

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH
CHURCH OF THE OPEN DOOR SINCE 1881
SEPTEMBER/OCTOBER 2023 VOL. CXIV, NO. 5

TABLE OF CONTENTS

The Gift of Gathering.....	3
Faith Forum Series	4
Lectionary 101	6
The Gospel of "With-Ness"	7
Who Serves Whom?	8
Vitality Flows Through Us	10
Service Information and Birthdays.....	11

We encourage your contributions!

You are always welcome to submit reflections, articles, and photos. Send them to communications@stjohnsstpaul.org. Thank you!



STAY CONNECTED



Scan this QR code to reach all these links in one place!

Website: www.StJohnsStPaul.org

Sign up for our email list: www.tinyurl.com/SJEemails

Facebook: www.facebook.com/stjohnsstpaul

YouTube: www.tinyurl.com/youtubeSJE

Instagram: [@stjohnsstpaul](https://www.instagram.com/stjohnsstpaul)

Staff Blog: epistlesandepiphanies.wordpress.com

My St. John's directory & parishioner portal: www.tinyurl.com/SJEportal

App: [Apple Store](#) or [Google Play](#) (search for "Church by Ministry One.")

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

The Rev. Barbara Mraz, Writer in Residence

Chris Tegeler, Building Manager

Ellie Watkins, Communications Assistant

Jenny Watt, Bookkeeper/Administrative 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, Faith Formation

Ed Stieve, Music

Holly Weinkauff, Senior Warden

THE GIFT OF GATHERING

By Sarah Dull

“Gatherings consume our days and help determine the kind of world we live in, in both our intimate and public realms. Gathering – the conscious bringing together of people for a reason – shapes the way we think, feel, and make sense of our world. Lawgivers have understood, perhaps as well as anyone, the power inherent in gatherings. In democracies, the freedom to assemble is one of the foundational rights granted to every individual. In countries descending into authoritarianism, one of the first things to go is the right to assemble. Why? Because of what can happen when people come together, exchange information, inspire one another, test out new ways of being together.

Priya Parker wrote this in the introduction to her book *The Art of Gathering*. Likewise, the power of gathering is conveyed powerfully by the author of Hebrews, who wrote:

“And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.” (*Hebrews 10:24-25*)

At St. John's, August and September are a time of preparation and anticipation. I witness my colleagues, having gathered feedback about parishioners' needs and listened to the counsel of our leadership, thoughtfully and faithfully planning and organizing their programs for the year to come.

Understanding that the *way* we gather determines what *happens* in a gathering and how successful it is means that meticulous attention to every detail is required. Appropriate speakers, preachers, musicians, lay leaders, and volunteers are carefully recruited and prepared so both they and you may experience a sense of belonging, love, and awe that lets us know Jesus is with us. Worship services, faith formation and Sunday school classes, musical events, and much more, are diligently designed to



help us on our faith journeys and bring us closer to God and each other.

The highlight of this season is Gathering Sunday. There is so much anticipation in seeing everyone again, hearing about their summer adventures, and sharing all the opportunities coming up for us to worship, learn, and have fun together.

Each year, I love welcoming everyone to the Gathering Sunday celebration as they arrive from worship, some a little unsure or anxious about connecting and re-connecting with their fellow parishioners. I love watching old and new friends greet each other. And I love seeing how happy and relaxed everyone has become by the time they leave. As Priya Parker and the author of Hebrews both predict, it is clear that our act of gathering together provokes love, good deeds, and encouragement. It shapes the way we think, feel, and make sense of our life together in this community of faith.

Few understood this as well as our own dear Malcolm McDonald. Always a discreet and affirming mentor, Malcolm often pointed out the connections being made and other subtle successes of these gatherings. As we approach the anniversary of his passing, it is heart-warming to receive the news from Malcolm's family that they have set up an annual gift from Malcolm's estate to St. John's.



Malcolm, Tom, and I invite you to gather with your faith family on Sunday, September 17 in the parish hall (gym) after the 10am worship service.

Knowing how much gathering, fellowship, and connection meant to Malcolm, they have requested the gift be used for St. John's annual Gathering Sunday and that any remaining balance be put toward the cost of the Christmas party. Malcolm spent so much of his life helping build community; I can't think of a more fitting legacy than to ensure the people of St. John's will always have this opportunity to gather and continue to inspire each other.

But I will let one of Malcolm's oldest friends, Tom Evans, tell you more:

Gathering Sunday is the start of a new year in the life of a church. My very long-time friend, Malcolm, relished this time when the congregation was back in full strength and focused on building community within the walls of the church and in the surrounding neighborhoods.

Malcolm's love of St. John's showed up in his many years on the Music Commission (all those handwritten thank-yous for support of the Bean Fund) as well as his ever-present involvement in anything of a community building nature: Hallie Q Brown, Rondo Neighborhood development, and especially the support of youth education.

He shared his wealth of knowledge about Saint Paul widely within the walls of St. John's to extend our involvement in the surrounding neighborhoods. He knew community connections well and how to bring about those connections to include St. John's. How many times would he begin with: "If you take a hard look at..." and then lay out an idea that would further St. John's mission and ministry.

And so it is with this Gathering Sunday, the time of reflection and reuniting, that I can recall the spirit of Malcolm. His continued-in-perpetuity support of this special time of the church year is a very meaningful reflection of his constant efforts to sustain and build St. John's programs that pull together our congregation and extend our reach out into the surrounding neighborhoods.

FAITH FORUM SERIES: "SPIRITUAL PRACTICES THAT LEAD TO VITALITY"

By Ellie Watkins

St. John's Vitality Commission is helping to facilitate the new Faith Forum series coming Sundays at 9am beginning September 10, exploring "Spiritual Practices that Lead to Vitality." The series will be led by St John's members and outside speakers and will cover a range of topics, including building community, prayer, scripture study, praise, service, and justice. I spoke to several members of the Commission to learn more about

what spiritual practices are and why they were chosen as the theme for a series focused on vitality.

Bette Ashcroft:

In the Vitality Commission, rather than come up with a set of goals and objectives for the parish, we've been trying to deepen spiritual practice for ourselves. Under Judy Stack's leadership, at every meeting we spend a lot of time "dwelling in the word," reflecting on a passage from Ephesians.

Integrating spiritual practices and formation into every meeting at church is a tremendously important and fruitful habit. Whether you feel a strong calling to the ministry, or if you “raise your hand” to try something but you're not sure if you'll like it or be good at it—everything in a faith community is going to have the same equation. If you just show up, open to the possibilities, and allow the Spirit to join you in your work, you will come away spiritually enriched and transformed. Spiritual practices that open us to God's possibilities at every meeting help sustain a vital and nourished church.

Roger Wilson:

When our Commission began exploring the subject of vitality over the last year, we rapidly realized there is no “one way” nor one starting point. Our congregation has a mix of souls that represent a whole spectrum of experience, understanding, education, and practices of spiritual enrichment.

This fall's series of forums do have a component of education about normative practices that are Christian spirituality. And they have a deeper purpose: to listen to responses from the discussion during our times together and discover both our felt and expressed needs. St. John's vitality can only be healthy when we are in open vulnerable relationship with each other involving discipleship, discernment, training, releasing, and supporting each member for service and ministry in their calling.

Judy Stack:

Spiritual practices are habits that help us be intentional and take time to focus. They remind us to pay attention to what the Holy Spirit is doing. Sometimes they help us find God's presence when we feel disconnected. Like other relational habits (date night, family dinner, bedtime stories) they are mundane practices that create space for building relationship “tissue.”

Some of the practices that the church has found tried and true are: being in community, worship, prayer, scripture study. Even doubt and spiritual questioning are (and have been historically) important spiritual practices! Any habits that can make us mindful of God's work in and around us are, in essence, spiritual practices. When we engage in them consistently, we are more aware of God and our faith becomes more joyous and vital.

Kathy Brown:

When it comes to “spiritual practice,” I think of adding something to my life that will make me feel closer to God. *Add something to my life! How can I do that?* I've been there before! A new habit, added with good intentions, turns out to be unsustainable. I end up feeling badly about myself, and feeling further from God than when I started! There is no vitality in that, is there!?

How about we begin right where we are? With ourselves, our lives? Take some time to relax and notice and observe ourselves...*what do I do easily, naturally? Where do I sense joy? I don't have to know the answers. This is just my kindest self watching myself.... what story will unfurl?*

What can we cultivate by doing this?

- “Curiosity” as I wonder
- “Kindness” as I witness myself
- “Humility” if I don't know the answers
- “Listening” with the ear of the heart
- “Vulnerability” to share my story
- “Showing up” to church and formation
- “Letting go” of control, of the outcome
- “Gratitude” for our shared community

In the forum we will listen to each other's stories with the ear of our hearts. We will be carried into church gently holding our stories, and all be lifted together in gratitude. How beautiful will that be! I bet I'll be feeling alive and vital! You?



LECTIONARY 101

A SHORT GUIDE TO THE SUNDAY MORNING BIBLE

By Judy Stack

Every Sunday in worship, we hear a selection of readings from the Bible: from the Older Testament (or the Book of Acts), a Psalm, a New Testament reading, and finally a reading from one of the Gospels. These readings are called the lectionary (a church word for collections of readings). But why do we use it and how are the readings chosen?

What kinds of readings are used in worship?

The Bible readings in the liturgy give a sense of the scope and interconnectedness of scripture. The Older Testament readings come first because they are the oldest stories of God's relationship with God's people, Israel, and the world. The Psalms (songs or poems or prayers) were written by people in Israel during the same period as the stories of the Older Testament and have been used in worship and prayer by them and by the Christian church's worship that grew from that tradition. The New Testament readings are usually from the Epistles (letters) of the apostles and leaders of the early church, such as Paul, Peter, and James. They offer theological reflections on Jesus' significance and practical advice for how to follow him faithfully in community. The last reading every Sunday is from one of the Gospels, because in matters of faith and life, Jesus should always "get the last word."

How did the lectionary come about?

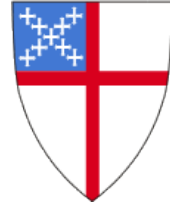
As mentioned above, a lectionary is just another word for a collection of readings. But they are readings meant to be heard in a predictable cycle. Following the practice of Jewish synagogue worship, the church has pretty much always had some form of lectionary; even before the Gospels were written, early Christians would gather and hear readings from the Hebrew Scriptures and sing psalms. As early as the 300s AD, churches had begun to develop their own lectionaries (now with readings from the Gospels and epistles), and we have manuscripts of these from as early as the 600s.

Our current lectionary, the Revised Common

The Lessons Appointed for Use on The Sunday Closest to November 2

Proper 26
Year A

Joshua 3:7-17
Psalm 107:1-7, 33-37
1 Thessalonians 2:9-13
Matthew 23:1-12



An example of lectionary readings for a given Sunday.

Lectionary (RCL), is used by most Protestant denominations that use a lectionary and is based on the lectionary used in the Roman Catholic Church. The three-year cycle has alphabetic designations (A, B, and C). Each year of the cycle focuses on one of the synoptic Gospels (Year A: Matthew, Year B: Mark, Year C: Luke) and adds in readings from the Gospel of John. The readings from the OT and Epistles sometimes tie in thematically to the Gospel (especially on holidays or in special seasons like Advent and Lent) but most of the time, they go sequentially through a story or letter.

Why have a lectionary?

First, to emphasize the most significant passages from Scripture. The Sunday lectionary does not contain the whole text of the Bible, even over the course of three years. Its readings were chosen to give hearers exposure to the most important texts for the church's beliefs and life together. Second, it is (as our Bishop said recently) to protect congregations from the whims of clergy. Sticking to the lectionary means congregants hear a variety of texts – including ones that can be challenging and disturbing – and not just the preacher's favorite ones. Third, using the RCL brings a unity across denominations; on any given Sunday, Lutherans and Presbyterians and Episcopalians and Roman Catholics and many Methodists and Baptists and others are all hearing the same texts read and preached on. Fourth, the three-year cycle creates a rhythm. Just as the

liturgical year has its rhythms of feast and fasts, times of repentance and times of rejoicing, the lectionary cycle brings around the same texts in a rhythm that makes them both familiar and new each time. As a St John's parishioner said to me, "When I hear the texts again, I realize I'm not the same person I was when I heard them three years ago. They are familiar, but I hear them in a new way because I'm in a new place." The lectionary, like the liturgical year, reminds us of our connection to the past as well as our growth and change.

What difficulties does the lectionary present?

The RCL, like any human creation, has its flaws and limitations. It is not really sufficient for teaching scripture in an expansive way. (But then it is not meant to. Again quoting Bishop Loya, "The

[Sunday] Lectionary isn't meant to teach the Bible. It's meant to teach the liturgy." That is, it connects and guides people through the seasons of the church.) The deeper concern for many is that the lectionary does not give sufficient space and voice to the stories of women, girls, and other culturally marginalized people, and that it shies away from some difficult or disturbing texts.

Since the Sunday Lectionary readings are the only Bible texts the majority of people will hear, and since, as Episcopalians, we understand our worship together as the key experience forming our faith, it's appropriate to be both appreciative and generously critical of the RCL. And in recognizing both its benefits and shortcomings, we can be drawn into deeper study and expanded faith as we engage with scripture in and beyond our Sunday worship.



THE GOSPEL OF "WITH-NESS"

By Judy Stack

"Who is this, that even wind and seas obey him?!?" ask the bewildered disciples in Mark 4 after Jesus calms the storm. The stories Mark weaves together throughout his

Gospel (the shortest of the New Testament) answer that question.

We'll explore Mark on Wednesday evenings beginning September 13, from 6:30-8pm in the Fireside Room. Each week we'll use different lenses and methods to approach the reading: gospel comparisons, feminist interpretation, sacred art, post-colonial reading, Jewish interpretation, *lectio divina*, and more. This is especially good because, when Advent begins in December, we will begin year B of the lectionary cycle—the year in which readings from Mark are featured prominently. Over the course of the fall, we will get a sense of the sweep of Mark's story—together.

And that is important. While all study of scripture is beneficial, reading together is not only better, it's the way scripture was meant to be engaged.

Holly Stoerker, Formation Commission member

and leader of the twice-monthly Sacred Art Bible Study says it well: "Bible Study is not a solo endeavor. We study God's word in community because it takes us beyond the limits of our own thinking and speaks to both our hearts and minds in new ways. Sharing our perspectives on the Bible helps open our imaginations and discover new meanings in its stories and teachings. It also helps us understand one another better. And that's how we build community and grow in faith together."

Building community is something we all need more of, within the walls of St John's and beyond. As we listen and are stretched, we can grow in trust and connection as we hear how the Holy Spirit speaks in differing voices.

Formation Commission member Christine Holmquist feels there's something about Mark that makes it especially appropriate to study together in community: "The Gospel of Mark has often been called the 'with-ness' gospel, because Jesus is described as being 'with' so many people: individuals and groups; friends and outcasts; named and unnamed. Through studying this 'with-ness' gospel together, we will be better equipped to love each other and labor together for the betterment of the whole world."

WHO IS SERVING WHOM?

By Sarah Dull

Ever wonder why our worship is called a *service*? We usually think about giving service; in the military, as a volunteer, as a waiter, and so on. So, it's no surprise that we take that idea into our church *services*. These are the times when we serve God by giving things to God.

We serve God by giving our hearts. We serve God by giving our praise. We serve God by giving our time. We serve God by giving our money. And then we go home. And that's why it's called a church service, right?

Wrong!

What is the last thing the celebrant says before delivering the Bread and the Cup to the gathered? "The Gifts of God for the People of God." [Open your Book of Common Prayer to pages 364 and 365](#), the language is very clear; we are the ones receiving.

The first apostles understood the importance of the gifts we receive in worship. When the community was waiting for their daily distribution of food, "... the twelve called together the whole community of the disciples and said, 'It is not right that we should neglect the word of God in order to wait at tables.'" (Acts 6:2) Instead of receiving food, what did the disciples want the community to do? "... while we, for our part, will devote ourselves to prayer and to serving the word." (Acts 6:4)

Rather than serving hungry people with food, the apostles were serving hungry people with the word of God. So, when the church gathers together for the ministry of the word, it is not a time when we serve God by giving things to God, but a time when God serves us!

Jesus himself said he "... came not to be served but to serve, and to give his life a ransom for many" (Matthew 20:28; Mark 10:45). Jesus didn't come to take from us but to give to us. He did that because God isn't a self-centered greedy God, but a generous, self-giving God, overflowing with love.

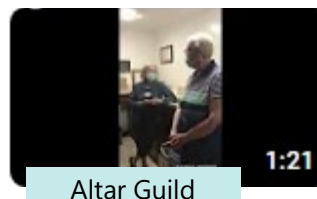
In fact, what God wants from us most of all, as we come to a church service, is for us to bring our emptiness, brokenness, and helplessness and to offer those up to them, as empty vessels longing to be

filled with their fullness and love. And then it is God's joy and delight to serve us, through the word and sacrament, for our encouragement and joy. A worship service is not the time when we bring our good works to offer to God. That's what happens during the rest of the week. A worship service is God serving us.

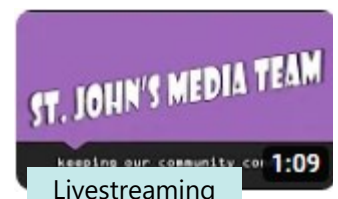
If you would like to get more involved in helping minister God's gifts to your fellow congregants, please join us on Saturday, September 9 at 10am to learn about the opportunities available to join St. John's worship team. There are openings for Ushers, Vergers, Crucifers, Acolytes, Readers, Chalice Bearers, and livestream ministers. Please email the Reverend Craig Lemming for more information.

You may even receive additional gifts of new friendships, a sense of purpose and achievement, a closer connection with Jesus, a new skill, or a chance to utilize your existing talents, a bit of fun, and even more. But don't take it from me—read the quotes on the next page and watch these videos from last year to hear about your fellow members' experience serving in worship and at the training day.

Scan QR code to see all videos:



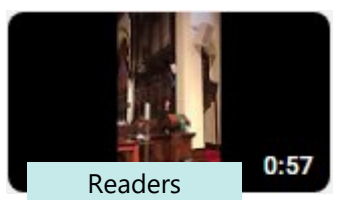
Altar Guild



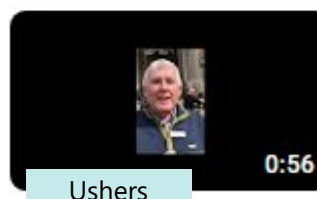
Livestreaming



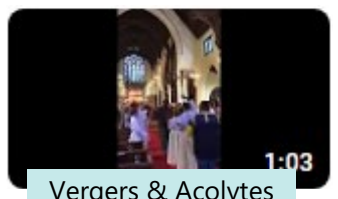
Eucharistic Ministers



Readers



Ushers



Vergers & Acolytes

Jeff Olsen (Head Usher)

Like many places, churches rely on first impressions. Being an Usher plays an important role in establishing a first impression of Saint John the Evangelist Episcopal Church. An Usher is part of a team that helps at worship services and other events. The Usher role is first and foremost one of hospitality; to welcome people into our church and be attentive to their needs, including everything from showing them where to hang their coat, helping them find the nursery and perhaps the location of bathrooms. It also includes offering them a bulletin, helping them locate friends and family, or a good seat when the church is full.

During the service, Ushers assist with the order of service, from presentation of the host, passing the collection plate, and helping people obtain communion. After the service, Ushers are available to answer questions and help direct participants to coffee hour and other events.

Being an Usher is all of the above, plus it is fun. Hope you will join us!

Bill Sherfey (Verger & Altar Guild):

When I am serving in worship at St. John's I become more actively engaged in the worship service. When sitting in the pew with the congregation, one can sometimes tune out a bit. When I have a role in the service I stay tuned in.

Worship training is a wonderful way to meet new people in our parish and to introduce them to the various ways they can be actively involved in our liturgies. There was good energy and enthusiasm in the air last year. It was wonderful to see new faces and get to know members who were excited in exploring how they might participate in our worship.

My hopes would be that this year's participants find out more about the various ways they can serve and that they will find a ministry that will help them become more actively engaged in our worship life together.

Carol DeFrancisco (Reader):

The worship service training is, for me, fun and a way to bring people closer into the St. John's Community. There are so many people who would like to serve and feel connected in a deeper way to their spiritual community; sometimes, like me, they need some encouragement. For example, being able to stand at the podium as a reader and have someone show you where the microphone needs to be and to practice speaking in front of the church can remove some trepidation.

There is so much talent at St. John's. And encouragement is serious business!

Keith Davis (Reader & Verger):

Truly, Saint John The Evangelist has served me more than I have served St. John's. The verse from the PRAYER OF ST. JOHN'S, "...and show forth our service to you in our service to others" really resonates with me. It reminds me of one of the core values my mother instilled in me, to serve rather than to be served. To serve others, to help others on their spiritual journey, is, by all measures, humbly serving Christ.

There is joy in passing along my knowledge to others seeking connection at St. John's, especially those who may be new. My first year at SJE was made less anxious by those who reached out to me and invited me to become a reader. I wondered, coming from different faith and cultural norms, how I might "fit in." Being involved in the life of this faith community helped alleviate some of my concern.

The highlight of the training day, for me, is always connecting with and meeting people. I look at it less about recruiting and more about engaging, informing, meeting, and encouraging my fellow worshippers to serve. I see myself as more of a conduit than a recruiter.

My hope is that learning about the different opportunities to serve St. John's will spur curiosity, inspire them to serve in some capacity, and, when they're ready, know there is a place for them at Saint John The Evangelist.



VITALITY FLOWS THROUGH US

By Richard Gray and Ellie Watkins

"Praise God from whom all blessings flow," proclaims a song in our 1982 Episcopal Hymnal. In others: "Thou art the Way, the Truth, the Life...whose joys eternal flow." "Spirit of life and of power, now flow in us!" Music is one of the strongest channels for God's goodness to flow into each of us and be exchanged among us like water currents intermingling.

As the music ministry prepares to begin a new season, we look forward to some particularly exciting opportunities to celebrate our vitality through musical and cultural exchange.

UK Choral Evensong Residency 2024

This is the first time the choir of St. John's has gotten to do a residency like this. It's especially meaningful as an Episcopal church choir because we're going to sing and make music in spaces that our music was composed for. These cathedrals are over 1,000 years old, ancient on a scale of United States history, and yet still active. St. Albans Cathedral is the oldest site of continuous Christian worship in Britain! Getting to physically be there and sing there is important so that we can bring back that vitality to our home worship space at St. John's. One of the things Richard is most looking forward to is when our congregation gets to see how the choir is transformed upon their return.

Ecumenical Endeavors

The trip is a joint residency with St. Stephen Presbyterian in Fort Worth, TX. Going with another choir that has a different liturgical tradition than us is a huge ecumenical part of this tour. It will give us an opportunity to be in collaboration with another denomination (in addition to ecumenical offerings already planned for this sacred music season). In a related ecumenical exchange, Richard Gray performed an "organ bench swap" with St. Stephen's director Jordan Smith over the summer. It was a delight enjoyed by both congregations!

Oktoberfest

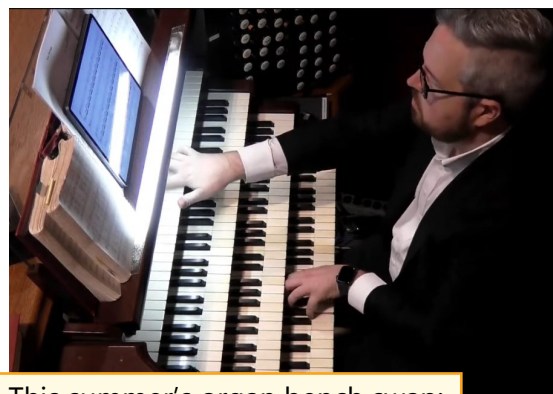
The choir invites you to an Oktoberfest party on Saturday, September 30 at 6pm (suggested donation of \$15/person as a fundraiser for the UK Choral Residency). While many Americans think Oktoberfest focuses on beer, traditionally the celebration is about fellowship and community – and music! This makes it the perfect choice for a vital church family like St. John's! We'll serve German food, and Sergey Khvoshchnisky from Holy Apostles will play the accordion and lead a hymn sing. It's yet another example of exchanging music, cultures, and God's goodness.

St. Stephen's & St. John's Joint UK Choral Evensong Residency July 2024

Highlights will include:

Visits to Windsor Castle,
St. Martin's Church
and Hampton Court Palace
Sightseeing in London
Guided tours of Canterbury Cathedral
and St Augustine's Abbey
Excursions to Dover Castle
Napoleonic tunnels
and Leeds Castle – Stately Home

And, of course, the core offerings of the trip:
Singing Evensong in the quire stalls
at Canterbury Cathedral
and at St. Albans Cathedral



This summer's organ bench swap: Jordan Smith played at St. John's (above) while Richard Gray played at St. Stephen's in Fort Worth.



JOIN THE WORSHIP TEAM!

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

Acolytes: katie.madsen@stjohnsstpaul.org

Altar Guild: jered.weberjohnson@stjohnsstpaul.org

Coffee Hour: www.tinyurl.com/SJEcoffeesignup

Eucharistic Ministers: craig.lemming@stjohnsstpaul.org

Media Team: media@stjohnsstpaul.org

Readers & Vergers: rlinehan@gmail.com

Ushers: 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
- 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

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

Monday-Saturday: 8am Morning Prayer at 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.

HAPPY BIRTHDAY TO...

SEPTEMBER

- | | |
|----------------------|----------------------|
| 1 Cammie Beattie | 18 Chelsea Loch |
| 2 Jill Thompson | 19 Maria May |
| Sarah Garceau | Olivia Holgate |
| 4 Max Reeher | 20 Zach Sheffert |
| Henry Hennessy | 21 Sylvia Berndt |
| 5 Christa Rutherford | Danielle Fairbault |
| 7 Bradley Clary | Parish |
| 8 Paige Hagstrom | 22 Shirlee Gooch |
| Lyra Olson | Lynn Hertz |
| 10 Eli Brown | Devin Bruce |
| 13 Mary Ann Dailey | Oliver Powers |
| Wendy Olson | 23 David Wellington |
| Hanna Stenerson | 24 Don Weinkauff |
| 14 Finn Gjerde | 26 Gil Lautenshlager |
| 16 Barbara Snowfield | 27 John Lawyer |
| 17 Shirley Cooper | 29 Mary Gilbertson |
| Linda Ebeling | 30 Jack Sand |

OCTOBER

- | | |
|-----------------------|---------------------|
| 1 Devon Anderson | 19 Shelley Andrew |
| Tessa Johnson | Chelsea Stanton |
| 2 Caroline Lightner | Carly Loch |
| Emily Hodgson | Calvin Watkins |
| 4 Juanita Janeczko | Cordelia Watkins |
| 5 Aidan Quinn | 20 Annette Swanson |
| 7 Otto Paier | Josh Hogan |
| Amy Gjerde | Clara Fahnhorst |
| 8 Dan Vogel | 21 Bradford Parsons |
| 9 Jay Clark | Nathan Black |
| 10 J. Bradner Smith | 22 Meredith Tessier |
| Edwin Schenk | Jaime Erbach |
| 13 Linda Stack-Nelson | 23 Judy Southwick |
| 14 Terri Fishel | Edwin Stieve |
| 15 Beverly Finley | London Playford |
| Carrie Keillor | 24 Lisa Henry |
| 16 Julia Garceau | 25 Jessica Berry |
| 17 Deborah Longley | Thomas Rinkoff |
| | Lincoln Olson |
| | 27 Michaela Allen |
| | 28 Aidan Schmidt |
| | 29 Lee Larson |
| | 30 Richard Gray |

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 to update your records.



60 Kent Street, Saint Paul, MN 55102

stjohnsstpaul.org

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

Address Service Requested

NON-PROFIT ORG
US POSTAGE
PAID
TWIN CITIES MN
PERMIT NO. 2441

THE EVANGELIST

SEPTEMBER/OCTOBER 2023



Big Wonder Child Care enjoyed a successful ribbon-cutting ceremony in July. The nonprofit preschool, renting space in St. John's building, is currently open for enrollment.