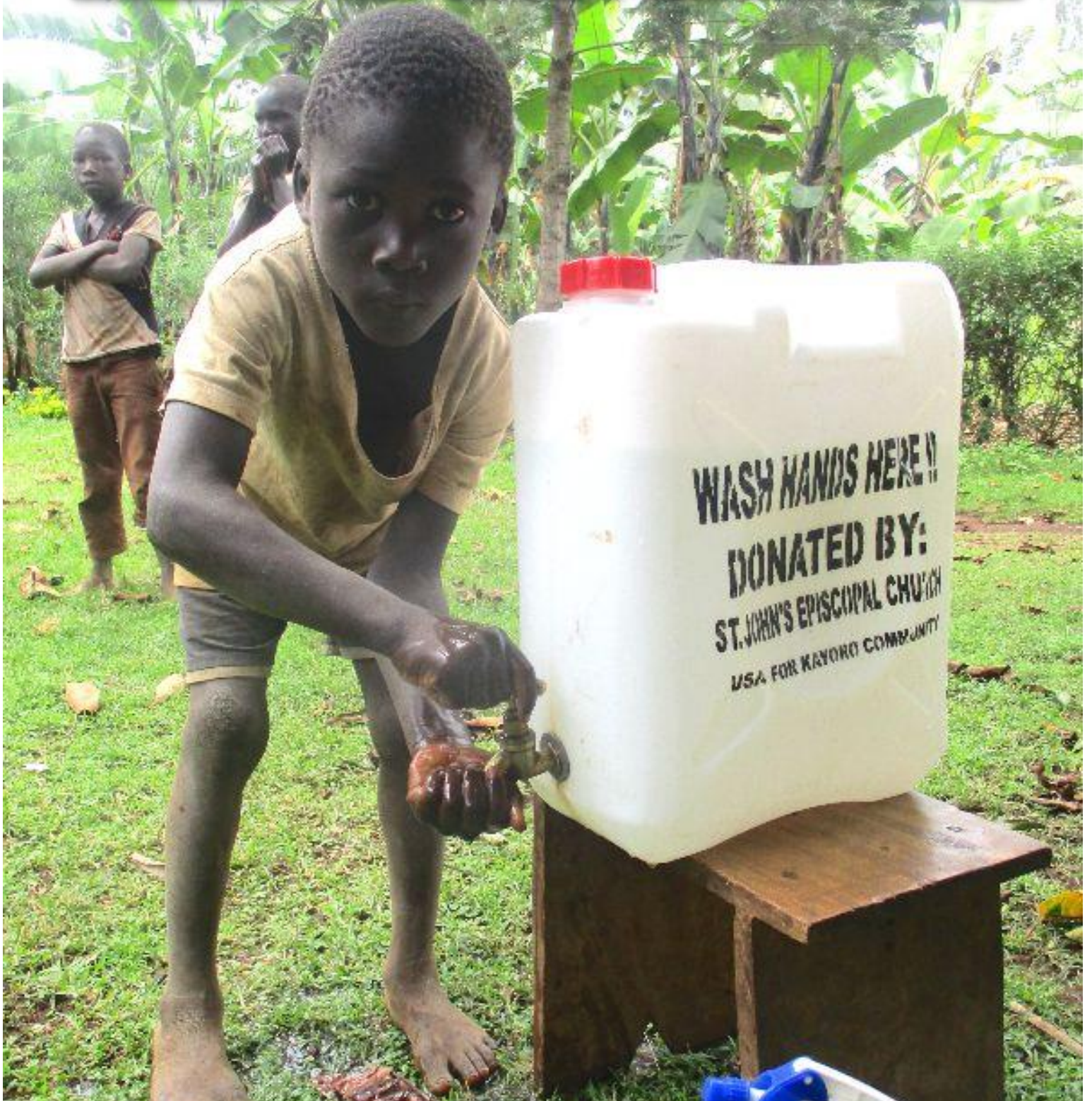


# ***THE EVANGELIST***



**MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH**  
*CHURCH OF THE OPEN DOOR SINCE 1881*  
MAY/JUNE 2021      VOL. CXVII, NO. 3

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### ON THE COVER:

Practicing pandemic hygiene is a challenge in an area with no running water and limited supplies, but donations from St. John's have helped the people of Kayoro, Uganda stay safer this past year.

### NEXT DEADLINE

for the July/August Issue:

**June 11**

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!

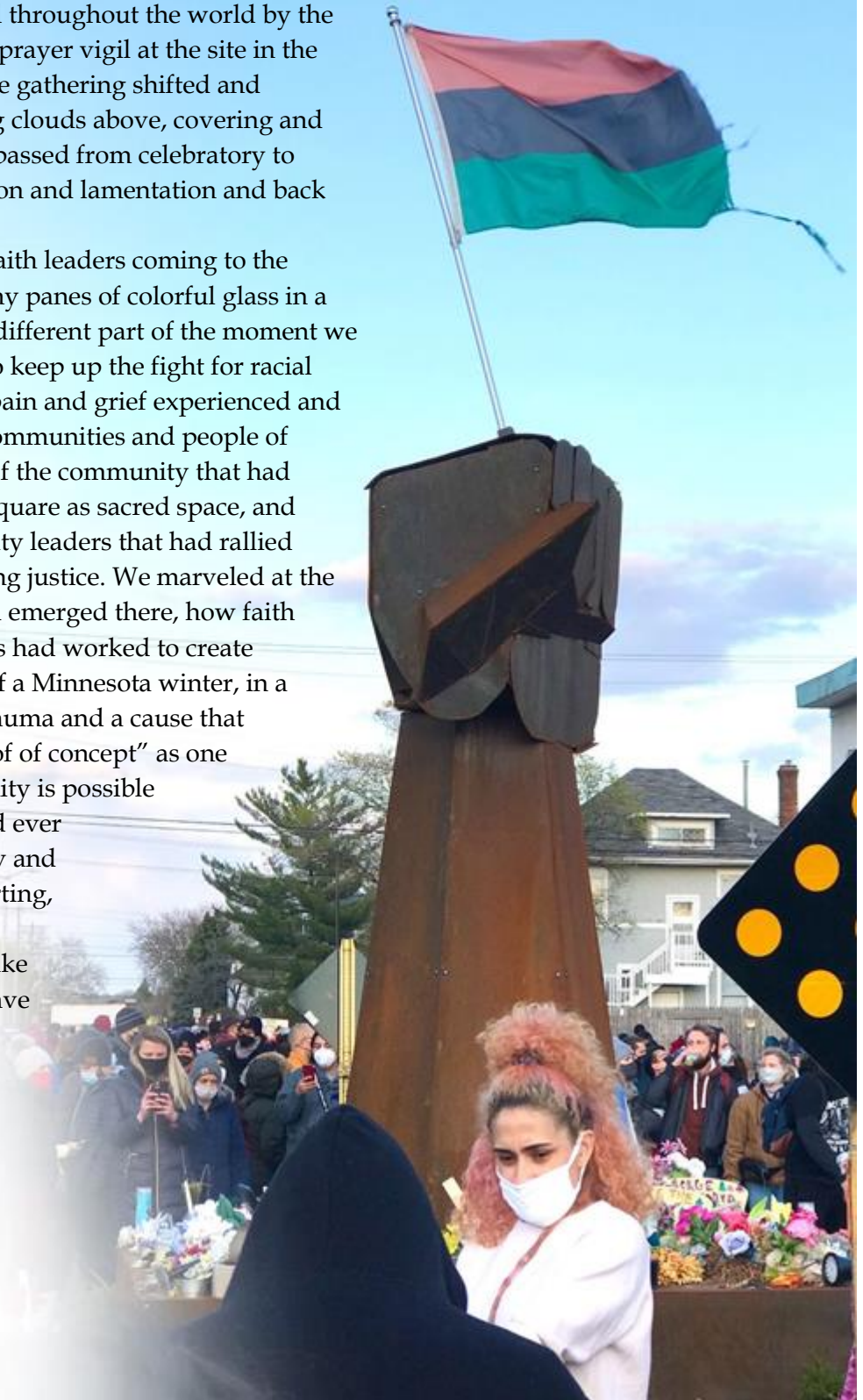


## FROM THE REVEREND JERED WEBER-JOHNSON

On Tuesday, April 20th, I stood along with members of St. John's in the midst of a crowd of hundreds at George Floyd Memorial Square at the intersection of 38th and Chicago in Minneapolis, only a few yards from the very spot George Floyd was murdered by former officer Derek Chauvin. The verdict in Chauvin's trial was reverberating through the crowd and indeed still throughout the world by the time we gathered for a multi-faith prayer vigil at the site in the early evening. And the mood of the gathering shifted and changed much like the fast moving clouds above, covering and uncovering the setting sun, as we passed from celebratory to somber, joy morphing to exhortation and lamentation and back again in a moment.

The messages of the clergy and faith leaders coming to the microphone were like the many tiny panes of colorful glass in a church window, each refracting a different part of the moment we were sharing. We were exhorted to keep up the fight for racial justice. We were reminded of the pain and grief experienced and endured over and over again by communities and people of color. We celebrated the strength of the community that had claimed George Floyd Memorial Square as sacred space, and cheered the activists and community leaders that had rallied that community to persist in seeking justice. We marveled at the beauty of the sacred thing that had emerged there, how faith leaders and neighbors and activists had worked to create beloved community in the midst of a Minnesota winter, in a pandemic, in the midst of racial trauma and a cause that seemed hopeless at times—a “proof of concept” as one leader said, that Beloved Community is possible despite all the odds. That swirl and ever changing perspective felt both holy and chaotic, both troubling and comforting, both dangerous and delightful.

I can imagine that is something like how the followers of Jesus must have felt at the first Pentecost, when the Spirit descended like a rush of wind. Luke tells us the Holy Spirit arrived as tongues of fire divided, and alighted on each of their heads, imparting gifts and empowering them for all that was to come. There must have been a mixture of moods and feelings, shifting back and forth, in that group of believers that day,



The Pentecost moment is not about what you or I can be and do. It is about what we can be and do when God shows up, when justice rolls down like waters, when people catch a vision for how we might be beloved community.

moving from hope to fear, from passion to panic, from joy to worry, and more. So it is to this day when the Spirit arrives in our midst, whirling in like the wind and alighting on our heads like the rays of the setting sun on the crowd at George Floyd Memorial Square.

The Holy Spirit, we are told, comes to us to galvanize and empower us for ministry, and yet, knowing what we do about the work God is calling us to, the Spirit's presence might feel a bit like a momma bird pushing us, her fledglings out of the nest. We are pretty sure this will work, that our wings will catch us, that we can fly. But, it is all terrifying nevertheless. And, this moment in our world feels a bit like a Pentecost moment.

Remember that the disciples were all gathered together when the Holy Spirit arrived, and the movement of the Spirit propelled them out into the streets, where they were suddenly able to speak in ways that made them intelligible by people from all over the known world, from different cultures with different languages. And, the movement of the Spirit in that place prompted a revolution in the world that echoes to this day, of healing, and justice, and reconciliation being brought to people everywhere. In our present moment, the world feels beleaguered and divided, tense and ill at ease. We can see the effects of racism and systems of power and control, the stranglehold money and greed have over the environment and the poor. Like the disciples in that gathering wondering what to do now that Jesus had ascended, we might wonder how we can contend with the challenges in front of us. We might begin to worry that it is all on us, or that the needs are too great. But, like a cloud flying past, the light breaks through, the world catches with holy fire, and people band together at the intersection of grief and hope, and you wonder why you couldn't see it all along.

You see, the Pentecost moment is not about what you or I can be and do. The Pentecost moment is



about what we can be and do when God shows up, when justice rolls down like waters, when people catch a vision for how we might be beloved community. Pentecost is about the possibility that we might understand one another, where we might put down our own agendas and ways of seeing the world and listen to the wisdom of others. As we stood in the crowd that night, crying and cheering and feeling our hearts break and then mend anew, I was struck by the voices of strong leaders, of activists, and neighbors, and mothers and teachers who I would never have heard, whose stories would never have touched my life and galvanized me for the work of justice, had the Spirit not pushed me out of the nest. I marveled and still do, at the power of God working in others, a power that is changing our world, making true justice possible, giving voice to the voiceless, comfort to the weary, and setting the world on fire with a passion to proclaim Jesus' way of Love. It is a fire that I pray catches in me, and in you, and in our faith community. Come Holy Spirit, our hearts inspire, and lighten with celestial fire!

This issue is sure to kindle that flame, it holds stories of baptismal life, the wonderful and ongoing transformation of Kayoro Uganda and how that ministry is changing us in the process, and even tells us a little about our Pentecost traditions from across the pond to our present day stewardship ministry, and much more. I hope you'll enjoy reading it as much as I did.

I will see you in worship!

Faithfully,  
Jered

# AN ENERGY THAT DOES NOT DIMINISH



By Sarah Dull

During my Methodist upbringing in England, I never heard the word “Pentecost” – we celebrated *Whitsun*. Some people claim the name is a contraction of “White Sunday,” the color favored in services and celebrations held on the 7th Sunday after Easter. Others believe it stems from the Anglo-Saxon word *wit*, meaning “understanding,” to celebrate the disciples being filled with the wisdom of the Holy Spirit.

Either way, it was a week off school, the first holiday of summer, and a time of vivacity and merriment. There were fairs with [Morris Dancers](#) and [Maypole dancing](#) and [Whit Walks](#), a “Procession of Witness” where local parishes marched in procession through the town with bands and choirs. My grandfather, a Methodist Steward and keen home brewer, favored a Whitsun Ale. Dating back to medieval England, parish churches raised funds by holding festive community parties featuring the sale of beer brewed specially for the occasion (think Friar Tuck).

I don’t know if it is intentional, but our lively Whitsun celebrations seem like good, maybe even necessary, preparation for the work of Pentecost.

Through his death and resurrection, Jesus defied death and brought forth new life and redemption.

Our Lord and teacher gave us His last personal instruction, The Great Commission (“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”) and ascended.

The feast of Pentecost arrives and with it, as Jesus promised, the Holy Spirit baptizing his followers and imbuing them with power from above. This is the end of a Gospel and the beginning of *our* faith in action. Enabled by the power of the Holy Spirit, we are to be Christ’s witnesses, preachers, baptizers, and teachers, throughout the world. Jesus calls us to step out in faith and bring to life his mission in the world. We are to realize God’s words to Abraham, that *all the families of the earth will be blessed through us*.

If that isn’t pressure enough Paul sets a pretty imposing example. In the first chapter of his letter to the Colossians, Paul passionately describes how he became a servant of Christ’s Gospel and accepted God’s commission to “make the word of God fully known.” He declares that we can trust God for better things to come and we can be confident of this because of “Christ in us.” Not above us. Not beside us. Christ *in* us. He concludes this chapter with verse 29: *For this I toil and struggle with all the energy that he powerfully inspires within me.*

Now, my 15-year-old science nerd will tell you

energy is a measurement of the ability of something to do work. Although we often hear people talking about energy “consumption,” energy is never really destroyed, just transferred from one form to another, doing work in the process. For example, a speeding bullet has kinetic energy because work was done on it by gunpowder. Or a hot cup of coffee has thermal energy from work done by a microwave oven.

Okay, enough of the science lesson (thank you, Gabriel!) But maybe you are starting to get my point: Jesus’ Holy Spirit inspires powerful energy in us. Energy that empowers us to put our faith into action and work for God’s mission in the world. An energy that does not diminish, however exhausted we may feel, but is transferred through every deed.

If you don’t believe me, let’s look at the work the Holy Spirit has brought about at St. John’s over the last year:

With a pandemic ravaging communities throughout the world, it was likely there would be an outbreak in our parish. Through the power of the Holy Spirit everyone made the hard sacrifices necessary to keep each other safe.

With no in-person gatherings, we expected attendance and engagement to plummet. Through the power of the Holy Spirit, we have had record attendance at online formation events and book groups. Our online services have reached new worshippers and 6 families felt called to join the parish, even though many have never set foot in our building. Empowered by the Holy Spirit,

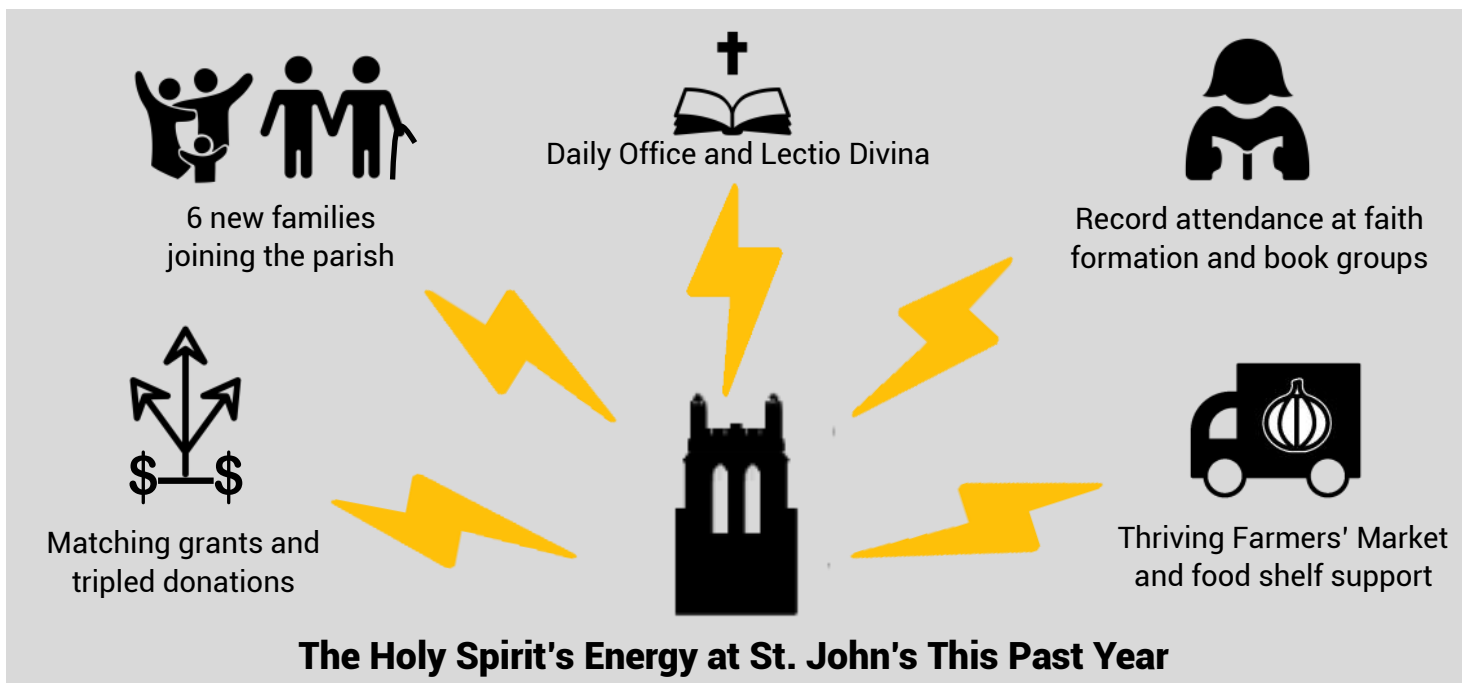
parishioners are leading Daily Office and Lectio Divina.

With unemployment at its highest since The Great Depression, 2020 should have been the year giving dropped to an 80-year low. Through the power of the Holy Spirit, last year, donations to our Faith in Action ministries and the Rector’s Discretionary fund were 3 times more than the year before. Moved by the Holy Spirit, parishioners offered matching grants, their generosity transferred and inspired incredible giving to those in need.

Through the power of the Holy Spirit, the Farmers’ Market team have not let the pandemic stop them from offering a safe environment for farmers and shoppers to enjoy the summer market and continue our produce drive for local food shelves. St. John’s Circle of Care and Vestry have been sustained by the Holy Spirit in their amazing work of caring for our parish through a pastoral and logistical crisis.

The last 12 months have shown me that we can allow ourselves to be called by the Holy Spirit, accept Jesus’ commission, and trust God for better things to come, because Christ is in us and working through us. Like all of you, I am looking forward to gathering again, with precautions. To celebrating our achievements and commiserating our losses. To, eventually, breaking bread together. And, to continue transferring the holy energy in our community as we work to further God’s mission in the world.

Happy Whitsun!



# REFLECTIONS ON BAPTISM

By Dave Embree

“Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?” All of us. Staring at my laptop in the empty chapel, my mind drifted to those words I was about to read in the Easter Vigil service. It felt strange that this service leading up to my baptism would be playing out in a mostly empty sanctuary.

Earlier in the week I had spent time praying with that passage from Paul’s letter to the Romans. I realized that although baptism is something that happens for each of us in a discrete place and time, the redemptive nature of baptism is something that stands outside of time. All of us are being continually remade in baptism, as a quality or an intensity, that doesn’t quite register on the horizontal plane of cause and effect. And yet, it is a redemptive work that God has somehow always already accomplished in and for us.

My great-grandfather Harland Embree wrote something similar describing his “moments of deep spiritual experience” in a journal entry dated Easter Sunday, 1945:

*“At such times I’ve had a very definite feeling of timelessness, of peace, and of complete freedom of my spirit. I was utterly united with my Lord and Creator, with his universe, and all his infinity. I had, for a short while, stepped into eternity, and my soul found there its calling, its way of life. It was an experience sufficient unto itself, without need of further elaboration of definition.”*



Harland’s description of timelessness really resonates with me. But aren’t our lives as baptized Christians meant to be a further elaboration in time of the wholeness of God’s redemptive work that stands outside of time? Each moment arises to be faithfully

inhabited as an unending spooling out of God’s fullness in this particular set of circumstances. The trick is learning to hold both realities in awareness: Abiding in the timeless presence of God while going about our daily tasks.

That’s where contemplative prayer comes in. Teachers of contemplative prayer often point to Jesus’ teaching from Matthew 6:6 as a scriptural basis for the practice: “But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.” Making a regular discipline of this “prayer in secret” is the only way I’ve found to hold together the dual perspectives of God’s presence outside of time and ordinary life playing itself out in myriad ways.

On one level, my baptism at the Easter Vigil service was just one more repetition of a sacrament that must have taken place hundreds, maybe thousands of times at Saint John’s since the church was founded in 1881. But on another level, it was a sudden making real of God’s always ongoing redemptive work - plunging all of us into the waters of Christ’s death and resurrection all at once.

# IT ALL BEGAN WITH “ONE GOOD THING”

By Ellie Watkins

In September of 2008, St. John the Evangelist Church committed to building a clinic in Kayoro Village in eastern Uganda. The Rev. Barbara Mraz took on the task of determining how a congregation of 300 families here in St. Paul could make a difference in a remote, rural community that has very little. The fundraising campaign for the clinic was named “One Good Thing” to remind us that even in the toughest of economic times – in the fall of 2008, the United States was experiencing the strongest recession in decades – we could come together as a group and think of others. We could do this “One Good Thing.”

We partnered with an organization called Give Us Wings. We exceeded our financial goal. The clinic grew and so did our connections there. We traveled halfway around the world to visit them; we sewed dresses and menstrual kits; we sent medical supplies and artwork and prayers; and we learned to ask the community what their priorities were and work with them to bring those ideas to fruition.

This ministry seems to embody the season of Pentecost: going out into the world to bring God’s love and good news. But the Holy Spirit is not just “out there” in the world; she is in each of us. Whenever we step out to transform the world, we find ourselves transformed. The clinic in Kayoro embodies that, too. As you’ll see on the following pages, it touches so many parts of our spiritual life here at home. We rejoice with the people of Kayoro when healthy babies are born; we grieve with them when a loved one dies; we see the impact of carbon emissions in our country changing the agricultural climate in theirs. They teach us about faith and about hospitality, transforming how we pray with our families and how we welcome church visitors.

We didn’t know any of that would happen when we began this ministry. Indeed, we are all called to go out into the world in the name of God, but none of us know what will happen when we do! With our

best intentions of not putting a foot wrong, we so often end up never taking that first step, when all we need to do is simply go – together. “One Good Thing” has become a powerful lesson about how to move through doubt in faith.

Or as Barbara Mraz shared in a sermon in 2014:

*Several years ago, when we were planning to build the St. John’s Clinic in Kayoro, doubts abounded. By the way, we were doing this, not because we thought there should be a clinic there but because this is what the people of the village had told us through our representatives. Yet, we worried, “Would we be wasting our money?” “What if the Ugandans didn’t take care of the facility?” “What if there was corruption?” “What if the clinic couldn’t run itself after the trial period?”*

*These were all legitimate questions. But we concluded that, no matter how the details turned out, we would do this **One Good Thing** in the hurting world. We embraced faithful action.*

*So we set our doubts aside, raised the unbelievable sum of \$100,000 in nine months, and the process started, thanks to the inspired work of our partner agency and all of us here who contributed \$5 or \$5,000, who sewed dresses for the villagers, who painted tiles for the clinic, and did countless other acts of faith and hope.*

*Community, in fact, is a way in which we manage doubt. Speaking of the power of the Church, in all its bumbling imperfection, Bishop Jelinek wrote from Lambeth: “There are times when I have a powerful experience of God in a very direct way in my life but at other times I need to anchor my faith with the faith of the whole Church, because I know that I can never believe enough, have courage enough, and most especially have forgiveness enough to be a Christian all by myself.”*

Parishioner Linnea Krall helps pump water during a trip to St. John’s Clinic Kayoro in Uganda.







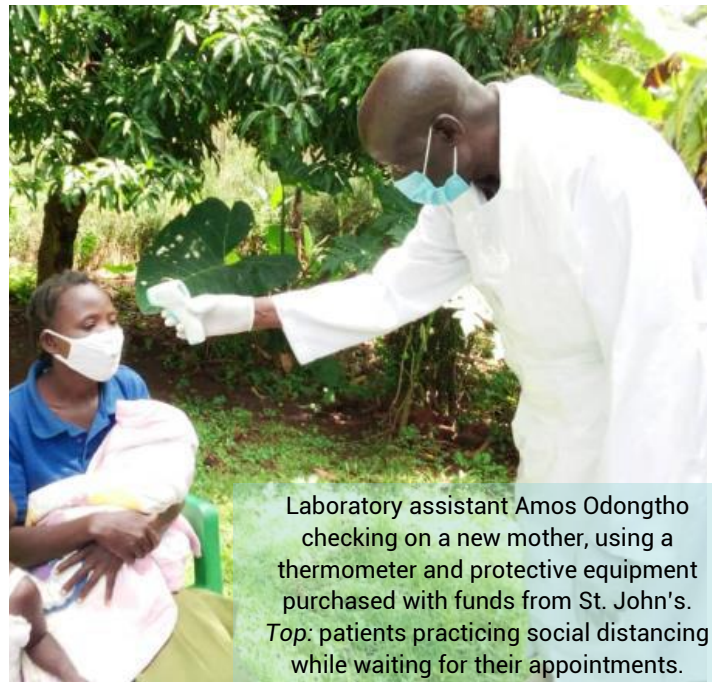
# A NEW DAY IN KAYORO

*By Sue MacIntosh*

God's hand is at work in Uganda! The clinic in Kayoro, Uganda (known as SJKHCII) that our church helped to build started as a single clinic building in 2012. Nine years later, it has a maternity ward, an in-patient clinic ready to serve up to 20 patients, and staff quarters to allow SJKHCII to be open 24/7! Along with all these buildings, there are modern toilets, a shower, a small kitchen and most recently electricity! Simba Oil Ltd, a wonderful neighbor of SJKHCII, hooked up electricity to the clinic without charge. St. John's generous funds expanded that electricity to every building in the health compound. Now they are not reliant on solar panels to run the water pump, baby warmer, autoclaves, freezer, refrigerator, etc.

The new, more reliable electricity was a bright spot (no pun intended) in an unpredictable year. Detailed plans had been in place for a group of St John's travelers to depart on March 12, 2020 to visit the clinic and get first-hand knowledge of their needs. Alas, on March 11, Uganda closed their borders, and the travelers remained in the USA. The timing in many ways was a blessing – avoiding Uganda in-country quarantine and protecting the health of the travelers – but the disappointment was real and difficult.

Instead of being able to fund more capital improvements, we were forced to divert our financial contributions to address Covid-19 in the Kayoro community. We sent funds to obtain personal protective equipment, hand sanitizers, washstands, and outreach activities to equip the



Laboratory assistant Amos Odongtho checking on a new mother, using a thermometer and protective equipment purchased with funds from St. John's. Top: patients practicing social distancing while waiting for their appointments.

community to reduce the spread of Covid-19.

These outreach activities had a dual outcome. Not only did local residents get important information about pandemic safety, but greater attention was brought to all the benefits offered by having SJKHCII in the community. Step-by-step, year-by-year, the people of that community are embracing the clinic. They see that the tests that are conducted by SJKHCII provide accurate diagnoses and that the medicines actually make them healthier!

It is a new day in Kayoro Village thanks to St John's and our partner, Give Us Wings. G UW coordinates all of our activities in Kayoro Village and assists in the operational support of SJKHCII.

The people of Kayoro Village are now healthier because of SJKHCII! Once there is health, all other things become possible – education, business, stronger families and lots of fun.

# “FRIENDS PRAY FOR EACH OTHER”

Many St. John's families participate in the Family-to-Family program through our partners at Give Us Wings, where a family in the USA funds a student's education in Kayoro Village. One of those families is the Weber-Johnsons: parents Erin and Jered, and sons Jude (age 11) and Simon (age 8). They sponsor a student in Uganda named Catherine Ayet, daughter of Fred and Susan.

The Weber-Johnsons have made prayer a central part of their family. Erin and Jered noticed how much the Ayets were particularly influencing their children's prayer lives; how they were processing big questions about God and spirituality through this one personal connection.

We wanted the boys to share some of those thoughts. Simon sat down for an interview with his dad, and Jude wrote his own piece.



Dear Reader,

About two weeks ago, a report came from Give Us Wings. I was excited about the contents but more than that, I felt compassion. But the thing is, I had never met these people before, I had never seen them with my own eyes, yet I felt their embarrassment as a family member told a funny baby story. I felt compassion and happiness to hear Fred and Susan and their children's triumphs. I felt sadness to hear their losses and griefs. And I wonder if this is similar to what other Give Us Wings supporters feel. Because compassion is a rare thing, especially in this pandemic.

The ability to pray for someone, hope for someone, wish for someone, feel for someone, it just feels good. And I am pretty sure it feels good for them too.

However another reason I love to pray for the Ayets is the fact that, well, they don't really have many others that pray for them. They more than we do deserve God's everlasting never ending, always and forever, all encompassing, never failing love. They need it from as many sources as possible. I think it is always best to be a source of love, even if it's just a little, because we all need it. I feel the need for love and so I'm sure they do. Prayer is just one way of showing love, but it's a very essential one.

But that is a few reasons why I pray for the Aiets, to make me feel good, to make them feel good, and to make me a better person.

Thanks for reading,  
Jude Weber- Johnson

*Simon, do you remember the name of the family we know and support in Uganda?*

The Ayet family, Fred and Susan and Catherine and Fortune and Nathan.

*We've supported them for many years now. You and your brother always remember to name them when we pray together as a family. Why is that?*

We pray for them because they are friends. We also pray for them because we want them to be ok, we help them and we want them to be safe.

*Do you worry about the Ayet family?*

Yes. Because out there in Africa there might be dangers that we don't have to face, and there is racism, and they don't have all the things we have.

*How do you feel about having friends in Uganda?*

It makes me feel good. I wish sometimes they were closer so we could see them. But, it is a good feeling to know we can help our friends.

*How do you think God helps people that we pray for?*

To me that is still a mystery, but I think maybe God helps them find food, or sends rain in the dry season, and sun when they need it. God can do anything. I think God is able to help in any way, and sets the world in its course and multitasking in all the ways he does, making the world move forward and taking care of so many things.

*Do you think the Ayets pray for you too?*

I bet they do even when they're busy and have so much to do. We are friends, and friends pray for each other.

# WE ARE ALL ONE BODY

By Lea Anne Schmidt

St. John's has been studying the Way of Love, and in the month of May we focus on Bishop Curry's call to *"Go into the world and love the way Jesus loves, to give the way Jesus gives..."*

Several years ago, Ray Frisby started the bread ministry at St. John's: Each visitor would receive a loaf of bread delivered to their doorstep. Ray included a card that in part read, *"Because there is one bread, we who are many are one body, for we all partake of the one bread."* (1 Corinthians 10) Ray understood that this gift of hospitality was all the more meaningful because it reached beyond church doors to meet people where they were.

St. John's lives that out in many ways. The Kayoro Clinic, bringing healthcare to thousands in rural Uganda, brings us into communion with the worldwide Body of Christ. In 2014, I visited Kayoro with other St. John's pilgrims, and while I didn't initially realize it then, God was inviting me to seek Him on that journey.

As we often discover, I received far more than I gave in service. The hospitality of the Ugandan people was incomparable. While there, my senses were overtaken by welcoming ululations, fresh bread on an outdoor cookstove, red dust being kicked up by children running to greet us, women's joyfully patterned garments that seemed to dance as they moved, and ubiquitous smiles. Most of all, we took time to share stories with one another.

Back home, I was eager to extend even a small sliver of Ugandan hospitality. It was too good to keep to myself. So starting in 2014, St. John's Bread Ministers partnered with Give Us Wings to create our bread bags. These bags, of the same bright fabric whose patterns grace the Kayoro women's dresses, hold the bread and a postcard expressing SJE's

gratitude to our visitors. We also introduce the beloved Ugandan seamstresses with whom we partner. While a nominal cost to us, we are happy to support the seamstresses, and we are proud to carry their blessings to people here in Minnesota.

The Rev. Stephanie Spellers, Presiding Bishop Michael Curry's Canon for Evangelism, Reconciliation, and Creation, defines evangelism as **seeking, naming and celebrating Jesus' loving presence in the stories of all people—and then inviting everyone to more**. Evangelism may sound challenging, especially when we have been so diligent about staying home and keeping apart. However, our bread ministry exemplifies how even simple acts can make powerful connections.

As we slowly transition to in-person activities, I encourage you to remember Bishop Curry's invitation to *go* and to *give*. Look around your neighborhood with the eye of an evangelist. Who is lonely or needs someone to hear their story? Who is eager to find a safe community in which they can share their gifts? Who needs to know they are loved just as they are? Who used to be in our pews, but has yet to return? Who needs an invitation to church—including a special delivery, all the way from Kayoro?



Rebecca, the most recent tailor to make bags for our welcome ministry, hard at work in her shop

## WORSHIP

**Sunday Mornings:** At 10am on [YouTube](#).

**Sung Compline:** Thursdays at 7pm on [Facebook](#).

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

## FORMATION

**"Way of Love" Faith Forum:** Sundays at 9am on [Zoom](#).

**Children's (Grades PreK-6) Godly Play:** Sundays at 9am on Zoom through May 23.

**Lectio Divina (meditations on Scripture):** Wednesdays at 10am on [Zoom](#).

**Thursday Book Group:** 1st and 3rd Thursdays of the month at 10am on [Zoom](#).



Congratulations to Bob and Emily Linehan, who were married in a small ceremony at St. John's on January 30.

## 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...

### MAY

- 1 David Borton
- 2 Jan Bressoud  
Todd Johnson
- 3 Cameron Gemlo
- 5 Jackson Scheel  
Oak Hansen
- 6 Latham Miller  
John Nicholson
- 8 Benjamin Koshy
- 10 Susan McCarthy  
Sarah Baxter
- 11 Maxwell Spencer
- 12 Ailsa Schmidt
- 13 Monica Cook  
Bristol Marie Tiller
- 14 Anne Howie
- 15 Paul Johnson  
Charlie Docherty
- 16 Elaine Sutton  
Wendy Fernstrum  
Lauren Loch
- 18 Phyllis Merrill
- 19 Jim Johnson  
Melissa Ek
- 20 Estelle Berger-Thompson
- 21 John Madsen
- 22 Andrew Olsen
- 23 Peter Gilbertson  
Simon Schmidt
- 24 Holly Stoerker  
Richard Brynteson  
Tony Grundhauser  
Dan Quinn  
Claire Davis
- 29 Judy Diedrich  
Michael May

30 Barbara Lindeke

31 Kathy Brown  
Madeleine Wagner Sherer  
Maren Johnson

### JUNE

- 3 Peno Pyne Neepaye
- 4 Christopher Matter  
Kylan Glassmann
- 5 Harrison Smith
- 6 Sarah Gastler
- 7 Oliver McInroy
- 8 Patrick Schmidt
- 9 Betty Myers  
Jo Anna Heberger
- 11 Susan MacIntosh
- 12 Eric Odney
- 13 Sam Ryan
- 14 Laura Holland
- 16 Cynthia Bronson Sweigert
- 17 Dagan McCann
- 18 Edward Cook
- 21 Rianna Matter
- 22 Ian Hansen
- 23 Jeff Olsen  
Eva Gemlo
- 25 Patty Voje
- 26 Lacey Ellingson  
Genevieve Solid
- 27 Susie Ragland  
Henry Powers
- 29 William Svrluga  
John Kinkead
- 30 Craig Solid

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