathing is nothing new to me. As someone who is on a forced hiatus -- for the most part -- from singing, I have to remember to use my breath for its most basic function: to provide my body with life and nourishment. Wellness and being centered are things I strive to maintain, even when we are not in an age of civil unrest, during a pandemic, and heavily seasoned with economic depression. At the core of wellness is self care, which takes focus, self-awareness, and a bit of grace toward oneself and our loved ones.

There are many ways to center oneself: [breathwork](#), prayer, a daily focus or [affirmation](#), a [gratitude journal](#) or [fear setting](#), yoga or meditation, or simply taking the time to [create a plan](#) for the day. Affording oneself the *luxury* of a routine focused on centering is worth every penny or minute because it helps us to reframe so much of what we experience -- it helps us cull those gems that are lessons wedged deep in what is taking place within and around us. I offer that you try a centering practice -- for yourself or as a family routine -- to provide peace, even for a moment.

As an eternal busy body, and I distract myself in as many healthy ways as I can. If I am not giving myself carpal tunnel by ticking away on my laptop, you can likely find me in the kitchen three feet away whipping up some [chana masala](#) from scratch or making a [duck fat pie crust](#) to fill with bubbling



blueberries, inter-looping miles of yarn, or trying to learn a new piece of music to keep this old, rusty voice from giving out on me.

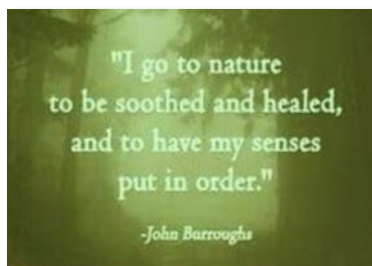
When I find myself getting stressed, I may choose to burn off physical steam rather than mental steam. I keep a few small pieces of workout equipment at home for such an occasion. Walks in nature -- and I am known to meander for twelve miles with no real destination -- serve my soul well, too.

Recognizing and acknowledging you need a break -- from family, the screen, a space or person -- can be crucial for wellbeing. And with the snow and colder temperatures settling in, claustrophobia may even set in for some. Because of the challenges that arise from this new normal, I encourage you to schedule breaks into your day if you are able so you can see the light at the end of the tunnel. And I must say, it is quite incredible the emotional peace you gain when you only look at an app or email when you think to do so rather than when the notification tells you "you should;" that small adjustment to your notifications setting is a true reclaiming of that precious resource, Time.

Lastly, I have made a concerted effort to stay connected, or to reconnect, with friends, family, and folks I may not have spoken to in quite literally decades. Phone calls, handwritten letters, family text threads and sending care packages are the ways I like to connect. There really is nothing better -- in my mind -- than receiving a package (that you didn't have to pay for!) in the mail filled with personalized items and gifts to lift your spirit.

I do hope there is something in here that you are able to incorporate into your daily (or weekly) wellbeing practice and routine. Know that we will get through this together; stronger, wiser, more able to adapt.

And, I believe, better for the wear.



SERVICE INFORMATION

Most current schedules at <http://stjohnsstpaul.org/worship-music/lay-readers/>

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; i.e. "\$100 Pledge." Thank you!

Other Offerings

- Adult & Youth Formation: Sundays at 9am on [Zoom](#).
- Children's (Grades PreK-6) Formation: Sundays at 9am on [Zoom](#).
- Sung Compline: Thursdays at 7pm on [Facebook](#).
- Daily Morning Prayer: Monday through Saturday at 8am on [Facebook](#) followed by Coffee Hour on [Zoom](#).

Readers:

Bob Linehan, Coordinator (rlinehan@gmail.com)

- November 1:** Mark McInroy, Oliver McInroy
November 8: Diane Wallace-Reid, Jude Weber-Johnson
November 15: Bob Linehan, Mark McInroy
November 22: Oliver McInroy, Carol DeFrancisco
November 29: Colleen Swope, Helen Docherty
December 6: Mary Johnson, John Docherty
December 13: Jeff Olsen, Jill Thompson
December 20: Jude Weber-Johnson, Sr. Julian Smith-Boyer
December 27: Mark McInroy, Diane Wallace-Reid
(This schedule is subject to change.)

Sunday Schedule

- **Worship: Sundays at 10am on [YouTube](#).** followed by Coffee Hour.

Happy birthday to...

November

- 2 Wall, Kevin
Playford, Kyle
- 3 Chen, Jeff
- 4 O'Pray, Lynette
- 8 Spencer, Stephen
- 10 Gregory, Christine
Peterson, Michael
- 11 Ryan, Sean
Neuharth, Jacob
- 12 Nichols, Phil
Shepard-Carey, Leah
- 13 Baxter, Aimee
- 14 Lindeke, Elizabeth
Hennessy, Sarah
Solid, Emily
- 15 Graham, John
Rutledge, Edward
- 16 Wilson, Roger

- Woelfel, Jerry
- 17 McDonald, Malcolm
- 18 Hunt, Heather
- 19 Wall, Michelle
- 20 Borreson, Diane
Weinkauf, Madeline
- 22 Berger-Thompson,
Eleanore
- 25 Lightner, Nan
- 26 Chatt, Karen
- 27 Allen, Kathryn
Schmidt, Lea Anne
- 28 Stuhlfeier, Karen
- 29 Johnson, Sarah
Ryan, James
- 30 Resch, Sandy
Dull, Sarah

December

- 1 Davis, Edward
Johnson, Andrew
- 2 Parish, Connor
- 3 Bischof, Inge
- 4 Kendall, Beth
Weber, Niah
Watkins, Charlotte
- 6 Kipling, Gary
Nicholson, Kate
Wall, Elliot
- 8 Rhodes, Beth
Church, Caroline
- 10 Bertheau, Cindy
Murakami, Tom
- 11 Carey, Benjamin
Weinkauf, Roan
- 13 Frisby, Phyllis
- 14 Young Rasch, Alison
- 15 Thompson, John

- Berry, Brett
Olson, Caleb
- 16 Drew, Alden
- 17 Gleason, Gary
Johnson, Sonya
- 18 Wilson, Virginia
Andrew, Vijay
Sullivan, Caroline
- 20 Sommers, Crosby
- 22 Watkins, Elizabeth
- 23 Kassekert, Vernon
- 26 Cygan, Walter
Weinkauf, Holly
- 28 Nicholson, Catherine
Torrence, Gregory
Grundhauser, Cathy
- 29 Mosso, Karen
Madsen, Katie
- 30 Baxter, Thomas
Kochevar, Laura

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.