

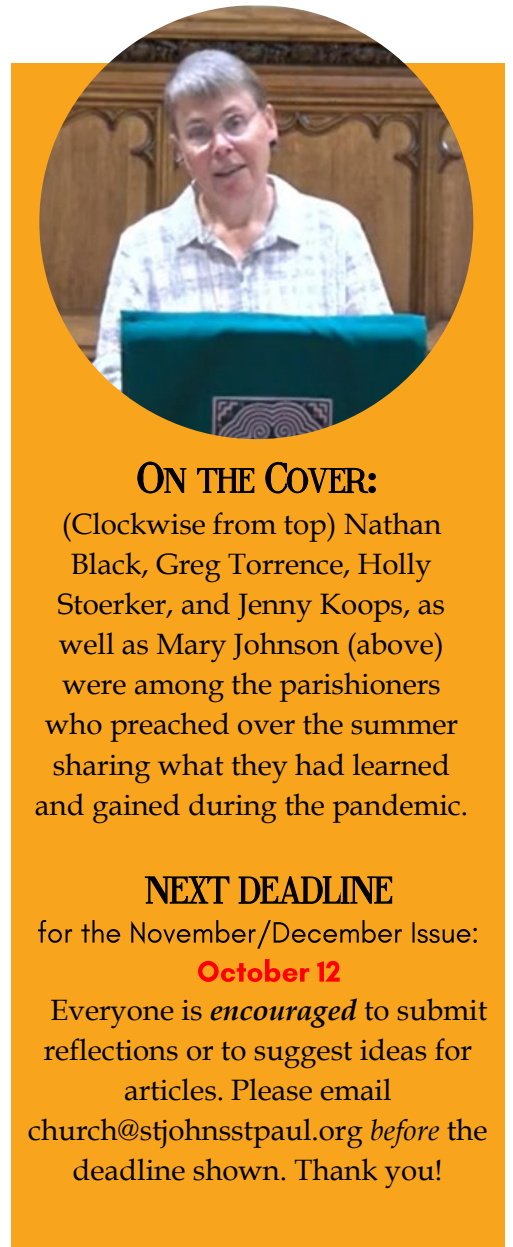
# THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH  
*CHURCH OF THE OPEN DOOR SINCE 1881*  
SEPTEMBER/OCTOBER 2021 VOL. CXVII, NO. 5

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## ON THE COVER:

(Clockwise from top) Nathan Black, Greg Torrence, Holly Stoerker, and Jenny Koops, as well as Mary Johnson (above) were among the parishioners who preached over the summer sharing what they had learned and gained during the pandemic.

## NEXT DEADLINE

for the November/December Issue:

**October 12**

Everyone is *encouraged* to submit reflections or to suggest ideas for articles. Please email [church@stjohnsstpaul.org](mailto:church@stjohnsstpaul.org) before the deadline shown. Thank you!

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# FROM THE RT. REVEREND CRAIG LOYA

*In this issue of *The Evangelist*, we highlight the ways that St. John's is living out the four priorities introduced to the*

*diocese by Bishop Loya in his [Address to Convention](#) [September 26th, 2020](#):*

A year ago today, I was in the early stages of discerning with you a possible call to be your tenth bishop. I will admit that back then, I was curious, but not convinced. As I came to know you, what I heard began to resonate deeply with what was stirring in my own heart. I heard a longing to be more deeply rooted in Jesus and his way of love. I heard a longing to boldly embrace the church's changing landscape, because you believe that God is not done with us yet. When I heard that, I thought, that's a place I want to be, and those are people I want to be with.

For all the complexities of this moment, joining with the Spirit is remarkably simple. **I am proposing that these serve as four priorities that will help shape our life together as a diocese: discipleship, innovation, justice, and vitality.**

## **Discipleship**

What people most long for in church is spiritual depth. We find that depth by focusing on the practices that help us follow Jesus as a whole way of life (scripture, prayer, worship, service). It looks like dwelling in scripture both in private and every time we gather so that our whole minds and souls might be shaped by the story of God's love we meet there. It looks like every one of us loving and serving with the poor and marginalized.

## **Innovation**

The good news of Jesus is the same, yesterday, today, and forever. But how and where we gather, how we raise up leaders, and the ways we share the good news with our neighbors is always changing. In Faithful innovation is about joining the Spirit by creating spaces to experiment: partnerships between congregations, reimagining what our buildings are for, discovering new ways of joining our neighbors and sharing the life-giving, liberating, and loving way of Jesus. I hope this will look like a culture of bold and courageous living, of being fearless in the face of

failure, and following how the Spirit is reshaping and renewing us. Will you join the Spirit in making all things new?

## **Justice**

Joining the Spirit's work of justice and building beloved community will look like a comprehensive strategy for every faith community to learn, pray, and act to dismantle systemic racism in our church, and to join that work in the world. We are building our approach to that work even now, and I will soon be asking every faith community in our diocese to take their part in it. Joining the Spirit's work of justice will look like recognizing Minnesota's rapidly changing demographics, and developing an intentional plan to nurture and grow our multicultural faith communities. And it will require us to account for our ongoing complicity in the decimation of indigenous cultures, and receive again the gifts of Minnesota's first people, and first Episcopalians. Will you join the ways the Spirit is bringing about justice?

## **Vitality**

The common denominator across all the vital, thriving communities I have seen is an almost singular focus on Jesus and his way of love, and seeing themselves as part of God's bigger story of loving and healing the world. Will you join the Spirit in making your faith community a vital witness to the gospel?

This work belongs to every single one of us, and the only faithful and effective way to do it is together. This landscape may be new to us, but God's people have been here before. God has seen God's people through every imaginable challenge, disaster, exile, and heartbreak. God has helped us climb the highest mountains, and walked us through the deepest valleys, and God is not done with us. When we dwell in scripture, when we gather for worship, when we share our lives, when we practice listening for the Spirit at work around us, then this journey will not feel like a march through a desolate wilderness, but an exhilarating journey into God's fuller, more just, and more loving future.



# NOT WHAT WE DO, BUT WHO WE ARE

By Sarah Dull

Author and Lutheran Stewardship Leader Clarence Stoughton said, “Stewardship is everything we do after we say, ‘I believe.’”

A “steward” is a person of authority who is entrusted with the duty of managing and caring for another person’s property. More than a mere employee, a steward is endowed with a great degree of autonomy, trust, and responsibility. For example, in Jesus’ parable of “the dishonest manager” ([Luke 16:1-13](#)), the steward misuses his power and changes the amounts due to his master. He betrays his master’s trust and cheats him for his own gain.

As Christians we understand that everything in creation, even our lives, belongs to God. [Genesis 1:26-28](#) and [2:15](#) describe how God created humans in the divine image and put us in charge of what God has made. Thus, we are stewards—caretakers and managers—given a high degree of authority and autonomy, but also commensurate responsibility. Our task as stewards represents a sacred trust and solemn duty. We carry it out in everything we think, say, and do after we say, “I believe.”

Consider the prayer we say after Eucharist: *Eternal God, heavenly Father, you have graciously accepted us as living members of your son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord.*

After confessing our faith and receiving the blessings of communion, we are sent into God’s world to gladly focus on loving and serving Him. Jesus taught that we love and serve God by loving and serving each other.

To love and serve, we need to gratefully embrace God’s blessings and creation, all of it. As faithful stewards we need to work diligently to increase our unique gifts and talents so that they can be shared, to the fullest extent, in justice and love for others. Therefore, stewardship lies at the very center of what it means to be a disciple of Jesus.

Rather than an annual activity, stewardship is an expression of discipleship with the power to change how we understand and live our lives. It’s not about what we do, but about who we are. When we recognize everything belongs to God and is entrusted to our care, we change how we perceive “our” achievements and possessions. When we acknowledge the prodigious trust placed in us it changes our sense of responsibility and care.

This all sounds great, but being a “good” steward is not easy in a secular culture where opposing “isms” — materialism, hedonism, individualism, consumerism — are seductive, powerful influences that lead us down the path of the “dishonest” manager. Maybe you can relate to Kathleen Jessie Raine’s poem, “Worry About Money”:

*Wearing worry about money like a hair shirt  
I lie down in my bed and wrestle with my angel  
My bank-manager could not sanction my  
continuanace for another day  
But life itself wakes me each morning, and love  
Urges me to give although I have no money  
In the bank at this moment, and ought properly  
To cease to exist in a world where poverty  
Is a shameful and ridiculous offence . . . .*

In 2008 my then husband suffered a brain injury in a car accident, which turned our world upside down. One of my significant memories of that time is the financial worry that ensued over the next few years.

He was unable to work; I was a stay-at-home mom, and the country was in a recession. I managed to find a very part-time job, but the wages did not nearly cover our mortgage, utilities, food, and mounting medical bills. We relied on food banks, social welfare programs, and the generosity of friends and our faith community.

As we drained our savings, every month I would frantically scrape together our mortgage payment. Each month I worried this would be the payment we defaulted, the bank would foreclose, and we would head to a shelter. Yet, every time something would appear: a rebate I forgot I’d applied for, the sale of a piece of furniture, an anonymous gift.

At one point I received a small, unexpected inheritance. My Methodist grandparents taught me to tithe; since I was young, I have donated 10% of my income to worthy causes. So, there I was, sitting in church, tears streaming down my face, writing a check for 10% of the inheritance. It was tempting to succumb to fear and cling to every penny. The donation would have fed my family for a few weeks, how could I give it away?

At the same time, I have never felt closer to God than during that dark time. However desperate things got I had a real sense of being cared for; of our needs being met (however minimally and last minute) and at my most lonely, hopeless times I felt a real comforting presence that I could not explain. Looking back, I believe, I was experiencing what it means to have a personal relationship with Jesus.

That relationship was more valuable to me than anything else, I knew it was sustaining me. I felt that staying faithful, continuing my discipleship practice, was vital to that relationship. It took me a few more seconds than normal to release that check into the offering plate but the donation was a manifestation of who I was and who I was raised to be, and it was important to me to not lose myself in fear.

The comfort and affirmation continued as, after the service a woman I didn't know came over, put her hand on my shoulder, and said "Thank you for sharing your tears with us today."

I am sure we all have stories of hardship and worry. Perhaps you're living from a narrative of fear or shame. Or a story that the church is dying and no longer relevant. Or a narrative that our actions won't have an impact. Or a story that we don't have enough. These worries often hold us back from being the faithful stewards God intends us to be.

During last September's Faith Forums, we reflected on our own money stories. This fall we will reflect on God's money story of liberation and justice. We will consider where God might be speaking a new narrative into the

limited ones we have told ourselves. Using scripture and art, this series encourages us to transform our stewardship practices into more full expressions of who we are and what we believe.

We will **remember** God's steadfast relationship with us throughout time and trials. We remember that, despite his betrayal, [Judas was still invited to the table](#). We remember that the Israelites complained in the wilderness but were [sent manna](#). Even in desperation and deep betrayal, we are gifted with God's provision.

We will practice **releasing** shame, anxiety, guilt, greed, or anything that keeps us from freedom and wholeness. In [Matthew 19:16-22](#), we see a man grieved to let go of his wealth. In [Deuteronomy 15:1-11](#), we find the radical social mandate of cancelled debts, a communal release that is practiced for the good of all.

Scripture calls us to **reimagine** a world where our social and economic systems are built to provide for and benefit all, not to disparage or impoverish. Reconsider the story of [the widow's mite](#); instead of commending the widow's giving practices, perhaps Jesus is condemning the economic system that created her poverty. [The year of jubilee](#) invites us to imagine leaving the edge of the harvest for the poor and immigrant to reap; in the fiftieth year, the harvest is shared, and disparities are rebalanced.

We will conclude our series by focusing on **restoration**. Ultimately, practicing faithful stewardship heals us as individuals and helps us restore right relationship with one another. In [Genesis 33](#), Jacob and Esau experience a surprising reconciliation after years of strife and estrangement. [In the final chapter of John's gospel](#), even after death,

Jesus appears to the disciples and fills their empty fishing nets, restoring their hope and providing an abundant feast.

After you say "I believe," join us as we learn to be faithful stewards of every good blessing that God has entrusted to us on our journey of faith.







## A 21<sup>ST</sup> CENTURY WAY OF GATHERING

By Juanita Janeczko

Facebook is how I came to join the community of St. John's. I still haven't set foot in the church! And [Facebook is how I participate in the Daily Office, every Monday through Saturday at 8am](#). We also do Evening Prayer at 4pm during Lent and Advent.

Morning Prayer is my wakeup time. I wake up and sit down at the computer and click on morning prayer and pray with this group of people.

I personally don't have the discipline to have a daily habit of prayer by myself. I've tried over my lifetime but it's having a community that has kept me faithful to it. I love the rhythm of morning and evening prayer, moving through the Psalms, reading through books of the Old Testament, reading things that don't get read on Sunday mornings.

It's important to pray together and to meet together afterwards. We talk about the psalms and the readings. Right now we're reading 2 Samuel and some of the readings are really bloody and awful. So the coffee hour gives us a chance to process some of that and to talk about how the readings relate to what's going on in the world today.

A year ago when George Floyd was murdered, it gave us a filter, a way of understanding our own anguish and our own pain around that. It gave a way to pray through some of the pain and come to terms with it. Lamentations -- *Lord, why have you abandoned us? Why are you doing this? Why, why, why? But we are faithful, and we praise your name, and Jesus, you walk with us, please don't turn your back on us.* Which is the theme of so many of the Psalms.



I don't know if this community would have gathered together if we were at the church. I don't think we would have. We've talked about this, how we'd all be out running around. This way, we can be a daily support and check-in kind of group, including for our regular attendees who are homebound. (There was one morning I overslept and didn't make it to the online prayer and people were wondering "Where's Juanita? Is she okay, is she okay?" It's good to have people who notice and care about you, who are going to check on you.)

There's also the convenience that you don't have to break off from whatever you're doing and then travel back and forth, which is especially an issue in the winter. There is a lot to be said for gathering in person, of course, but for daily prayer when we're so scattered, it's working for us. We plan to continue meeting online in this coming church year.

It's a 21st way of gathering and being in community. Praying through world problems, daily problems. I can walk through it all because we're walking through it together.



# THE GREAT CLOUD OF WITNESSES

By Keith Davis

In 1977, Black, multi-ethnic, gender-non-conforming poet, lawyer, professor, Episcopal priest and saint, Pauli Murray preached a powerful inaugural sermon which included these sacred words:

*“My entire life’s quest has been for spiritual integration, and this quest has led me ultimately to Christ in whom there is no East or West, no North nor South, no Black nor White, nor Red Christ... only Christ, the Spirit and Love and reconciliation, the healer of deep psychic wounds, drawing us all closer to that goal of perfection which links up to God our Creator and to eternity.”*

Murray’s words are precisely why we ritually enact God’s love in the sacramental liturgy of Holy Eucharist together. We hear the Holy Word of God proclaimed, we repent of choosing our own will instead of the will of God which is to love all people unconditionally, we are forgiven, and we give praise and thanks to God as we become reconciled with God, our neighbors, ourselves, and all of creation by partaking in the spiritual food of Christ’s Body and Blood together. Our world is aching for reconciliation.

Beginning in September, St John’s will offer a First Friday Eucharist of Racial Reconciliation. This service will celebrate the lives, work, and sacrifices of those who worked for racial justice. These exemplary people are honored in the *Great Cloud of Witnesses, Lesser Feasts and Fasts, The Liturgical Calendar of The Episcopal Church*, as well as by Christians in the Catholic and Lutheran Church.

The First Friday Eucharist will bring attention to the pain many endured pursuing equality, freedom and justice for all. Their journey bears witness to how far we’ve come and the work needed to be done.

Each First Friday Eucharist will begin with an acknowledgement of Indigenous Peoples’ land, a



reminder that we live and worship on sacred earth. It will also include a brief summary of and prayer to these beloved servants of God.

Many are aware of the legacies of Rev. Dr. Martin Luther King and Justice Thurgood Marshall. What about abolitionist and women’s rights activist Maria W. Stewart? William Lloyd Garrison, an abolitionist, journalist, and social reformer best known for his anti-slavery newspaper, *The Liberator*? Or James Weldon Johnson, writer and co-composer of the anthem “Lift Every Voice and Sing,” who was a leader of the National Association for the Advancement of Colored People (the NAACP)?

Celebrating the saints may be a new practice for some, a familiar ritual for others. No matter one’s experience, the First Friday Eucharist will provide a unique way to become informed and inspired by these seekers of racial justice and equality.



# A HOME FOR ALL

*By the Rev. Cynthia Bronson Sweigert*

Through many General Convention resolutions and in other resources, The Episcopal Church has created a vision for Creation Care. “As a whole church, we have promised to place the care of God’s Creation at the heart of our common life. Together, we have taken up church-wide action in order to safeguard the integrity of Creation and to sustain and renew the life of the Earth.”

Included as part of [the Episcopal Covenant to Care of Creation](#) are these goals:

**Loving Formation:**

For God’s sake, we will grow our love for the Earth and all of life through preaching, teaching, storytelling, and prayer.

**Liberating Advocacy:**

For God’s sake, standing alongside marginalized, vulnerable peoples, we will advocate and act to repair Creation and seek the liberation and flourishing of all people.

**Life-Giving Conservation:**

For God’s sake, we will adopt practical ways of reducing our climate impact and living more humbly and gently on earth as individuals.

The Episcopal Church also participates in the Season of Creation, the annual Christian celebration of prayer and action for our common home. This year, thousands of Christians on six continents will unite to pray for restoration of God’s creation and in hope for its future. The season begins on



“As a whole church, we have promised to place the care of God’s Creation at the heart of our common life. Together, we have taken up church-wide action in order to safeguard the integrity of Creation and to sustain and renew the life of the Earth.”

September 1, the World Day of Prayer for the Care of Creation, and ends October 4, the Feast of St. Francis of Assisi.

The 2021 Season of Creation theme is *A Home for All: Renewing the Oikos of God*. Oikos is the Greek word for “home,” or “household.” By rooting the theme in the concept of oikos, we celebrate the integral web of relationships.

St. John’s will be participating in the spirit of the Season of Creation when we observe a special liturgy of Creation Care on October 3 at 10am. Along with other emphases, this service will reflect our children and youth’s spiritual thinking on caring for God’s Creation. Following the service, Kara Breci, Founder and Director of SoulSpace Farm Sanctuary will be with us at the Coffee Hour. The mission of this 11-

acre sanctuary is to rescue and protect farm animals from cruelty, abandonment, and neglect.

This encounter will be prelude for the Blessing of the Animals Liturgy at 4pm that same Sunday, October 3, in the Holly Street Garden. This liturgy reflects our broadening perspectives on other species, as those beloved creatures of God who live with us, not for us.

Through these liturgies and learnings St. John’s will be demonstrating how we are committed to justice and the building of the Beloved Community in our midst, as we seek to widen our circles of compassion.





# WINDOWS TO JESUS

*By Jay Phelan*

A church's vitality is profoundly shaped by its capacity for mutual care. Jesus' ministry was primarily a ministry of healing, blessing, and delivering. He passed this ministry on to his disciples and they, in turn, have passed it to us.

This responsibility of care does not now and has never been the responsibility of ordained clergy or lay professionals alone. It is a ministry of all the baptized.

The Community of Hope training that St. John's offers intends to prepare cadres of Jesus' disciples at St. John's and elsewhere to carry on his ministry of healing, blessing, and delivering. It is not only an important element of our care for each other, it is a key aspect of our outreach into and care for our wider community. And these days it is more important than ever.

One of the ministries of St. John's is supporting, forming, and raising up seminarians who will one day take the roles and responsibilities of ordained leaders in the church. Part of my becoming a priest in the Episcopal Church is serving an internship in a local congregation. I will be serving at St. John's until next summer. I will be working with the Community of Hope program, helping people prepare to care for other members of the congregation. I will also be involved in worship and worship planning and adult formation--and whatever else I am asked to do!

I have been married to my wife Dawn for 49 years this summer. She is a retired middle school teacher. She is one of the few people I know that loved teaching 8th graders! We have two adult sons and two grandchildren.

Although I was a parish pastor for a decade and loved the work, I spent most of my life as an academic. I continue to enjoy research and writing. I have had long involvement in Jewish/Christian dialogue and just published a book last year entitled *Separated Siblings*—a Christian introduction to Judaism. I am working now on an article on



St. John's new seminarian, Jay Phelan, who will serve an internship at our parish this year.

"supersessionism," the belief that Christianity superseded or replaced Judaism--a very problematic view for Jews! I enjoy not only theology and biblical studies, but history, biography, and novels, especially mysteries.

I have been inspired by the works of Dietrich Bonhoeffer, Thomas Merton, and the writer and farmer Wendell Berry. I discovered all of these in my 20s and they helped me reshape the way I thought about my life and ministry. They were a road out of fundamentalism into something both more spacious and more rigorous.

Lately, it has been clear to me that our calling as followers of Jesus is to draw people into the love that is at the heart of the universe--that love is God. Jesus is the window onto that love and those of us who follow him are to be windows to Jesus.

I am looking forward to being involved in worship in community that St. John's provides, centered on the Book of Common Prayer. A life framed by worship is very important to me and I am looking forward to sharing that life with this community.

# WHY WE GATHER



*By Ellie Watkins*

“St. John’s is the church of the open door,” writes Fellowship committee member Lynn Hertz, “and the door opens both ways: to welcome people inside and to send them out in the world to serve others. Fellowship is a part of that.” Indeed, this is the heart of why we gather.

In her book *The Art of Gathering: How We Meet and Why It Matters*, Priya Parker stresses that every meaningful gathering must begin with a reason — and not just an easy reason like “to have a nice time” but a reason that challenges us, pushing us to make choices and claim our place.

When we gather at St. John’s, we do more than enjoy food and drinks and conversation (although those are all part of it). We claim our vitality as a community, our aliveness in this moment. Just as Jesus in his flesh ate fish with the disciples, turned water into wine at Cana, and had dinner at the home of Martha and Mary, we gather in our own incarnation. Even with the certain hope of all being gathered again one day arisen in glory, being together here in the flesh is more meaningful, not less. For it is these times when we gather that we embody the joy and love God wants for us and make memories that help us appreciate how special each person is and bring us comfort when they are gone.

Diane Wallace-Reid was one of the first people who talked to me the first Sunday I visited St. John’s. She walked right up and introduced herself. I’ll never forget that warm welcome.

– Jayan Koshy

I was helping with the Christmas Party on my first year on the Fellowship Committee. I remember watching Don Husband, a non-drinker, create his absolutely fabulous and lethal Christmas Punch. He was so cheerfully pouring whole bottles of hard liquor into his cauldron. I get very warm feelings whenever I think of it. Most everyone who tasted it got warm feelings almost immediately. We’ve discontinued it for safety reasons, and we all miss Don. I am so glad I was on the committee!

– Bob Baumann

Diane Norman served a long tenure on the Fellowship Committee, where her radiant smile and genuine joy infused our parish gatherings with a lively and lovely spirit. I remember Diane from my very first visit to St. John’s as a finalist in the Rector search process. On the final evening of our visit the parish held a dinner. Every so often the door to the Fireside Kitchen would swing open, and loud laughter and merriment would pour into our gathering. Diane was in the mix, glass of wine in her hand, smile on her face, happily helping to ensure that the hospitality of our parish was evident and appreciated by all involved.

– Jered Weber-Johnson

We invite people in to the church to hear the gospel and send them out into the world to proclaim it, and fellowship is a vital part of that. Every time we gather we embody that Gospel, Christ’s body in the flesh, together as one, welcoming each other, loving each other, nourishing each other, and cherishing each other — now and in the world to come.

## WORSHIP

### Sunday Mornings:

Indoor Eucharist at 8am in the Church

Hybrid Eucharist at 10am in the Church and on [YouTube](#)

September 19: Peace Sunday

September 26: Gathering Sunday

October 3: Creation Care Sunday

October 10: Ministry Fair Sunday

October 31: All Hallows' Eve (wear your costume to worship at 10am!)

**Compline (Night Prayer):** Thursdays at 7pm in the Church.

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

## FORMATION

**Faith Forums:** Sundays at 9am beginning September 12. Meets synchronously in person and on Zoom.

**Lectio Divina:** 2nd and 4th Mondays at 7pm beginning September 13. Meets in the Library and online (audio only; contact dave.embree@protonmail.com for dial-in instructions.)

**Book Group:** 1st and 3rd Thursdays at 10am, beginning September 16. Meets on Zoom and in the Fireside Room. To join, contact craig.lemming@stjohnsstpaul.org.

**Children & Youth Faith Formation:** Begin Sunday, October 3. Godly Play for age 4-grade 5, Youth Group for grades 6-12. Contact katie.madsen@stjohnsstpaul.org with questions.

## GIVING

St. John's mission and ministry is more vital now than ever before. **Your financial gifts enable us to continue paying our staff, and ensure the essential ministries of pastoral care, worship, outreach, and community connection continue for all ages.** Please support this effort, as you are able, by continuing to make your pledge payments, or by making an offering. To give online, [click here](#) or text 651-273-0753 with the amount you'd like to give and where you'd like the funds to go; e.g. "\$100 Pledge2021." Thank you!

# HAPPY BIRTHDAY TO...

## SEPTEMBER

- 2 Jill Thompson  
Sarah Garceau
- 4 Samuel Clary  
Mary Reeher  
Henry Hennessy
- 5 Christa Rutherford
- 6 Rachel Clark
- 7 Bradley Clary  
Cheryl McMahan
- 8 Paige Hagstrom
- 10 Eli Brown
- 11 Greta McCann
- 13 Mary Ann Dailey  
Wendy Olson  
Hanna Stenerson
- 14 Ava Ebenhoch  
Finn Gjerde
- 15 Jacki Cook  
Nola Leonard
- 16 Barbara Snowfield
- 17 Shirley Cooper  
Linda Ebeling
- 18 Chelsea Loch  
Chelsea Olson
- 19 Wade Scheel
- 20 Zach Sheffert
- 21 Sylvia Berndt  
Gary Maack-Magnusson  
Michael Garceau  
Danielle Fairbault-Parish
- 22 Shirlee Gooch  
Lynn Hertz  
Devin Bruce  
Oliver Powers
- 23 David Wellington  
Benjamin Clary
- 24 Don Weinkauff
- 25 Jane Kipling  
Kevin Seitz-Paquette
- 26 Gil Lautenshlager
- 27 John Lawyer
- 28 Scott Sullivan
- 29 Mary Gilbertson  
Eric Thor  
Tracy Johnson  
Emma Grundhauser
- 30 Jack Sand

## OCTOBER

- 1 Tessa Johnson
- 2 Caroline Lightner  
Emily Hodgson
- 4 Marjorie Rapp  
Juanita Janeczko
- 5 Aidan Quinn
- 7 Otto Paier  
Amy Gjerde  
Skyler Rosendale
- 8 Daniel Vogel  
Peter Thor  
Nora Howie
- 9 Jay Clark  
Tara Ebenhoch
- 10 J. Bradner Smith  
Andrew Aldridge  
Julia Debertin
- 13 Scott Jungbauer  
Linda Stack-Nelson
- 14 Terri Fishel
- 15 Beverly Finley  
Brandi Ryan  
David Watkins
- 16 Cecelia Wall  
Peter Sullivan  
Julia Garceau
- 19 Shelley Andrew  
Carly Loch  
Calvin Watkins  
Pinky Watkins
- 20 Annette Swanson  
Josh Hogan
- 21 Laurie Arbes  
Bradford Parsons  
Nathan Black
- 22 Meredith Tessier  
Jaime Erbach  
Stella McCann
- 23 Judy Southwick  
Edwin Stieve  
Brittany Olson
- 24 Lisa Henry
- 25 Jessica Berry  
Thomas Rinkoff  
Lincoln Olson
- 27 Michaela Allen
- 28 Aidan Schmidt
- 29 Lee Larson  
Laura Nicholson
- 30 Richard Gray  
Maverick Tiller

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

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## *THE EVANGELIST*    SEPTEMBER/OCTOBER 2021



Katie Madsen, Sabine Krall, and Linnea Krall make Honey Coriander Crackers and wonder about Jesus' temptation in the desert in one of the summer's Baking with the Bible videos for children's formation.