

# *THE EVANGELIST*



**MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH**

*CHURCH OF THE OPEN DOOR SINCE 1881*

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## ON THE COVER:



St. John’s Young(ish) Adults Spiritual Life Group enjoyed brunch in the neighborhood after worship on January 29.

Artwork in this issue: pg. 7, graphic from *Holy Troublemakers* pg. 8, icon by Kelly Latimore.

## We encourage your contributions!

You are always welcome to submit reflections, articles, and photos. Send them to [communications@stjohnsstpaul.org](mailto:communications@stjohnsstpaul.org) before next issue’s deadline of: **Tuesday, April 11**. Thank you!

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## St. John the Evangelist Episcopal Church

### Clergy

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

### Staff

Sarah Dull, *Executive Administrator*  
Richard Gray, *Director of Music*  
Olivia Holgate, *Circle of the Beloved Fellow*  
The Rev. Marc Landeweer, *Seminarian*  
Kat Lewis, *Coordinator of Access and Connection*  
Katie Madsen, *Director of Children, Youth, & Family Ministry*  
The Rev. Barbara Mraz, *Writer in Residence*  
Chris Tegeler, *Building Manager*  
Ellie Watkins, *Communications Assistant*

### Vestry Members

Bette Ashcroft, *Junior Warden*  
Jeff Chen, *At Large*  
Tisha Colton, *At Large*  
Jamie Bents, *Faith in Action*  
John Docherty, *Liturgy*  
Johannah Frisby, *At Large*  
Paige Hagstrom, *Fellowship*  
Eliza Lundberg, *At Large*  
Rianna Matter, *Children, Youth, & Family*  
Rick Rinkoff, *Treasurer*  
Sally Sand, *At Large*  
Judy Stack, *At Large*  
Ed Stieve, *Music*  
Barb Tani, *Member Ministry*  
Holly Weinkauff, *Senior Warden*



# FROM THE REVEREND JERED WEBER-JOHNSON

Our boat left the harbor in the shadow of predawn. The stars in the heart of the Milky Way were still blinking in the sky as the rising sun burned an orange line across the

horizon. The swells lifted us high enough to see the other boats leaving the harbor far out ahead: red lights bobbing in the distance, visible on the peaks of waves and then invisible in the troughs, as if the ocean had swallowed them whole.

I grew up fishing on the ocean, but this was different. The waters off of these tropical islands swiftly dropped away into an unimaginable chasm that reached nine thousand feet! I could understand how long ago mariners were superstitious people, believing in terrifying sea creatures who dwelt in the unknown depths. I was reminded of the awe of the Psalmist, who when considering the sea, wrote:

*Yonder is the great and wide sea  
with its living things too many to number, \*  
creatures both small and great.*

*There move the ships,  
and there is that Leviathan, \**

*which you have made for the sport of it.*

There are depths, too, within each human heart and mind, a world below the surface that most others will never see or encounter. Those depths are often even unknown to the person within whom they reside. Jung referred to this place below the surface as the shadow, a place with both positive and negative connotations, where unresolved trauma, fears, and the parts of ourselves we are ashamed to show to the world or are unready to confront or examine. There is great power, Jung believed, in the shadow self. Like the ocean, it has the ability to toss whatever is on the surface into great turmoil or allow smooth sailing. And below the surface often lurks that Leviathan!

Over the past three years at St. John's, we've been doing profound and new work (for most of us) to learn about racism and injustice in the world and the church. We've read books about racism's history and about the church's complicity in supporting structures of injustice and white supremacy. More recently we've begun exploring how these same structures that undergird racism are tangled up in gender inequality and discrimination against

women, as well as LGBTQ+ individuals. In her recent book *The Night is Long but Light Comes in the Morning: Meditations for Racial Healing*, Catherine

Meeks writes:

*Racism's most profound support is grounded in humans' lack of consciousness about the power of the shadow. The external structures that were created to keep racist practices intact are not nearly as significant as the power that lies in the unconscious of all of us.*

If we do not go beneath the surface to examine the shadow, we are granting continued power to the structures undergirding injustice and allowing untold trauma and destruction to continue in the name of sexism, homophobia, and racism. The path to healing the wounds of the world leads through the heart and depths of each of us.

I would wager, this is discipleship work. It is in the act of studying and meditating on God's good and liberating word, in prayer, in the spiritual practices of truth telling, accountability, exhortation, confession and absolution, in, as we pray each week, being built "up in the knowledge and love of" God, that we are able to integrate the shadow with the rest of ourselves. As Meeks points out in her book, even the Apostle Paul seemed to be aware that powers beyond his understanding and control were shaping his behavior. He laments in the epistle to the Romans, "For what I want to do I do not do, but what I hate I do." (Romans 7:15).

Each of us is called to look below the surface, to courageously examine the depths of our shadow, and for the good of the world, to do the work necessary to integrate our whole self, to, with God's help, receive healing and wholeness. In so doing, we might find and access the power to be agents of healing and reconciliation in a world deeply in need of it.

I'll see you in worship.

Peace,

# CARING FOR GOD'S PEOPLE: REFLECTIONS ON STEWARDSHIP AND DISCIPLESHIP

## 2023 Pledge Campaign Final Results

159 pledges bringing a total of \$680,406—that's \$55k over last year and the largest pledge campaign St. John's has ever had!

75 are increases from last year with an average 11% increase. 30 are new pledges worth \$71,081, twice as much as previous years.

### Sarah Dull, Stewardship Committee Co-chair:

Some of the most important work our committee has done is to create an understanding of, and culture of, stewardship as a spiritual ministry.

Sometimes we can experience a tension in the way we show up at church: attending worship and formation feels like *receiving* while volunteering feels like *giving* which can risk turning into *draining*. But with care and intentionality, volunteering can be a source of spiritual nourishment. After several years of committee formation through book reads and other resources, this year we felt that we were really moving from a fundraising function to a ministry of the church, listening for its calling and responding as disciples of Jesus.

Indeed, as a whole we been intentionally building on previous years and seeing those cumulative efforts bearing fruit. The theme of *Caring for God's People* really brought the foundational work of the church to the forefront. Our "video ministry fair" was daunting in terms of the volume of work and the technical knowledge we needed to learn or get help with. However, it allowed us to really show the many ministries at St. John's in a way that was easily accessible for all. The videos also have a long life and impact beyond the pledge campaign—another foundation laid down that we can build on in the future.

### Alice Johnson, Stewardship Committee Co-chair:

Our theme of *Caring for God's People* was born out of the notion that stewardship is about supporting our ministries and each other.

The matching gift has been a game changer for inspiring people to increase their pledge. Every small increase adds up to make a huge difference! It also shows the dedication and faith in St. John's that the matching gift donors have, and gives everyone an opportunity to participate and feel how much they are making an impact.

Many thanks to everyone who made this year's campaign such a great success!

### Lynn Hartmann:

I was pleased when Sarah asked me to join the Stewardship Committee. After three years as a "new member" of St John's, I now had a fairly good grasp of our church's many functions and wanted to contribute more than monetarily to God's work through St John's.

As a group we talked about the impact of Covid on our worship practices at St John's and wondered together what the continuing (and ever-changing) behavior of Covid would mean for the church going forward. We all believe in the strength of our parish and we are all-in to do our utmost to help provide our staff and volunteers the resources they needed.

As we began to talk about approaches for the upcoming campaign, I recalled that it had taken me some time to grasp the extent of work that the people of St John's carry out. The beautiful worship services

## RESOURCES FOR MAKING STEWARDSHIP PART OF YOUR DISCIPLESHIP

“Discussing finances can be difficult, some would even call it taboo,” stewardship committee co-chair Sarah Dull wrote in her introductory “Finance First Fridays” blog post. “However, money is a real topic in all of our lives. A look through the Gospels shows us that Jesus had a lot to say on the subject of finances.”

Partnering with the Faith Formation Commission and other ministries, St. John’s has explored a number of resources that provide pastoral care and spiritual formation for us on our discipleship journeys:



- *Integrating Money and Meaning: Practices of a Heart-Centered Life* by Maggie Kulyk
- The Faith Forum series “Our Money Story: A Sanctified Art”; the recorded discussions can be watched at [www.tinyurl.com/SJEasa](http://www.tinyurl.com/SJEasa)
- *Crisis and Care: Meditations on Faith and Philanthropy* edited by Dustin D. Benac and Erin Weber-Johnson
- Nearly four years of monthly “Finance First Fridays” blog posts written by parishioners at [www.tinyurl.com/SJEfff](http://www.tinyurl.com/SJEfff)

in this magnificent space. The first-class educational offerings. Support through numerous specific small groups – such as those for young people, for seniors, for men and most recently for women wanting a safe space to discuss reproductive rights.

When my wife Mary and I first volunteered with Project Home, I woke up to needs that I hadn’t touched before. I remember a bright five-year-old girl who helped me read a book one evening, and then she asked if I wanted to see their “cardboard house,” which was set up in our gym. Now, thanks to the Sisters of St Joseph of Carondelet who have given Project Home a permanent base in Provincial House, these families have much improved living and dining spaces, but they still lack a place to call home. We have no idea how that feels.

When our Stewardship Committee started talking about “how to raise funds,” I recall the conversation shifting instead to “how can we help parishioners understand all the work that St John’s is doing for God’s people?” If our parishioners see the needs being addressed by our staff and volunteers, they will want to contribute financially.

When the time came to define a monetary target for 2023, Sarah brought us the budget that the vestry had approved, but she thought we could aim higher. This was the first time I remember our committee putting on the brakes. The signs of inflation were concerning, and we didn’t want to overreach, so we went with the “basic” budget, if you will.

Well, God and the people of St John’s showed us that we *can* do more, and gave us the resources to do so. Thank you all.

### Dan Vogel:

I always like to refer back to the classics of world literature when finding a way forward. Stewardship at St. John’s had me looking at Tom’s dilemma in *The Adventures of Tom Sawyer* by Mark Twain.

Confronted with having to paint a white fence all by himself, Tom used initiative to enlist the help of his playmates. The same can be said of stewardship at St. John’s: while there are few of us on the committee, we enlisted the help of most of the membership of St. John’s. The task appeared daunting initially but the expression “many hands makes light work” certainly was applicable to this year’s campaign.

Almost three years ago, when the Covid-19 pandemic began, we were confronted with significant challenges as a community. The foresight of the leadership at that time enabled us to employ the latest technology to reach out and include everyone in this year’s campaign. More importantly, they enjoyed the experience. So thanks to all who pitched in to make this happen.

As an aside, last summer I stopped off in Hannibal, Missouri. The picket fence is still there. It is still freshly painted white. But it is not as near as large as Tom would have you believe.

We still have a great deal to accomplish as a church. Last night I, along with over a dozen members, attended *Rondo ‘56*. That show also quoted Mark Twain, “Travel is fatal to prejudice.” St. John’s still has a bit more traveling to do. It is made easier by being financially sound.

# PROCLAIMING WOMEN'S VOICES: REFLECTIONS FROM THE SEASON OF EPIPHANY

## Dr. Judy Stack:

What do justice and scripture reading have to do with each other? Not just "What do the scriptures say about justice?" but how do we *enact* justice in our reading of scripture?

This was a question that the Formation Commission grappled with over a year ago as we sought to take on racism and think about how we might be more actively de-colonizing in our church practice. A de-colonial reading of scripture seeks to read, hear, and interpret scripture from the perspective of the disempowered. The possibility of using *A Women's Lectionary for the Whole Church* emerged, and when issues of women's rights reemerged this summer and St John's women gathered to explore avenues of response, the decision was made (after enthusiastic approval from Bishop Loya) to utilize this innovative resource during worship in the season of Epiphany and to engage with them in our Sunday Faith Forums.

Dr. Wilda Gafney, who selected the texts and produced fresh translations, is a Black womanist biblical scholar who chose these texts to highlight the often overlooked and under appreciated stories about and roles of women in the Bible, and her selections and translations also highlight the feminine aspects of God that have traditionally been neglected. As Holly Stoerker, a regular participant in Sunday Faith Forums said, "The different combinations and interplay of Biblical stories and Psalms helped me hear them in new and fresh ways. I loved the variety of ways in which Gafney named and described God: *Ark of Safety, Healing One, Ever-Living God, Age-less One.*"

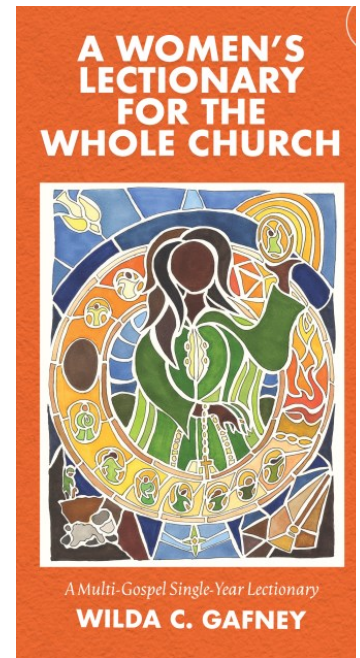
Our discussions in Faith Forums were particularly rich as we both appreciated and sometimes struggled with the different ways of speaking about God that we encountered in these texts, particularly the translations of the Psalms where Gafney often used feminine rather than masculine pronouns for God. We wondered together, "If it seems jarring

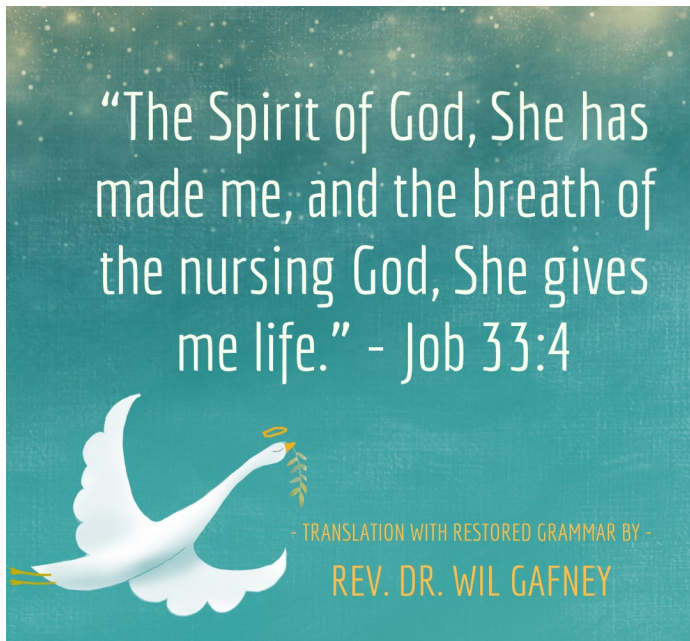
when God is called 'she' but not when we hear God called 'he', what does that say about our internalized ideas about God?"

As Keith Davis noted, "I find myself hearing and listening to scripture lessons with a different ear. The more inclusive language deepens and at times challenges my original thoughts regarding particular verses and texts."

We also enjoyed the benefit of visits by many of the folks preaching on these texts who came to talk about their own experiences grappling with the sometimes surprising and often enlightening juxtapositions of texts that aren't often read together in our usual lectionary. Bishop Loya's visit was especially rich as he shared his insights on the texts of Epiphany 5 in which women from the margins speak and embody truth to those who understand themselves to be the cultural or religious center. Another of this season's preachers, Mary Johnson, said, "Lifting up the womanist voice was a humbling and daunting task for me, a white feminist. It is a privilege to read Dr. Gafney's work."

Perhaps the most moving comments, however, came in an email sent by a woman who had visited St John's a few times and came to Faith Forum: "I want you to know that I too felt an Epiphany. I had been staying away from the church for close to 20 years for a number of reasons, one being the patriarchal slant of Christianity. When the discussion turned to pronouns, instead of feeling alienated and angry...I felt that I was walking through a door that was opening into a new space that was bigger than anything I had explored before....To get a sense of





the possibility of something so much greater was so freeing to contemplate and feel. I am encouraged to come again.”

Otto Paier, another regular Forum attendee, summed things up well: “I usually find comfort in knowing we follow the same lectionary as churches all over the world so the idea of deviating made me a bit uncomfortable. But, to me, this has been such a wonderful spirit-filled variation on the liturgy. It has also been great to take a look at scripture which is not usually covered from the pulpit...I hope we explore this lectionary again in the future.”

**Carol DeFrancisco:**

*A Woman’s Lectionary for the Whole Church* seeks to bring women and girls to the forefront of the biblical narrative by bringing to life the women who most often are obscured in the stories of our sacred scripture. Traditionally, we are accustomed to reading and hearing scriptures which are androcentric, that is, male focused. A patriarchal point of view being inherent in our culture, these woman focused stories can be startling to some. To others, this is a change which is long overdue.

Expanding our awareness of the Divine as Mother, the Sacred Feminine, Dr. Gafney broadens the language to bring our attention to a heavenly Creator who embodies the divine qualities of a loving Mother as well as a Father. Consider the inclusive imagery she gives to the Creator: *One Who Is, Fount of Justice, Commander of Heaven’s Legions, She*

*Who Saves, She Who is Majesty, Mother of Creation, and Womb of Creation.* Dr. Gafney provides us with a way to celebrate and honor both the mother and father within each of us.

**Roger Wilson:**

I believe it has been a blessing to use this alternative to our lectionary. I particularly like the flow, relatedness, and message consistence in the selections. As Bishop Loya so clearly stated during the forum on February 5, this lectionary is clearly formed to teach scripture.

The NRSV Bible used in our lectionary readings is a one-for-one, literal translation the earliest texts we have of early languages. Translators always make interpretive decisions in word choice and order to make the vernacular flow. In our study of the texts, we were taught that the Hebrew language uses “women” if the group being referenced is one hundred percent women. The presence of one man in a group of 100 women would result in the literal translation of “men” to name the group. Only with teaching on the Biblical texts can we understand how the picture the words are painting represents the gender mix in the original language.

The Reverend Dr. Wilda Gafney has given us her skilled translations of the scriptures with a gender focus of female in both the narrative and the pronouns. It is a valuable swing of the pendulum to sensitize us to the imbalance in scripture and liturgy due to its patriarchal bias. Franciscan Fr. Daniel P. Horan recently wrote: “There is not enough space here to rehearse the dozens of great Christian saints and mystics who throughout history have used feminine imagery to describe God generally and the Spirit specifically. ...Such pronoun usage also helps us recall that God cannot be reduced to one gender or category but is the source of and relates to all life, gender expressions, creaturely experience and diverse realities in this world.”

We have learned from Dr Judy Stack’s teaching that “God’ is without gender. It may be too jarring to hear only female pronouns but an argument could be made that alternating She/He to refer to God would keep this reality in the forefront. I postulate men need to hear She/He as a continual reminder of Her/His nature.

# HOLY DISRUPTION: REFLECTIONS ON RACIAL RECONCILIATION EUCHARISTS



## The Rev. Cynthia Bronson Sweigert:

Liturgy has been called a response to and participation in the dream of God through praise, thanksgiving, remembrance, supplication, and repentance. The words “*on the night Jesus was betrayed he took bread, said the blessing, broke the bread and gave it to his disciples...*” especially invite us into a metaphorical world where our thoughts and desires of what may be possible are stretched and reshaped.

We are most comfortable with the familiar. But being comfortable is overrated. Liturgy has also been called “an encounter with risk”; in liturgy, we are invited to open ourselves to holy disruption and the possibility we will never be the same.

For the past year and a half, St. John’s has held a Holy Eucharist of Racial Reconciliation and Healing on the 1st Friday of each month. Going forward, it will be the 10am worship service every 4th Sunday.

The Rev. Louis Weil writes, “The authentic piety of the Christian tradition is always corporate; it always involves us with each other, so that we are sent out not as isolated individuals but as members of a community committed to the building up of peace and justice in our world.” This is true of any Eucharist, of course. We pray for ourselves, for others, for all whom God has made.

What the Holy Eucharist of Racial Reconciliation and Healing asks is that we create a space of special intention; where prophetic texts and music can move us to heightened consciousness of our attitudes towards other people and the history of our relationships with them. We are being asked to listen with our hearts, embrace, and remember—even, sometimes, remember realities that we’d rather not.

This liturgy is not a comfortable “old shoe.” It is meant to reach places rarely touched. Not only does God work transformation *in* us through liturgical participation, God works *through* us for the transformation of the world.

## Keith Davis:

In our frenetic and chaotic world, it is sometimes difficult to set aside time for reflection. Dedicating the 4th Sunday of each month to those who worked for racial justice and reconciliation provides an intentional opportunity to discover, to contemplate, and to be inspired by the sacrifices these saintly people made. Exploring their extraordinary acts reminds us of how far we’ve come, how far we’ve yet to go, and the impact ordinary people can make.

Many of these narratives help make scripture lessons relatable. Consider the struggles of Rev. Dr. Martin Luther King and Maria Stewart.

MLK’s story often reflects the life and mission of Moses. In his final speech delivered the night before his assassination, Dr. King shared that, through God, he had seen the promised land and, like Moses, he might not get there with us.

Maria Stewart’s story provides an example of courage amidst overwhelming circumstances. Despite being widowed early, not formally educated, left penniless by unscrupulous men, and shunned for espousing views unpopular in mid 19th century America, Mrs. Stewart’s devotion to God guided her life’s work to seek equality for the marginalized.

There is something in each story that piques my interest. One never knows where inspiration and motivation will be found. Collectively, their witness serves as a reminder of what can be achieved when following The Way Of Love.



# DEEPENING DISCIPLESHIP THROUGH ACCESS



By Kat Lewis

Sharing faith with others and joining in worship is a deeply vulnerable and personal act, and to have our congregation feel connected despite not physically being in the same room is very powerful. Prioritizing access and connection as a ministry area invites deepening discipleship in two ways: first, making worship available to those with different accessibility needs and second by inviting digital evangelists to walk their faith as facilitators of a church that is grounded in tradition but trying a completely new way of inviting people to our church. Hybrid ministry nurtures discipleship and enlivens our congregation.

As a disabled person in college, I was a strong advocate for disability justice and one of my main goals of our campaign was to make classrooms more accessible for students unable to attend class in-person. Working as the Coordinator for Access and Connection at St. John's has synthesized my faith and my experiences working for disability justice. I want to encourage what Mia Mingus has described as "access intimacy." Mingus is a queer, woman of color disability justice advocate and in "Access Intimacy: The Missing Link" she describes access intimacy as,

*that elusive, hard to describe feeling when someone else "gets" your access needs. The kind of eerie comfort that your disabled self feels with someone on a purely access*

*level. Sometimes it can happen with complete strangers, disabled or not, or sometimes it can be built over years... In my life, access intimacy is something that has been hard won, organic or at times even felt magical... It has been exciting and relieving, like a long slow exhale... It has felt like ... an entirely unique way of being able to communicate and connect.*

Accessible worship via live stream is meaningful for so many different people, regardless if they are unable to come in-person due to concerns about COVID-19, a disability that affects their in-person attendance, or if they are simply out of town and want to worship with St. John's from somewhere far away. Our incredible team of volunteers work hard to care for everyone in our congregation by making the online worship experience as inclusive and inviting as possible. Religious communities often provide healing spaces for people with disabilities and their caretakers. Disability justice urges us to complicate the relationship between religious institutions and disability; not to provide promises of cure, but genuine acceptance and access intimacy.

Hybrid worship opens the door to many creative ways to do church, be disciples of Christ, and invite new folks to experience God with us at St. John's. As we dive deeper into our justice-oriented values to be more welcoming and inclusive for all people, I think it's exciting to reflect on how far we have come and how much more we can do.

# MEET SOME OF OUR NEWEST MEMBERS!

St. John's celebrating New Member Sunday on the First Sunday of Advent.



## The Bender Family:

My name is Heather Bender and my children are Myasia and AJ. I work for the State of Minnesota as a Help Desk Advisor in Human Services. My hobbies are going to coffee shops, shopping, and hanging out with friends and family.

Myasia is 18 years old and attends St. Catherine University. Her hobbies are gaming, especially Zelda Breath of the Wild, and making art. My son AJ is 14 years old and attends Global Arts Plus. AJ's hobbies are gaming, especially Mario brothers and Roblox, and watching the YouTuber Coryxkenshin.



## The May Family:

I'm Joe, and my wife Suzanne and I are very happy to have found our way to St. John's. We live just a short drive away in Mac-Groveland. I brought three children into our marriage, and we have since been blessed with four grandchildren. Our dog and cat keep us in a service-minded mode at home.

So many good things to say about this church. The warm welcome that we received from Rev. Jered and Rev. Craig, was continued by everyone we met since then. We appreciate the diversity of the parish community, the recognition that faith is a journey and that doubt can be part of that, and the energy that everyone brings to all that they do. The physical church is just beautiful! For my part, I am glad to have the opportunity to engage in this community in so many ways. From upcoming turns as a Chalice bearer and reader, to a stint with the excellent parish choir. The last of those I plan to re-engage in after some music lessons that I am excited to pursue.

Meeting so many new people in such a short



amount of time makes it hard to learn all the names. Please continue to introduce yourselves and other parish members to us as we get to know each of you.

## JOIN THE WORSHIP TEAM!

Help make Sunday mornings happen! Contact the addresses listed below to volunteer or learn more.

**Acolytes:** [katie.madsen@stjohnsstpaul.org](mailto:katie.madsen@stjohnsstpaul.org)

**Altar Guild:** [powerdianep@gmail.com](mailto:powerdianep@gmail.com)

**Coffee Hour:** [www.tinyurl.com/SJEcoffeesignup](http://www.tinyurl.com/SJEcoffeesignup)

**Eucharistic Ministers:**

[craig.lemming@stjohnsstpaul.org](mailto:craig.lemming@stjohnsstpaul.org)

**Media Team:** [media@stjohnsstpaul.org](mailto:media@stjohnsstpaul.org)

**Readers & Vergers:** [rlinehan@gmail.com](mailto:rlinehan@gmail.com)

**Ushers:** [jolsen4338@gmail.com](mailto:jolsen4338@gmail.com)

## SUPPORT OUR MISSION

St. John's continues to make a difference through the vital work of our ministries. Please support that effort, as you are able, by continuing to make your pledge payments or by making an offering today.

- Give online with this QR code or at [www.tinyurl.com/SJEgiving](http://www.tinyurl.com/SJEgiving)
- 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 Pledge2023." Thank you!



## REGULAR WEEKLY WORSHIP

**Sundays: 8am** Rite I Eucharist in the Church;

**10am** Rite II Hybrid Eucharist in the Church and on YouTube at [www.tinyurl.com/youtubeSJE](http://www.tinyurl.com/youtubeSJE)

The 4th Sunday of each month is a Racial Reconciliation Eucharist.

**Monday-Saturday: 8am** Morning Prayer at [www.facebook.com/MorningPrayerSJE](https://www.facebook.com/MorningPrayerSJE)

followed by Coffee Hour on Zoom.

**Thursdays: 7pm** Compline (Night Prayer) in the Church and on YouTube at [www.tinyurl.com/youtubeSJE](http://www.tinyurl.com/youtubeSJE).

## HAPPY BIRTHDAY TO...

### MARCH

- |                      |                    |
|----------------------|--------------------|
| 2 Linnea Krall       | Helen Baxter       |
| 3 Gabrielle Lawrence | 20 Rick Rinkoff    |
| Lindsey Williams     | Kevin Russ         |
| 4 Lyelle Palmer      | 21 Paula M. Coe    |
| Libby Snelson        | Christine Atchison |
| Josephine Berry      | Timothy Krall      |
| 6 Shirley Repta      | 22 Chris Steadman  |
| Becky Debertin       | 23 Richard Rasch   |
| 7 Craig Lemming      | Aaron Gjerde       |
| 8 Lindsey Olson      | 24 Janet Diehl     |
| 10 Emily Hogan       | 25 Linda Lindeke   |
| 12 Richard Gross     | Caroline Jeffery   |
| 13 Theodore Wright   | 27 David Bressoud  |
| 14 William Lightner  | 30 Sarah Jeffery   |
| Charles Olsen        | Charles Solid      |
| 17 Sandra Roe        | 31 Chris Johnson   |
| Diane Power          | Maggie Baxter      |
| Stephanie Sommer     |                    |
| 18 Mary Kansas       |                    |
| 19 Jayan Koshy       |                    |

### APRIL

- |                         |                        |
|-------------------------|------------------------|
| 1 Donna Genck           | 11 Fiona McInroy       |
| 2 Christopher Howie     | 12 Gail Lorenz         |
| 3 Zoe Matter            | Ben Steckelberg        |
| 4 Johannah Frisby       | 13 Emmett Solid        |
| 5 Edgar Berger-Thompson | 14 Henry Kansas        |
| 6 Barbara Ballou        | 16 Terry Dinovo        |
| Ford Nicholson          | 17 Bette Ashcroft      |
| Evan Hansen             | Courtney Veszi         |
| 8 Milo Brown            | 19 Harrison Hennessy   |
| 9 Ruby Harkcom          | 20 Lydia Schmidt       |
| Krista Palmquist        | 21 Victoria Peterson   |
| 10 Anne Russell         | 22 Suzanne McInroy     |
| Halle O'Falvey          | Jeb Rach               |
| Reese Berry             | 23 Philip Bradley      |
| Julia Hogan             | 24 David Bendickson    |
|                         | 25 Jered Weber-Johnson |
|                         | 30 Anne Thompson       |

*Have your address or phone number changed? Is your birthday missing or incorrect? Log on to My St. John's at [www.tinyurl.com/SJEportal](http://www.tinyurl.com/SJEportal) to update your records.*



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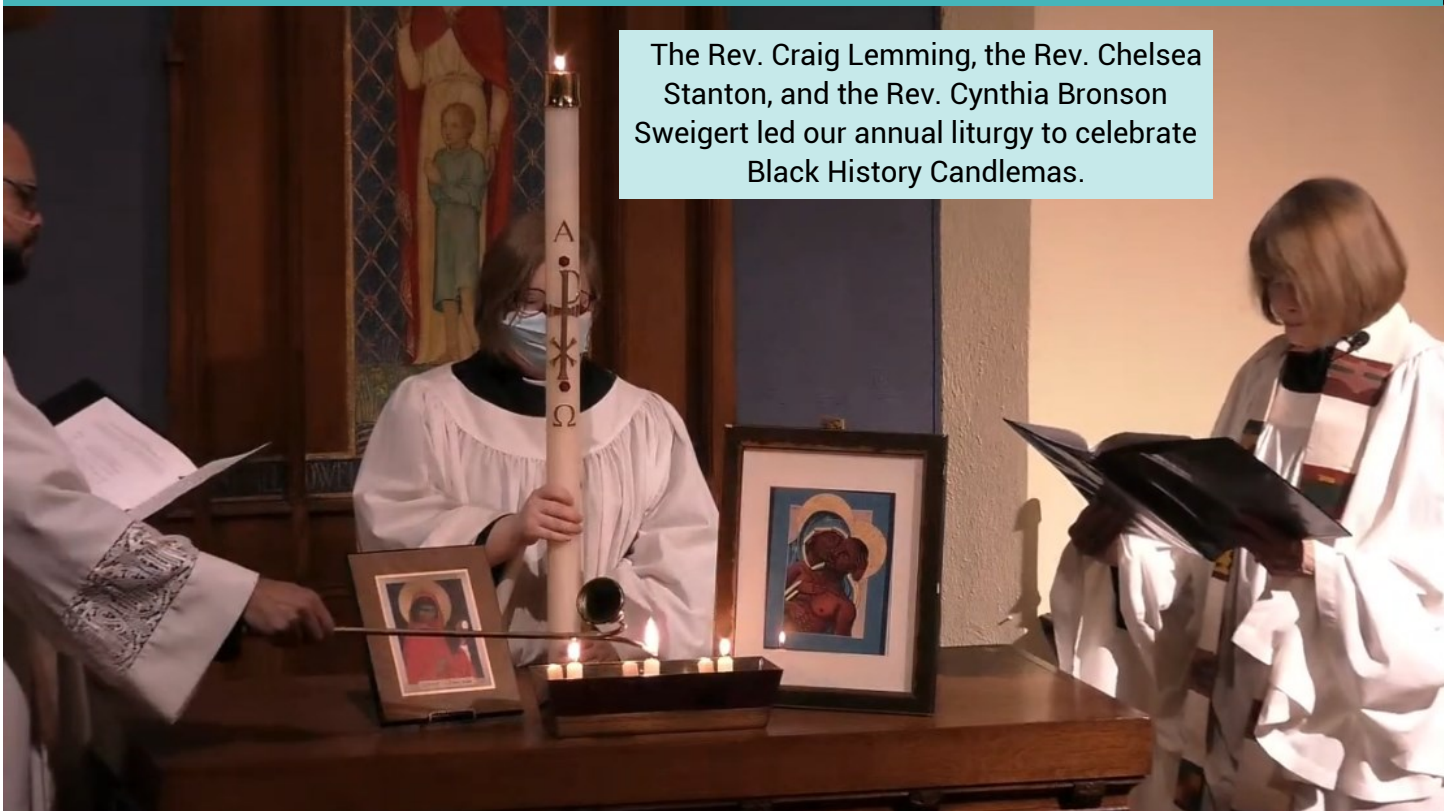
*Join us for Holy Eucharist at 8:00 & 10:00 am Sundays*

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*THE EVANGELIST*

MARCH/APRIL 2023



The Rev. Craig Lemming, the Rev. Chelsea Stanton, and the Rev. Cynthia Bronson Sweigert led our annual liturgy to celebrate Black History Candlemas.