

THE EVANGELIST



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STAY CONNECTED

- Sign up for parish emails by clicking [here](#).
- See What's Happening, read sermons, and more on St. John's website. Click [here](#).
- Like our Facebook page by clicking [here](#).
- Read our blog, Epistles and Epiphanies, linked [here](#).
- View archived worship services and formation classes on St. John's YouTube channel. Click [here](#).
- Access our online directory, My St. John's, by clicking [here](#).



ON THE COVER:

The children of St. John's are growing a Good News Garden in the parking lot this summer to connect with God's creation, as well as connect with our neighbors by donating the produce grown in the garden to local food shelves.

NEXT DEADLINE

for the September/October Issue:
August 10

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. Jered Weber-Johnson, *Rector*
The Rev. Craig Lemming, *Associate Rector*

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Rick Rinkoff, *Treasurer*
Sally Sand, *Clerk of Vestry*
Brad Smith, *At Large*
Ed Stieve, *Music*
Holly Weinkauff, *Junior Warden*



FROM THE REVEREND JERED WEBER-JOHNSON

Dear Friends in Christ,

In her essay for the *Christian Century*, notable author and poet Kathleen Norris describes her process of conversion through her encounter with the Benedictine community at Saint John's Abbey in Collegeville, Minnesota. She names her struggles to embrace the habits of life espoused by the Benedictines, especially "humility, hospitality, and conversatio morum (willingness to change)" and writes,

"Writers are not known for their humility: it takes a lot of nerve to write something and expect others to read it. It also takes discipline. No matter how much or how little one has published, every writer starts with the same blank page. Over and over, we have to be willing to begin again. Until I encountered the Rule of Benedict, I didn't understand that this is true not only of writing but of faith and of life itself."

Over the past year, St. John's endeavored to engage in the work of learning, knowing, and following our own "rule": Jesus' Way of Love. This simple spiritual frame comes from the work and wisdom of the Most Rev'd Michael Curry, our foremost spiritual leader in The Episcopal Church. We've taken great care in our Sunday Faith Forums, our seasonal book studies, and in our various ministries, to look closely at the seven practices that the Way of Love commends as essential to Christian discipleship: Turn, Learn, Pray, Worship, Bless, Go, and Rest. Each month we focused on a different practice. We were encouraged to consider how we might enfold these practices into concrete habits, in what one of our great spiritual forebears, Saint Benedict, called a Rule of Life.

At the same time, we were learning from the pandemic. We learned about injustice and the spiritual sicknesses of greed and apathy. We learned, some of us for the first time, how deep the insidious sin of racism runs in our culture. We learned about loneliness, but also how resilient humans are and how creative we can be. We learned how to care for each other and for ourselves. We learned a lot about what gives us life and what does not. We learned how important it is to live life in community and to truly be with one another.

I invite you to begin (if you haven't already) thinking about what you've learned, the kind of

person and follower of Jesus you hope to become. What habits and practices of life will you need to embrace and make a part of your rule of life, in order to continue the good work, the "conversatio morum" of discipleship and transformation?

A long while back, our Associate Rector preached a sermon about science fiction author, Octavia Butler. Like so many other white Science Fiction fans, I had never encountered her work, prolific and exceedingly talented though she was, largely because she was a black author in a genre that did not welcome, promote, or accept her. Yet, undaunted by the closed doors and struggles placed in front, Butler has produced some of the most acclaimed science fiction literature of the 20th Century. In her works *Parable of the Sower* and *Parable of the Talents*, her protagonist invents a new religion whose theology is based on the premise that "God is change", an idea that prompts adherents to also be ready for change, ready for the work of transforming self and the world around them.

As we all know, transformation doesn't simply happen. It requires habits ensconced in a personal rule of life. Butler described her own process of writing thusly:

"First forget inspiration. Habit is more dependable. Habit will sustain you whether you're inspired or not. Habit will help you finish and polish your stories. Inspiration won't. Habit is persistence in practice."

We have all inadvertently, or perhaps purposely, cultivated new habits born of the past year and a half. As we reenter community in person, as we reenter the world in many cases with our masks off and our guard down a bit, as we reconnect with one another and with the things we've so desperately missed, I invite you to consider the learnings of this time. What have you learned? Who have you discerned you want to be? What habits and practices will help you endeavor by discipline and continued practice becoming the disciple of Jesus each of us is called to be. How will you continue to follow Jesus' Way of Love?

Faithfully,
Jered+

LOVE IS THE WAY

REFLECTIONS ON A PAST YEAR OF FAITH FORUMS AND BOOK STUDY

By Jill Thompson

It's been lovely to be able to attend the Sunday faith forums on Zoom. I've always wanted to be able to come to faith formation but in the past have been attending choir at the same time. (No offense to choir!) I've wished I could cut myself into three pieces so I could take in everything going on at St. John's on Sunday mornings.

Not only have the faith forums and the book study been education, they have also have been a place to practice being the Beloved Community and to see how we can learn and pray with one another and have heart-to-heart conversations. I am not someone who has ever participated in Bible studies or even book groups that dig into hard books. Having done that over the past year-plus has been just a gift.

Also during this time I've been participating in Morning Prayer, and Evening Prayer when it's been offered. Even as a "cradle Episcopalian" who grew up with Morning Prayer, this time away from receiving communion has grown me spiritually. I now even lead Morning Prayer on Wednesday mornings. I never thought I would do that!

Zoom has been really a foundation for my growth during the pandemic and I hope and pray that it will continue to be. I am extroverted in the way that I get my energy and my inspiration and certainly my faith from speaking with others and looking in their faces. There's been something precious about being able to look in any one of the attendees' eyes. It's truly seeing the face of Jesus in one another.

By Nathan Black

I was really moved by the vulnerability and courage of the others in the book study for *Love is the Way*. We shared honest confessions about our struggles embracing the Way of Love and we also celebrated the victories and healing we experienced. I feel closer to each of those who participated.

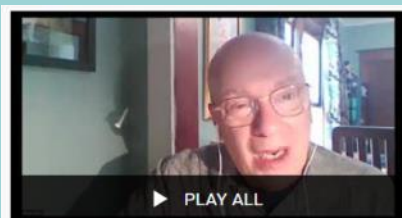
I continue to be struck by Bishop Curry's quoting of Maya Angelou when she said "...History, despite its wrenching pain, cannot be un-lived, but if faced with courage, need not be lived again." I think about this often in my work as a hospice chaplain. Often, my hardest days are working with individuals who've arrived at the end of their lives having tried to outrun the pain of their history. Even when we have breakthroughs and beautiful outcomes, I'm left sad that they carried these burdens for decades. What if we, as the Body of Christ, could help the world heal these wounds? What if our own history could be faced and healed?

The practice I have been focusing on is "Love doesn't leave anyone out." In my own life, the Way of Love practices help me stay grounded in Love, even when I'm face-to-face with the most egregious examples of a lack of Love. I've found that I have become much more creative and gentle even in my responses to people who are being racist or homophobic. I didn't realize I was doing this until reflecting on these questions, but in my very conservative small town I have begun celebrating people's bravery, generosity, and kindness and it feels like something significant is changing in me and in those around me. I've gathered a group of neighbors together who are excitedly planning our first Pride picnic. We've also formed a group to figure out how to care for the needs (and address the systemic causes of these needs) of people in our town.

I do all I can now to not let myself off the hook from my commitment to come from Love.

You can watch recordings of many of this past year's forum discussions

on our YouTube playlist:
www.tinyurl.com/SJE-FF-playlist



Faith Formation



St. John the Evangelist Episcopal Church



TURN

*Pause, listen, and
choose to follow Jesus.*

By Dr. Charles Taliaferro

I was invited to the St. John's Faith Forum series to address forgiveness and atonement, as well as give a second presentation on the resurrection. On both occasions I was impressed by fellow parishioners responding personally and with curiosity and openness.

I believe that forgiveness and reconciliation with each other and with God is a key practice in following Jesus. I believe too that the life, passion, death, and resurrection of Jesus is foundational to Christian teaching, spirituality, and action.

In terms of reconciliation and its components (confession, repentance, forgiveness), this is important on a daily basis. The power and promise of the resurrection of Jesus is key to my own thinking about my life and death and the life and death of my family, friends, neighbors, colleagues, strangers. I am placing my trust in the power of God's omnipotent love.

By Keith Davis

I believe the Way of Love practices offer accessible options to encountering Jesus, in nurturing our spiritual selves, as well as giving a pathway or direction to those unsure of where/how to begin this journey. For those who may be more mature in their practices, the Way of Love reminds as well as affirms their faith journey.

When it comes to the practice of Turn, events of the past year, the George Floyd murder in particular, have really required reminders of my devotion to Christ in order to comprehend and reconcile all that has occurred. The practices of Turn and Pray also help me look hopefully and lovingly to a brighter tomorrow.

Stories from the Forums:

A number of years ago, I went to a Gophers football game back at the old "Brick House." Right there by the stadium, on a soapbox, was a man I could have sworn was John the Baptist – he had a beard and real long hair, and he was preaching *repentance*. I watched as people walked by, ignoring him, and then I made the mistake of looking him in the eye. And then he followed me! (My first thought was that he wasn't an Episcopalian.)

But that's always stuck with me, that image of him preaching repentance, not damnation. It wasn't fire and brimstone. He was calling for a change. A turn.

-the Rev. Terry Dinovo

I was at a conference where Richard Rohr was talking about the sacrament of penance. He remembered when he was a kid, the way it was looked at was very transactional: "I tell you what my sins are, and then you do a bunch of prayers, and that's supposed to make it balance.." But Richard's thinking has moved on from that. The sacrament isn't about what I did wrong, but what I did that is *pointing me in the wrong direction* and what I need in order to *turn* and put myself more where I need to be. It's transformational, instead of transactional.

- Dan Vogel

I just got a hearing aid because I've been slowly losing my hearing. When my husband Ed talks, now my phrase is, "I'm ready to receive you." I think the practice of Turn is almost like a hearing aid, that makes us collectively and individually ready to receive God's voice.

- Otto Paier

LEARN

*Reflect on Scripture each day,
especially on Jesus' life and
teachings.*



By Dr. Judy Stack

I curated the formation for the practice of Learn, and our discussion went in two directions.

The first was about Learn as a practice related to scripture. We had wonderful discussions about how scripture functions as a way that God continues to speak to us individually and communally. We talked about Bible stories and passages that have been memorable and formative for our lives and that have comforted and inspired us. Folks talked about ways that they engage with scripture – through reading the daily lectionary, by participating in morning and/or evening prayer, by reading books about scripture (from scholarly commentaries to devotional literature), by praying the Psalms, and by participating in Bible study groups.

We also talked about Learn in a broader sense – that the word “disciple” means “one who learns.” Being a disciple is mostly depicted as following. It is learning as the active practice of habits, not just hearing teaching (although that is also an important component). We learn by *doing* as much as by hearing or reading, and in this sense our whole lives as disciples are part of our learning.

By Holly Stoerker

While each of the seven practices is an important and distinct part of the Christian life, what particularly stands out for me is the way in which they relate to each other, reminding us of the need for balance in our lives. There is not just one way to follow Jesus, but many. Integrating and balancing the practices seems like a Christ-like endeavor in and of itself.

When practicing “Learn,” I try to approach the

study of scripture in a variety of ways. While reading both the Biblical text and commentary is part of it, I most enjoy conversation with others, which never fails to offer me new insights. I also use the visual arts to gain perspective and literally “see” deeper meaning. There are a number of excellent online resources for theology and the arts. I also create a little “doodle” or “collage” each week inspired by one of the lectionary texts.

Stories from the Forums:

David Bressoud:

When I was growing up we had a Bible story book, and each evening after dinner we would read one of the stories and then talk about it. There are lots of ways of reading the Bible, but the arc of the stories within it is something that I’ve really enjoyed.

I find it very frustrating in worship services that we take just a piece of the story. So I’ve started reading through the entire Old Testament – actually, this is my second time through – just to get the full arc of the stories. I think those are so important.

Juanita Janeczko:

A formative exposure to Scripture for me was as an adult when I learned to pray with the Bible. I was really, really wrestling with depression. I was spiritually depressed and emotionally depressed. My director told me to read the part of the Bible where God says: “I give you life; I give you death. Choose life.” It’s a great touchstone for me, to remember to choose life even when I’m running around the abyss. That’s truly my favorite experience with Scripture.



PRAY

*Dwell intentionally
with God daily.*

By Dr. Christine Luna-Munger

Prayer, both private prayer, and corporate public prayer, allows us to be fully human – in the way God imagines for us, not in the way we might limit our own perceptions of what it means. What God is holding out for us is a vision where our hearts and our bodies and our minds are vibrating from the fullness of aliveness. Prayer reminds us of that bigger picture, that fullness.

The practice of individual personal prayer, in particular, also reminds us that we have a capacity for interiority. So much of our lives are sucked up into the energy of performance and externals, and so what prayer does is reminds us that there's a whole universe inside of ourselves as well.

One of the things I hear people hungry for, and that I encourage them to do, is to explore diverse forms of prayer. And to really trust that God is meeting us exactly where we are, at different stages of our lives, and will provide the kind of prayer that we need to feel that wholeness. One of the prayer forms that is good for beginners and for seasoned pray-ers is the [Examen of Consciousness](#) – it encourages you to look at prayer as a relationship rather than an act that you're performing.

For any form of prayer, discipline is one of the most important parts – doing it regularly and consistently, doing it even when I don't feel like it today. This doesn't have to mean the same time on the clock, but could be tied in with some other habit of your day. I have young kids and all the chaos that comes with that, and it was such a revelation when I realized the only place I'm in consistently is when I drop my kids off at the bus, so I started doing my morning prayer walk on the way back from that.

But for a long time I would be down on myself

about not praying with more consistency. My spiritual director reminded me that even the desire for consistency, the desire to pray, is itself a prayer.

By Dave Embree

Prayer is usually presented as one of the most foundational practices for followers of Jesus. And there's a good reason for that. It helps us discover and stay grounded in the deeper waters of our faith in a way that nothing else can. Having a regular life of prayer can also provide a really necessary counterbalance to our tendency to be “doers” -- both as a congregation and as individuals. It makes you slow down and take note of where God is working in your life.

What stood out to me during our Sunday faith forums was the sheer variety of approaches that we have to prayer. Yes, our worship services are all rooted in the Book of Common Prayer, but our individual dispositions toward prayer in daily life are actually quite varied. And I see that as a good thing. It means that people have taken the time to figure out what works for them and what doesn't.

I tend to gravitate toward contemplative prayer. Centering Prayer is something that I've practiced every day for five years, and I see it as the foundation of my prayer life. But something that has been gaining in importance for me lately is *Lectio Divina*. Basically, you take a short snippet of scripture and spend time prayerfully reflecting on it. It tends to have four movements that can be summarized as “the four R's” -- read, reflect, respond, rest. A group of us from Saint John's met for *Lectio Divina* on Zoom weekly from December to May. We're hoping to start meeting in person this Fall. All are invited to join!

WORSHIP

Gather in community weekly to thank, praise, and dwell with God

By Ellie Watkins

Of all the Way of Love practices, this one is probably the easiest to recognize, as well as to find a way to regularly fit into your schedule. (Every Sunday morning, for most people!) This did not mean, however, that our month of faith forums studying this practice were any less interesting or surprising than usual. Over four sessions, we had three excellent speakers presenting on the practice of Worship. In fact, there was so much good information that I can't think of any way to say it better than the speakers themselves. Whether you haven't seen them before or you attended the forums and would enjoy a refresher, watch the recordings of all our "Worship" discussions.

First, Dr. Mark McInroy led a discussion of the nature and meaning of the act of worship:



<https://youtu.be/eMFmebfDpu0>

He also led a session discussing "Worship" with a particular focus on experience and practice:



<https://youtu.be/261WmtMvuq0>

The practice of Christian worship grows out of scripture and the traditions of first century Jewish worship, but in ways that are not always clear. There are assumptions and principles but no specific instructions in the New Testament about what form Christian worship should take. So what does the Bible say, and how did we get from that to the practices we have now? Dr. Judy Stack led our discussion:



<https://youtu.be/JCm58pqtshl>

Following on from that, the Rev. Lydia Huttar Brown, Instructor in the ECMN School for Formation, led a session on types and forms of worship found within the Christian tradition, beginning with "a very quick survey of the first 20 centuries of Christianity. The family tree, so to speak."



<https://youtu.be/igb6EQ74fcE>



BLESS

*Share faith,
and unselfishly
give and serve.*

By Cynthia Bronson Sweigert

"Your story says who you are in the world."

During the month of April the practice from the Way of Love was Bless. During the introductory session on Bless participants were asked to gather in small groups. There they had the opportunity to share their personal stories of blessing or of being blessed, and consider how they in turn have been called to bless others.

Throughout the rest of the sessions members of St. John's had the opportunity to reflect upon Bless from different vantage points; first, we were guided by Rabbi Sim Glaser of Temple Israel to see Bless as a central concept of the Hebrew Bible and the Jewish tradition. The next week we heard the Rev. Ernie Ashcroft speak about Bless as found in the New Testament, later Church tradition, and how reflecting on Bless has enriched his own ministry. Finally, Erin Weber-Johnson offered thoughts on Bless as a lens for sparking imagination about how each and every one of us is called to the taking part in the repair of the world. In each of these sessions, scripture, tradition and experience added dimension and texture to individual thoughts and perceptions.

Walter Bruggemann writes: *A blessing is an act, gesture or word whereby one person transmits the power of life to another.*

The NT is replete with stories of people receiving and extending such blessing, of being touched by and enabling greater wholeness.

A favorite of mine is the story of the Canaanite woman who comes to Jesus for the healing of her

very sick daughter. Jesus' familiar - and unsettling - reply to this gentile woman is - "It is not fair to take the children's bread and throw it to the dogs". Her comeback - every bit as familiar - "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." There are a number of ways this passage has been interpreted; I embrace the thinking of Anglican priest Herbert O'Driscoll when he wrote about this woman that with her words "She *graced* him." She blessed Jesus - and I have long believed this unexpected blessing both surprised and stretched him, shaped his vision for an expanded ministry. By being true to herself and her conviction that Jesus could transform her daughter's life, by speaking her heart, by (perhaps unwittingly) extending blessing, blessing returns to her in the form of healing for her daughter. Blessing is received and extended, extended and received. In so many ways, blessing is circular.

For some time now, the most theologically grounding question I ask myself has been, "How can I live more compassionately upon the earth?" Each person asking this question would of course answer it differently, as they feel called. Most recently my personal answers to this question have taken shape in the context of a farm sanctuary for rescued animals, but answers can be found anywhere we take seriously the words and heart of Jesus concerning "the least of these". Becoming more aware of how we have been blessed, and how being disciples of Jesus requires that we extend blessing, the power of life to another, can expand our circles of compassion to include those whom we do not always consider.

GO

*Cross boundaries,
listen deeply, and
live like Jesus.*



By the Rev. Craig Lemming

As we embarked on the love practice of “Go,” Faith Forum attendees shared the joys and struggles of going beyond the safe relational boundaries of St. John’s community to connect with those who are (at first) strangers to us. Many of our members already go forth into the world to love and serve Christ in all people through our Faith in Action ministries. God – who is already working for justice and reconciliation in our neighborhood, across the river, and across the globe – invites each of us to be transformed, blessed, and enriched through our ministry partnerships. The vulnerability and courage required to step outside of our comfort zones to encounter God in new ways are spiritual practices that stretch us while knitting us in kinship with our neighbors in a spirit of mutuality, reciprocity, and togetherness.

I had the joy of presenting the concluding “Go” forum on how we might continue to apply this love practice in our daily, monthly, or seasonal lives of faith. [This scene](#) from Terrence Mallick’s masterpiece, *A Hidden Life*, invited us to reflect on the question, “Are we admirers of Jesus; or followers of Jesus?” Turning our attention to how we can go into online spaces to be agents of Christ’s love and reconciliation, Dylan Marron’s TED Talk on “[Empathy is not Endorsement](#)” was a helpful resource for those run-ins we sometimes have with internet trolls, and the following adaptation of Saint Teresa of Ávila’s prayer, reminded those with social media profiles that “digital evangelism is real!”

*Christ has no online presence but yours,
No blog, no Facebook page but yours,
Yours are the tweets through which love touches this
world,
Yours are the posts through which the Gospel is
shared,
Yours are the updates through which hope is revealed.
Christ has no online presence but yours,
No blog, no Facebook page but yours.*

By Dr. Judy Stack

The folks present engaged in such an interesting and wide-ranging discussion! We talked about how our current ideas of “Go” are different than what we see in scripture, but also how past models of evangelism and missionary work were also fraught with difficulties and often did not reflect the freeing, life-transforming power of the Gospel as we see in scripture. This led to reflecting on the church’s perception of themselves as the people with the answers who “possess” God in some way. We’ve often seen ourselves as “hosts” who welcome others who are outsiders, but in both the Old and New Testaments we see God surprising God’s people by being at work in wondrous and powerful ways in the “outsiders”! God’s people end up having to be guests and rely on the hospitality of those they thought they were going to serve. This ends up being a joyous revelation of reversal, seeing God was already powerfully at work in those who were outside.



By Ed Stieve

As Bishop Loya reminds us in a recent edition of ECMN News, “In our culture that values achievement and production above all else, rest can often feel like an indulgence, like something we have to apologize for. In the biblical tradition, however, rest isn’t a suggestion, it’s a commandment. Practicing Sabbath carries the same imperative as not murdering.”

And so it goes. After more than a year of living in a pandemic and a year of being apart from so many people we love, rest may have a diminished presence on our “to do” list, but at this time especially it should be a priority. Through rest, we reunite with ourselves and others in moments of silence and quietness.

During the month of June, our parish explored rest as an imperative and a joy. During our first session, we looked at different ways that Christians can experience rest as a smorgasbord of suggestions, highlighted by [an engaging podcast with Bishop Mariann Budde, Washington Diocese](#). Our first session also looked into a variety of ways in which we can rest with ourselves, with others, and with God, possibly involving ourselves in prayer, meditation, mindfulness, spaciousness, music, or silence. One writer suggests that we even learn to “loaf with God” as a way of renewing and resting.

We further explored the concept of rest with guest presenter, Rabbi Jason Klein, who offered a perspective on rest and Sabbath in the Jewish

tradition. We also explored how New Testament Scriptures and Church Tradition find renewal and meaning in rest. During virtual discussions, parishioners provided unique insights into how they view and engage in Sabbath as a way to renew both body and spirit.

I find time each morning to contemplate the lives of several of my favorite saints whom I find inspiring. I also take time each day to put aside my phone and electronic devices so that I have some time to meditate, often using a walk or the garden as a kind of sacred backdrop. Lectio Divina has also been a wonderfully contemplative opportunity for rest and renewal.

As a love practice, we remember that the Holy One of Israel says, “In repentance and rest is your salvation, in quietness and trust is your strength...” (Isaiah 30:15). As each of us works through the ways we can practice Love, we remember that rest is both an imperative and a joy, a love practice worth pursuing!

By Holly Stoerker

One thing from the forums that stood out to me was that Rabbi Klein's comments on Sabbath "Rest" were particularly helpful. He suggested that we think of it as "stop" rather than "rest." When we *stop*, we examine what we've been doing and ask what's next. It puts the emphasis on the liminal space between past and present.

WORSHIP

Sunday Mornings:

Indoor Eucharist at 8am in the Church

Outdoor Eucharist at 9am in the Parking Lot

Online Worship at 10am on [YouTube](#)

Parishioner Preachers:

July 4: Greg Torrence

July 11: Mary Johnson

July 18: Holly Stoerker

July 25: The Rev. Barbara Mraz

August 1: The Rev. Cynthia Bronson-Sweigert

August 8: Colleen Swope

August 15: Keith Davis

August 22: TBD

August 29: The Rev. Barbara Mraz

CHILDREN'S FORMATION

GEARED TOWARD AGE 2-GRADE 6 BUT ALL ARE WELCOME

12 noon in the Parking Lot (bring your own lunch for mealtime followed by stories and service)

July 10: Story Saturday – Meeting Jesus on the Mountains

July 24: Service Saturday – Hygiene kits for First Nations Kitchen)

August 14: Story Saturday – Meeting Jesus by the Seaside

August 28: Summer wrap-up and School supplies drive for Hallie Q Brown

Following along with a video at home ([contact Katie](#) to be added to the video email list):

July 3 & 17, August 7 & 21: Baking with the Bible

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...

JULY

- 1 Cammie Beattie
- 3 Judy Kinkead
Matt Seitz-Paquette
- 5 Brett Gemlo
- 6 Thea Bischof
Charlie Johnson
- 9 Kipling Lightner
- 11 Samantha Rosendale
- 12 Jonathon Frost
Jacob Wilde
- 14 Elaine Eyre
John Adcock
Amelia Ryan
- 15 Jay Debertin
- 17 Ernie Ashcroft
Mark McInroy
Jemma Berry
- 18 Christopher Parish
Abby Kelley-Hands
Meredith Shimek
- 19 Anneke Krall
- 20 Rick Olson
- 21 Kathleen Dahl
- 22 John Docherty
Andrew Tessier
Gabe Tessier
- 23 Nancy Martin
Richard Resch
- 24 Alec Smith
Sidney McInroy
- 26 Peggy Olsen
June Owen
- 27 Charles Swope
Hannah Stengle
- 28 Andrew Kampa
Megan Kampa
- 29 Bob Linehan

AUGUST

- 1 Sam Clark
Emily Brooks
William Rinkoff
Nova Wilson
- 2 Phillip Baird
- 3 Marty Brown
Stephanie Quinn
- 4 Gary Hagstrom
Gabriella McCann
Helen Docherty
- 5 Caroline Krall
- 6 Allan Klein
Piper Wilson
- 8 Phillip Stoltenberg
Jeff Corrow
Jonathan Lundberg
Luca Brown
- 10 Peter Rosendale
Sarah Sand
Andrew Fox
- 12 Michael Brooks
Brian Chatt
Cameron Norman
George Hodgson
- 13 Erika Sullivan
- 14 Kelly Russ
- 17 Cheri Wiegand
- 18 Mimie Pollard
- 19 Owen Hansen
- 20 Jennifer Kinkead
Andrew Krall
- 21 Larry Ragland
- 23 Gwen Odney
- 25 Rob Beattie
- 27 Kim Arndt
Zoe Weber
- 28 Polly O'Brien
- 30 Tony Clark
- 31 Brad McCanna
Lauren Debertin

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