

THE EVANGELIST



MAGAZINE FOR SAINT JOHN THE EVANGELIST EPISCOPAL CHURCH
JULY/AUGUST 2020 *CHURCH OF THE OPEN DOOR SINCE 1881* VOL. CXVI, NO. 4

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ON THE COVER:

Despite all the changes happening, parishioners were still able to enjoy the sunlight and smiles on the first day of Saint John's annual Farmer's Market.

NEXT DEADLINE

for the September/October Issue:
August 10

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

ST. JOHN THE EVANGELIST EPISCOPAL CHURCH

Clergy

The Rev. Jered Weber-Johnson, *Rector*

The Rev. Craig Lemming, *Associate Rector*

The Rev. Margaret Thor, *Deacon*

Staff

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Richard Gray, *Director of Music*

Tracy Johnson, *Nursery Coordinator*

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Jayan Koshy, *Coordinator of Growth and Member Engagement*

Katie Madsen, *Director of Children, Youth, and Family Ministry*

The Rev. Barbara Mraz, *Writer in Residence*

Haley Olson, *Assistant to the Director of Music*

Katie Schiller, *Temporary Communications Assistant*

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Bob Baumann, *Fellowship*

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Sally Sand, *Clerk of Vestry*

Brad Smith, *Vestry*

Greg Torrence, *Faith in Action*

Holly Weinkauff, *Junior Warden*

FROM THE REVEREND JERED WEBER-JOHNSON



Dear Friends in Christ,

Throughout my years as your rector, we have at times focused on the ideas of story and storytelling as essential components of our life as a faith community. We have learned that to tell our stories and listen deeply to others is to create strong bonds, the very ligaments we refer to in the notion of “re-lig-ion”, which bind us one to another and ultimately to God. Stories weave together to strengthen the bonds of affection and the web of community of which we are all a part. But, stories that are insufficiently told, or which do not include the full perspective of all involved can do as much harm as good. We are finally accepting that our version of the history of race relations in this country has often been one-sided in the telling and we are beginning to accept just how damaging it is to tell only part of the story. When we talk of the end of the Civil War and the Emancipation Proclamation, but do not tell the story of the failure of Reconstruction or the creation of debt slavery and peonage. If we talk about the passage of the Civil Rights Act and don't talk about the concurrent rise in the Law and Order movement and the shift to the mass policing and incarceration of our fellow citizens, then we are only celebrating our successes without acknowledging our failures.

As The Right Reverend Jennifer Baskerville-Burrows, the first black bishop in the Diocese of Indianapolis, preached at the ordination of the Right Reverend Deon Johnson, the first black and openly gay bishop of the Diocese of Missouri, telling the full story of who we are as people, as communities and churches, and as a nation, has a liberating effect. When we talk about our heroes of racial justice, we must also tell the stories of our complicity in systems of oppression. Such truthfulness sets us free to act according to the real story of God and God's liberating love in the world - a liberating love that we encounter in the story of Jesus! Jennifer preached on that day:

“You are beginning a new ministry...just as the world is shouting and crying out for the whole story. What we are seeing all around us is the death of the false narrative that status, money, and privilege at any cost matters above anything else including people. Voices from unexpected places are beginning to speak out and act on the matters of systemic racism, police brutality, transphobia, and economic injustice. We are at this point where we are despairing and grieving so much suffering and loss one minute and bearing hope the next as we see hearts softened and more and more people

joining the effort to chip away at some of the death-dealing, dehumanizing ways of this world...you are called to rise, to rise and find your liberation in telling the whole story.”

This issue of *The Evangelist* is devoted once again to stories and the power they hold to effect change in the world. These stories are part of the complex and potent truth of who we are as a faith community. I would also encourage you to think deeply about who we are – people of faith seeking to be about the work of loving and transforming the world. Lest we succumb to the notion that only by our efforts will the world change, we might also remember the full story of who and whose we are. We are the imperfect children belonging to and born out of the abundance of love of our perfect Creator. Ours is a story set free by grace, a story that finds redemption and hope in the presence of Jesus. As we seek to grow, to learn, and to be about the work of justice in all its manifold forms, we must remember that truth about ourselves. As my friend the Reverend Mike Kinman, a well-regarded activist for racial justice wrote recently, loving others and loving ourselves means honoring our imperfect attempts to do justice, to seek faithfully for change in the world. In order to fully understand our story and how it intersects with injustice and racism will require humility, vulnerability, and a generous Love for each other. He says,

“That Love means realizing I, you, we will always do this work imperfectly. And often the best we can do is hold each other in accountability, grace and love.

That Love means realizing that what changes us is deep listening, deep relationships, deep loving - and being converted by that to deep bold action.”

We are always learning our story as it is told back to us by those who journey with us, and if we are humble and vulnerable we will listen. And, our story is always enriched and made more coherent by listening to the stories of others, particularly stories from the margins – from those places we have been taught or trained to ignore. Our call as people of faith is to slow down, pull back from the distractions, and to listen with great Love to the whole story, in all its painful, joyful, incongruous beauty. Enjoy these stories, listen for how they relate to your own, and watch for how these stories, when woven with yours, draw you more deeply into the Way of Jesus and into the work of joining in God's story of love, life, and liberation.

Faithfully,

REFLECTIONS FROM SUMMER WITH JOB

“Tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I should save Job.”

- Victor Hugo

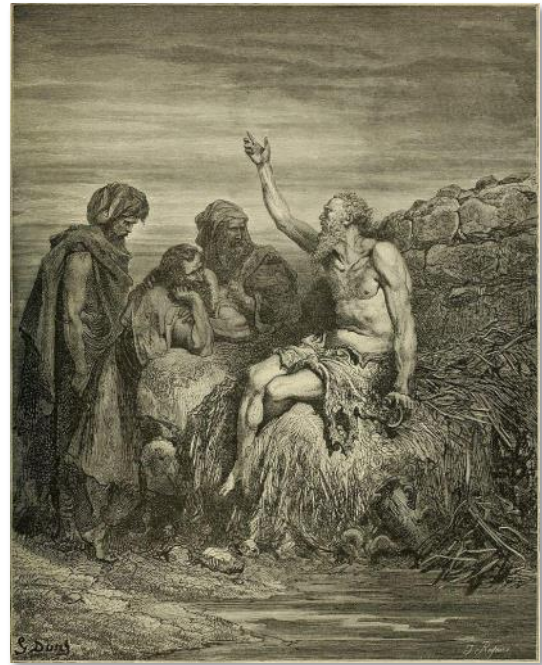
By The Rev. Craig Lemming, Katie Madsen, and Dr. Judith Stack

The theological problem of inexplicable suffering has haunted humankind perpetually. Victor Hugo’s quote above is a testament to the enduring power of the prose and poetry in the book of Job. Timeless words which have sustained reflections, discussions, and debates for generations of Jews and Christians who have struggled to explain the meaning of human suffering. As people of faith living through a global health crisis, a hostile presidency, and a painful reckoning with centuries of racism, St. John’s joins generations of believers who have turned to this scriptural masterpiece to engage that most unbearable of questions with unflinching honesty: why do we suffer?

St. John’s is blessed to have a faith community with richly diverse spiritual resources to meet people of all ages and backgrounds wherever they are on their faith journey. The programming we have curated below for June + July with Job are open invitations to engage with the theological themes in the book of Job. Our hope and intention are that we might all come to new and enriched understandings of how grief, loss, and suffering broaden our capacity for human empathy while deepening our faith and trust in God.

Exploring Job with Children of All Ages with Katie Madsen

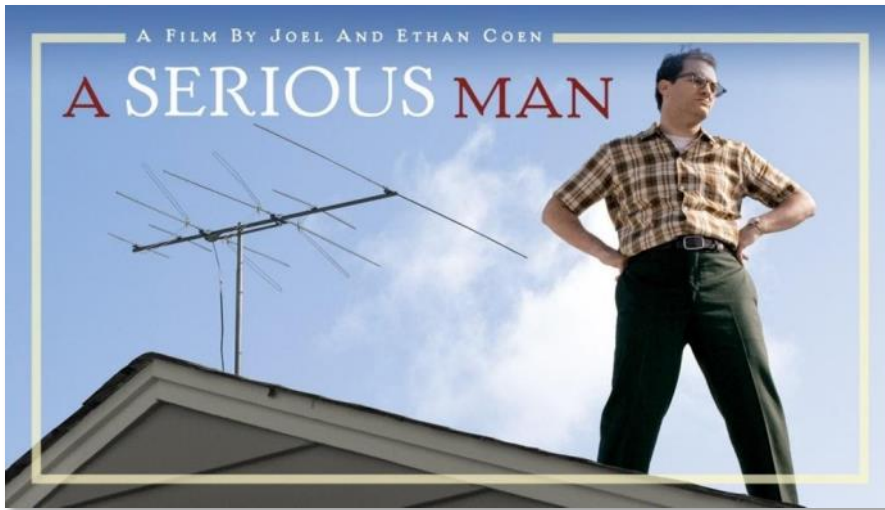
The state of the world today has affected our lives in so many ways. This includes the lives of the world's children. As they struggle to understand and find meaning in the new world around them, we hope to create a space to question and challenge those feelings and emotions they too are struggling with. As the adults of St. John’s look at the Book of Job so will the children of St. John’s. [Click here for details.](#)



Sunday Faith Forum Video Series: The book of Job with Dr. Judith Stack

The videos explore the historical aspects of the text but focus on the theological issues raised and how grappling with these can deepen and mature our faith around questions of evil and suffering.

The first video presentation titled [“God is not a vending machine”](#) introduces us to the book Job - its historical background, themes, and the genre of “wisdom literature.” The second installment explores the question, “Does God make bets with the Satan?” The first two chapters of Job are a fascinating narrative in which God enters into a contest with Satan with Job at the center. So, who is responsible for Job’s suffering: God or Satan? The third episode titled, “With friends like this, who needs enemies?” looks at the speeches or poetic dialogues that form the center and bulk of the Book of Job. Job defends his innocence and integrity against the accusations of his “friends” who insist that, since God is just, Job must have committed some terrible sins and is being rightly punished. How do we respond to people (including ourselves) faced with suffering and tragedy? The final installment in the series is titled, “Living



the complex themes in the book of Job. Two films in particular are excellent conversation partners for our study of Job.

In June, parishioners joined our Rector on Zoom to discuss "A Serious Man". On July 15, parishioners can join a Zoom discussion of "Philadelphia" with The Rev. Barbara Mraz. [Click here for more information.](#)

St. John's Faith Formation Committee hopes that these initiatives provide sound scriptural resources to help

faithfully without answers." The book of Job concludes with God's response to Job and the prose narrative of Job's "restoration" – a conclusion that offers no clear resolution to the questions raised in the earlier parts of the book.

How do we grapple with our unanswered questions? What is a faithful response to the mystery of suffering and a God who refuses to answer on our terms? Watch this series of video presentations and ponder these timeless questions with us. [Click here for more information.](#)

Thursday Bible Study: Echoes of Job in Scripture with Dr. Judith Stack

To give participants the opportunity to ask more questions and engage more deeply this profound and timeless book of wisdom, discussion-based bible studies will be offered following the Sunday video presentations. In each session we discuss not only portions of Job, but additional passages from scripture which pick up similar themes and are wrestling with similar questions of evil and suffering. [Click here for more details.](#)

Seeing Job in Film with the Rev. Jered Weber-Johnson and the Rev. Barbara Mraz

Films are some of the most engaging, convincing, and accessible "theological texts" that help us to imaginatively interpret

individuals and families build spiritual resilience together in this season of immense challenges and suffering. Theologian Walter Brueggemann observes that the daunting task of wrestling with the meanings in the book of Job is in and of itself

"a witness to the enigmatic dimension of faith whereby Job – the man of faith – is endlessly in a relationship with God the Creator that admits no ready fix. The dramatic power of the book of Job attests to the reality that faith, beyond easy convictions, is a demanding way to live that thrives on candor and requires immense courage. Faith of this kind that pushes deeply beyond covenantal quid pro quos or sapiential consequences that follow from deeds is no enterprise for wimps."

We can face this season of immense suffering together, and with God's help, wonder into life's biggest questions with Job, and never be the same again.



OWNING OUR STORIES OF RACISM

By The Rev. Jered Weber-Johnson

What does it mean for the Christian to discuss the sin of racism or to seek to repent of it, to participate in healing the divisions caused by the insidious reality of racialized oppression and violence? There is a growing conversation, sadly as a result of yet more death in our culture and community, about the existence of systemic racism and white supremacy in our society. As this conversation spreads, white people in particular are waking up in fits and starts to the death-dealing reality of these twin monsters - a reality that has been well documented, described, and lamented for centuries by our black and indigenous siblings, by so many people of color in our society. So, a better question might be to ask what does it mean that more white Christians are finally joining in the discussion and how might they enter the conversation?

As with any process of discipleship we, white Christians, might seek to enter into this long standing conversation with both humility and reverence. As white Christians who are late in waking up to the reality of white supremacy and systemic racism, we will need humility to hear how white supremacy, and the oft-silent response to it from the church, has damaged and destroyed the lives of so many Black, Indigenous, and People of Color. And, we might enter with reverence for the wisdom and resilience of BIPOC's lives and testimonies. The work of discipleship is about hearing and receiving God's Good News and then living in light of it. Yet, the Good News is often a counternarrative to what we have come to know as good. For too long many white Christians have come to see our positions of privilege as blessing or worse as the product of our own worthiness and self-sufficiency. We have believed the lie, which tells us that the disproportionate levels of wealth, education, employment, and security enjoyed by whites in our society, is the direct result of our own superiority or hard work. This kind of story rises to the surface when white Christians, discussing racism, bring up "black on black crime" or refer to the abolition of

slavery, the passage of Civil Rights laws and the end of Jim Crow, or the election of a black President as instances that prove black and white are now on an equal footing in our society. The implication is that the responsibility for the disparities experienced by Black, Indigenous, and People of Color are theirs and theirs alone. But, if we look at the data, and listen to the stories of our siblings of color, we will know this can't possibly be true. The truth in the numbers and the truth in the stories of those growing up as black, indigenous, and people of color in our society is that the laws and institutions built at the foundation of our country accommodate deep racism and made room for slavery. At every transition from slavery to today, racism has adapted and changed to fit well within the systems of law, justice, religious, and civic life. What's more, many if not most of us who are white continue to feel these systems are essentially good, because they continue to benefit and privilege our lives and experiences.



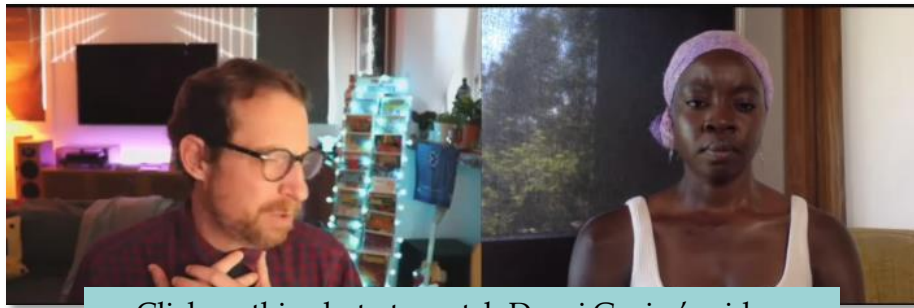
[Click on this photo to watch Phil Vischer's video .](#)

But, the story of racism in the systems of our nation is not merely a secular story. Racism's story in the West is deeply religious - it is the result of a serious perversion of our theology and faith. The legacy of racism received considerable energy and support from within the church. The idea of Manifest Destiny and the Doctrine of Discovery, which enabled European nations and later the United States to colonize vast portions of the non-white world, stealing land, subjugating and enslaving people, all came from a distorted interpretation of scripture and God's will. Let us not forget that Jim Crow and segregation proponents made the case for their racist

ideology by appealing to the Bible. Even today, as activists seek to reform and remove the racist underpinnings of our current systems of law enforcement, we hear Christians appeal to scripture to support the status quo.

Ibram X. Kendi has been for a while now one of the foremost scholars on the history of racism in our country. In this present moment, as the movement to finally root out systemic racism seems to be hitting a critical mass in our society, Kendi's work is sought after now more than ever. And, one of his points, not unique to him alone, but certainly gaining traction due to his platform, is that racism is not fundamentally about hatred and ignorance. For so long, this has been the narrative for those seeking to address racism. So, antiracism work often came in the form of education and learning, and it came in the language of love and reconciliation. But, as Kendi points out, the goal of racism, the ugly ideologies that divide the races and define their inherent inequality, is aimed at one thing - white supremacy. Which is to say, racism exists to preserve the self-interest of the dominant group. And, if self-interest is racism's "why", its reason to exist, then education and love alone won't be its undoing. Yes, it is true, as Baldwin famously said "not everything that is faced can be changed. But, nothing can be changed until it is faced." We as white people, late in waking up to the story of systemic racism, will need to face the truth of White Supremacy's deadly legacy and our silent complicity in it. That means we will need to learn the whole story and own the whole story. But, this alone is but the very first step. Letting go of self-interest, working on concrete policies that reverse the flow of resources, education, opportunities, and privilege toward those who have lived too long on the margins will be the next step and the next ones after that too.

From a Christian perspective, this will require us to undo the narratives that supported the inequality for so long. As the Reverend Dr. Willie James



Click on this photo to watch Danai Gurira's video.

Jennings teaches the church, the story of Christianity in the west has sustained systemic racism and white

supremacy by denying the very thrust of the gospel and the Good News of God. The story of God in Jesus is one where, by the power of the Holy Spirit, boundaries and barriers that divide and separate are destroyed, and those who reflect the beautiful diversity of God's humanity are brought together in unity around God's heavenly throne. Instead, Christianity enthralled by the colonialist logic separated people from the land, translating both into property and commodity. Rather than a vision of God calling all people toward a "way of peace and love in a visibly boundary-transgressing kinship network" ...Jennings says, Christianity as a part of the colonialist and white supremacist project has "articulated a Creator bent on eradicating people's ways of life and turning the creation into private property." It is worth noting that both Kendi (historian) and Jennings (theologian) trace the creation of race as we have come to understand it back to the 15th century Portuguese empire. In order to justify their self-interest in the slave trade to the pope, theologians and politicians colluded in the creation of racialized identity. This story was transmitted in both church and state from that era to today in one shape or another. It is a story that explains away the racialized logic of inequality in every new season. And, while we unlearn that story, we must also commit to partnering together, with God's help, to reshape our church and our world according to the story of God's Good News. The story of the Way of Jesus is one where by God's gifts there is enough for all, where we have grace to share, to cross boundaries of difference with reverence, where we have the courage to stand alongside those on the margins, where we have grace and humility to hear our whole story in all its ugliness and beauty, and where we are given the Holy Spirit to guide us into right relationship with all God's children.

IT'S A WONDERFUL LIFE: *CLAIMING OUR MONEY STORY*

By Sarah Dull

We all have our own stories that shape what we believe and how we act. Many of our beliefs and behaviors are rooted in stories - personal, familial, societal, cultural, and religious narratives.

When she was a Senior Fellow at the University of Minnesota's Center for Spirituality and Healing, Rachel Freed wrote, in a Huffington Post blog, [The Importance of Telling Our Stories](#),

We need to know and express our own stories. Difficulties arise not because we have a story, perhaps a very sad or painful story, but because we become attached to our stories and make them an essential part of our very selves.

Times of crisis and uncertainty tend to heighten our subconscious beliefs. The last few months, with its abrupt removal of social contact and perceived security, have likely caused each of us to fall back on these stories. For me, once the oldest child in a struggling single-parent family, it has fueled my caretaker narrative. I must constantly curtail my instinct to take care of everything and everyone.

The stories we tell ourselves can spur us to positive action. I have thrown myself into learning about virtual ministry, preparedness plans, and systemic racism. But this self-talk can also cause us to retreat in fear, lash out in pain, or over function to protect. In my rush to safeguard the people and things I care about, I often don't leave space to see and hear other's stories, fear, and pain, to allow them time to grieve and find their own way.

When we subconsciously act out our stories, we often harm ourselves as well as others. My tendency to overwork "to take care of things" has made me physically ill at times. Once, a wise and compassionate doctor told me there was one sure-fire remedy for my symptoms. He handed me a prescription on which he had simply written "sleep".

Yesterday, reading the Federal Reserve's dire assessment of US economic prospects, I felt that same caretaker narrative emerge. This reaction is best described by Diana Butler Bass in her book, *Grateful: The Subversive Practice of Giving Thanks*,

We are anxious and angry, because we are haunted by nightmares of scarcity, dystopian fears that someone else is taking everything, that there is never enough, and we will never get what we think we deserve. In wealthy societies that fear is, in many ways, stoked by real economic inequality and political injustice, resulting in cravings for things we think will fill us, fix us, or make us forget our doubts and pain... Our fears and disappointments mount, merging with those of our neighbors, and become the seedbed for politics of protection, limits, and rage.

Seeing today's news, of plunging stock markets, angry tweets, and desperate pleas for assistance, it appears that many people are struggling—with both their current experiences of economic hardship as well as their stories around money in the midst of this economic crisis.

We have a lifelong relationship with money, formed by our family systems and culture. We have subconsciously absorbed and deeply ingrained many money narratives. Failing to see or know our money story can distort the way we see ourselves, others, and the world. Money can become tangled in our self-worth, anxiety, and shame. Fear of facing our money story can rob us of our agency and ability to act in sync with our values. Maybe this distorted perception and rift, between our values and behavior, is why money is one of the primary causes of stress.

While we live in a complex and daunting fiscal world, we can loosen underlying dread by claiming our own money story. Being vulnerable about money is hard, but recognizing we have a money story is the first step toward reconciliation. As we open our eyes and stop avoiding our feelings about money, we gain fresh perspectives. Reckoning with the money messages we hold, and the shame and fear that shape our decisions, is liberating and is God's will for us.

Jesus witnessed our complex relationship with finance and faith. Maybe that is why He talked about money and possessions twice as much as prayer and faith. Maybe Jesus wants to engage us in conversation about our money stories. Maybe we

can examine our stories through a faith lens full of love, grace, and compassion for our anxieties – faith that reminds us of our true worth and a God who breaks down false dichotomies and redeems us.

When we allow ourselves to wonder, we are less judgmental, we have more compassion for our past money issues, and we have more creativity to change what traps us in fear. When we ask what our faith says about money, we are boldly starting on a spiritual path toward healing and wholeness. From here we can begin to restore relationships within ourselves, with others, and with God.

At St. John’s we started this journey last fall with our [Finance First Friday blog posts](#). Courageous parishioners have shared their money stories around unemployment, parenting, medical expenses, and more. As we face an increasingly uncertain future, we are expanding this work with two money narrative programs later this summer. We hope to equip the parish with insight, spiritual practices, and faithful resilience so we can fearlessly approach money in wholesome ways, that are true to ourselves and our values, whatever the future may hold.

In August we will begin to unpack our own stories alongside scriptural stories. We will explore areas of our money narrative that hold tension or heaviness and uncover how these stories might be influencing our current response to the crisis we are in.

We will write devotional reflections on money using poetry, art, and spiritual journaling designed by **A Sanctified Art “Our Money Story”**.

In September, using the book *Integrating Money and Meaning: Practices for a Heart-Center Life* by Maggie Kulyk and Liz McGeachy, and the film *It’s a Wonderful Life*, we will look back, with mindfulness and compassion, to see how and when our values and fears were initiated. We will explore spiritual practices to help claim our stories, heal wounds, and create new relationships with money.



ABOUT THE THEME

We all have a money story, whether we recognize it or not. Perhaps we are living from a story of fear or shame. Or a story that the church is dying and no longer relevant. Or a story that our actions won’t have an impact. Or a story that we don’t have enough. Where might God be speaking a new narrative into the limited ones we have told ourselves? This theme invites us to discover and tell our money stories in light of God’s money story of liberation and justice. This series encourages us to transform our stewardship practices into more full expressions of who we are and what we believe.

This theme is intentionally direct—it invites us to name exactly what we’re talking about and not skirt around it. To speak of money is to invite tension into the room. We so quickly want to avoid it. But it’s time we reframe this. Money and possessions are one of the most common topics in scripture, and Jesus talked about money more than faith and prayer. Our money story, therefore, is a spiritual story. Thinking about God’s money story should be liberating, inviting, and transformative.

This stewardship season, we invite you to **remember, release, reimagine, and restore** your money stories so that we can write the one God is begging us to live into.



Click on this photo to watch the trailer.

ELDER MANIFESTO



Tawny Fish Owl

By The Rev. Barbara Mraz

Whatever age I have been at a given moment has always seemed to be the central reference point, the norm by which all other ages should be judged.

As a teenager, I considered adults clueless, oblivious to significant cultural trends in music and movies, and largely irrelevant to my priorities of friends, future plans, and secret passions. As a young adult (and mother), I was totally centered on my family and home and the life that revolved around these things. As an “empty-nester,” I mourned and celebrated my kids’ independence, fast-tracked my career, and was concerned with having enough money for kids’ college costs and retirement.

Whatever-Age-I-Was-at-the-Moment not only served as my central reference point, it also restricted my interests and connections. I *tolerated* older people (exempting my grandparents and parents here) but never sought them out. Early on, I didn’t know any people of color personally and wouldn’t have known where to find any. I had some cautious friendships with one or two gay people and it seemed that almost everyone was married – or wanted to be (at least the women).

It’s like Whatever-Age-I-Was-at-the-Moment was the tipping point, the standard by which all other ages were judged less significant. Maybe it’s like when you’re a white person and you forget that you, too, have a race and aren’t simply the center of a circle around which all other races revolve. I suppose we’re often most comfortable with people like us, who share our daily experience and perspectives, and who get it in ways that others don’t. It’s just less work, in the short run, at least. In the long run, some of us are just now waking up to the price.

Often everyone in an age-group is lumped together. Granted, people in one age group do have a lot in common. But even though it can be programmatically convenient, necessary, and is done with goodwill

for all age groups in a church, specifically. Yet it’s sometimes not very accurate and the sting of being lumped into a category when you don’t fit there is real.

For example, in the animal realm there are different species of owls. Your Tawny Fish Owl (pictured, smiling) is different from your Eastern Screech Owl (pictured, scowling). Likewise, some of us St. Johns’ OWLs are pretty tech-savvy; others are not. Some favor Rite One; others Rite Three, if there’s a choice. Some battle health concerns; others run miles a day. And for goodness sake, don’t assume all OWLs or owls are wise! I was horrified to find that “most owls actually fall into the lower range of bird intelligence.” Ouch.

“Timeless” Style?

When I taught high school students at Blake, often I would show movies that were about earlier time periods. Many kids just could not control themselves: “Oh, that hair! Could it be bigger?” “Those pants – the cuffs must be six feet across.” In their adolescent-appropriate certainty, there was plenty of room for judgment and judge they did.

I would smile smugly and tell them to laugh away because ten years from now they would be looking at their current pictures and seeing the same datedness. No, they insisted! The styles and trends now are timeless, enduring, won’t change because they are so cool! Kind of like me assuming that Whatever-Age-I-Am-at-the-Moment is the universal standard for judgment.

Identify Redefined

Are older people losing their lives for being who they are? Certainly not in the horrifying ways that LBGTQ people have or Black, Brown and Native people. Yet reports of elder abuse and neglect are increasing in institutionalized settings.

Our age and biographies are only two components of our identity. The rest are as individual as the stars in the sky from which each being was created. This, all orchestrated by the God we know in the person of Jesus, the One who created the owls, the OWLs, and everything else. To use the words of our former organist, Jim Frazier, “All deserve our holy regard.”



Eastern Screech Owl

WELCOME, NEW MEMBERS!

On May 24th, St. John's celebrated New Member Sunday and welcomed new families into our faith community. Read on to get to know some of them a little better and give a wave next time you see them!



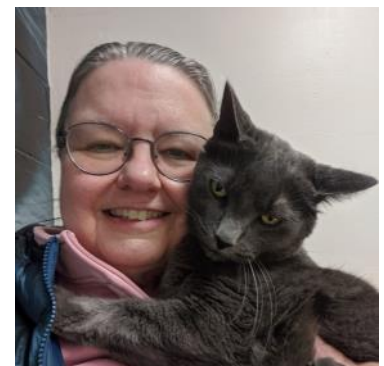
Rae Hadley, is originally from Southern California but moved to Minnesota in 2018. She wanted to be an astronaut growing up but was too short to fly for the Air Force. So she ended up becoming a psychologist instead. She enjoys Tai Chi, crafting, fantasy, and sci-fi (and still harbors dreams of being a Jedi Knight when she grows up). She discovered St. John's through an online search, when she was drawn to the clergy bios and the description of St. John's Faith In Action initiatives.

Although she was born in Missouri, **Jo Anna Hebberger** has lived in a variety of places from east coast to west coast. Her father was an Episcopal priest who did domestic mission work, which took her family all over the country. She has three adult children. Although she lived in St. Paul about 20 years ago, she and her husband Dave moved back here last fall. She found St. John's through the daily Morning Prayer service and continued to feel drawn to the parish. A plant ecologist by training, Jo Anna finds great joy in nature and gardening.



Allison Cole grew up in an Episcopal Church in Alabama, and despite some exploration, she has stuck close to her Episcopal roots. She's a CPA by training and has worked in various capacities for the State of Minnesota for the last three years. She recently started a job with the Department of Administration. Two years ago, she bought a house in South Como, where she lives with her three dogs and two guinea pigs. She found St. John's after Googling local Episcopal parishes. Her myriad hobbies include gardening, knitting, sewing, and board games.

Chicago native **Juanita Janeczko** moved to St. Paul after graduating from Loyola University of Chicago. She worked as an RN in a variety of contexts for 40 years before retiring. Juanita grew up in the era of civil rights demonstrations and experienced the reforms and turmoil of the Second Vatican Council, both of which made a deep impression on her. Once in Minnesota, she transitioned to the Episcopal Church, attending St. John the Baptist in Minneapolis. Despite spending some time in the ELCA, Juanita is deeply drawn to the language of the Book of Common Prayer, especially services like Morning and Evening Prayer. After the pandemic lockdown started, she found St. John's through our online services and felt drawn into the community by God.



Sarah Gastler originally hails from Connecticut, but she moved to Minnesota to pursue a Masters of Architecture degree at the University of Minnesota. She was raised in an Episcopal parish in Connecticut, but it was only when she moved to St. Paul that she started to reconnect with her faith. She looked for Episcopal parishes in the area and found St. John's. Beyond architecture, Sarah also enjoys nature, art, and history.

MUSIC STORIES

By Richard Gray

Outside of the rehearsal room and sanctuary, the music ministry at St. John's has found new and creative ways to still be a community with each other. Each Wednesday night, our adult choir has met for classes and social gatherings via zoom. The staff singers and myself have administered classes and forums on vocal health, vocal diction and given presentations on certain composers. In addition, written resources on our favorite hymns, anthems, and personal stories on how our lives have been influenced by sacred music have been shared. Our assistant, Haley Olson, has equally done the same with the bell and children's choirs, finding engaging ways to teach online and keep the learning momentum strong. It's important that we use this time for such things so that way when we do eventually return to our regular spaces not only will we be strongly prepared but we will have a newfound sense of what it means to be a ministry and community.

So, with that, I'm eager to find answers to a few questions:

How can we be the change within our Christian faith?

What ways can we continue to learn and encourage others to learn?

How can we, as a choir and congregation, use our musical gifts as a tool and resource for opening our eyes to what needs to be seen?



Over the next couple of weeks, the music ministry is going to dig deep into music to find these messages of community and subsequently some answers to these questions. Through examining music that we already sing as part of our faith tradition, through music that has been composed tying these themes into our theological roots, and through newer compositions, we will hopefully draw on some conclusions. The most important thing is that we continue to learn and never stop; to allow ourselves to open our eyes to what needs to be seen.

So, these are our plans for the summer and beyond. When the time comes that we return to our in-person community and make music in places like the music room and choir stalls, I feel very strongly that everyone will do so in a very unique way that we haven't before. I'm giving thanks for the parish of St. John the Evangelist in so many ways. With the closely related staff and engaged congregation, I am overwhelmed with the acts of generosity, kindness and willingness for important and necessary discussions that everyone has shown each other. This parish has truly shown what it means to be "the church".

SERVICE INFORMATION

Most current schedules at <http://stjohnsstpaul.org/worship-music/lay-readers/>

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; i.e. "\$100 Pledge." Thank you!

READERS:

Bob Linehan, Coordinator (rlinehan@gmail.com)

- July 5:** Jeff Olsen
July 12: Bob Linehan
July 19: Helen (and John) Docherty
July 26: Jill Thompson
Aug 2: Diane Wallace-Reid
Aug 9: Mary Johnson
Aug 16: Richard Day
Aug 23: Colleen Swope
Aug 30: Sr. Julian Smith-Boyer
(This schedule is tentative)

OTHER OFFERINGS

- **Sung Compline:** Third Thursday at 7pm on [Facebook](#).
- **Morning Prayer:** Everyday at 8am on [Facebook](#).
- **Thursday Book Group:** 10am, 1st and 3rd Thursdays of the month on [Zoom](#).
- **Habits of Grace:** Mondays with Presiding Bishop Curry [here](#).

SUNDAY SCHEDULE

- **10 am - Worship** on [Zoom](#) and [YouTube](#). [Click here](#) for more instructions, including how to call-in, or to view the Liturgy and Propers.
- **11 am - Coffee Hour** on [Zoom](#).

HAPPY BIRTHDAY TO...

JULY

- 1 Beattie, Cammie
- 3 Kinkead, Judy
- Seitz-Paquette, Matt
- 5 Gemlo, Brett
- 6 Bischof, Thea
- Johnson, Charlie
- 9 Lightner, Kipling
- 11 Rosendale, Samantha
- 12 Frost, Jonathon
- 14 Adcock, John
- Eyre, Elaine
- Ryan, Amelia
- 15 Debertin, Jay
- 17 Ashcroft, Ernie
- Berry, Jemma
- McInroy, Mark
- 18 Kelley-Hands, Abby
- Parish, Christopher
- Shimek, Meredith
- 19 Krall, Anneke
- 20 Olson, Rick

- 21 Dahl, Kathleen
- 22 Docherty, John
- Tessier, Andrew
- Tessier, Gabe
- 23 Martin, Nancy
- Resch, Richard
- 24 McInroy, Sidney
- Smith, Alec
- 26 Olsen, Peggy
- Owen, June
- 27 Stengle, Hannah
- Swope, Charles
- 28 Kampa, Andrew
- Kampa, Megan
- 29 Linehan, Bob

AUGUST

- 1 Brooks, Emily
- Clark, Sam
- Rinkoff, William
- Wilson, Nova
- 2 Baird, Phillip

- 3 Brown, Marty
- Quinn, Stephanie
- 4 Docherty, Helen
- Hagstrom, Gary
- McCann, Gabriella
- 5 Krall, Caroline
- 6 Klein, Allan
- Wilson, Piper
- 7 Parsons, Caitlyn
- 8 Brown, Luca
- Corrow, Jeff
- Lundberg, Jonathan
- Stoltenberg, Phillip
- 10 Fox, Andrew
- Rosendale, Peter
- Sand, Sarah
- 12 Brooks, Michael
- Chatt, Brian
- Hodgson, George
- Norman, Cameron
- 13 Sullivan, Erika
- 14 Russ, Kelly

- 17 Wiegand, Cheri
- 18 Pollard, Mimie
- 19 Hansen, Owen
- 20 Kinkead, Jennifer
- Krall, Andrew
- 21 Ragland, Larry
- 23 Odney, Gwen
- 25 Beattie, Rob
- 27 Arndt, Kim
- Weber, Zoe
- 28 O'Brien, Polly
- 30 Clark, Tony
- 31 Debertin, Lauren
- McCanna, Brad
- Westerhaus, Alyson

Have your address or phone number changed? Is your birthday missing or incorrect? Log on to My St. John's ([Click here](#)) to update your records.