
The Evangel

Holy Week and Easter Services



Thursday, April 18, Maundy Thursday

7:00 p.m. Celebration of the Institution of the Lord's Supper
The Washing of Feet
The Stripping of the Altar

Friday, April 19, Good Friday

12 Noon The Good Friday Liturgy
3:00 p.m. Stations of the Cross, written by our Deacon

Saturday, April 20, Holy Saturday

8:00 p.m. The Great Vigil of Easter

Sunday, April 21, The Sunday of the Resurrection

10:00 a.m. Festal Eucharist for the Feast of the Resurrection



Remember Our Homebound Members

Stop by to visit or drop a card to our parish members who are homebound.

Alma Dickerson

461 E. Wing Rd., Mt. Pleasant
772-2516.

Al Neal

Maplewood, 1945 Churchill Blvd.
Mt. P - 773-6172

St. John's Prayer Group

The 16 members of the Prayer Group offer petitions daily for the church and for specific requests. All parishioners are welcome to become members of



the Prayer Group or to submit requests by calling Sandy Wood, 773-9326, Martha Rarick, 773-7510, or the church office at 773-7448.

Home Communion

Just a reminder: you should let the parish office know if you are ill and wish to receive communion or a visit from either the clergy or a Lay Eucharistic Minister



Adam Baker	3
Ezra Hart	5
Seth Hartshorne	7
Ralph Baber	8
Amber Wolf	8
Tom Cochrane	12
Jennifer Dingman	14
Henry Fulton	16
Ardent Hart	16
Bryce Kantak	16
Harold Cook	17
Megan Blackburn	22
Jaclynn Cosan	24
Alex DeLong	24
Chris DeLong	24
Ashley Miller	24
Pamela Dingman	29



Brad & Debi Peterson	19
Steven Berkshire & Eileen Swinehart	30

The Altar Flower Calendar

is posted near the back door of the Church. Please consider a Sunday that is a good date for you to honor or remember a loved one and sign up to provide altar flowers. Flowers are a wonderful addition to worship!



Outside the Tent

Henry has been writing about Matthew Arnold these last weeks, and as we often do when we're working on our "Evangel" pieces, we have talked about what we are thinking and writing. I first learned about Matthew Arnold in Sister Rosalie's ninth-grade English class. She led us through "Dover Beach, Arnold's most famous poem, and then—I think this is true!—required that we memorize it. After all these years it is poignant to me as I try to come to terms with our violent world. I opened my browser a little while ago, and was met with the news that a single shooter boarded a tram in Utrecht, the Netherlands, and began shooting. This comes days after more than fifty men, women, and children were gunned down by an Australian white supremacist in Christchurch, New Zealand. The prime minister of New Zealand has vowed to write tougher gun laws. The prime minister of the Netherlands has called the shooting "an attack on our tolerant and open society."

I think we all feel angry and helpless: as Matthew Arnold wrote,
We are here as on a darkling plain
Swept with confused alarms of struggle and light,
Where ignorant armies clash by night.

My first awareness of the violence in our world was October through November, 1956, when a student uprising in Hungary grew into a nation-wide rebellion against the Hungarian Peoples' Republic and its Soviet-imposed policies. I was only eight years old, and so I had only a vague idea of what was happening in a country I'd never heard of. My teacher reported that the streets of Hungary were running with mud. She did not speak of the numerous deaths, certainly aware that children our age should be shielded from such harsh truths. In my innocence, I did not think such violence could rain down on our nation: we were a "free" society that no one from the outside could touch. But later in that school year, the reality of violence came to us when a couple who had escaped the revolution came to our parish. Their son joined our class for the few months they were in Escanaba. He could not speak English, and he was dressed in winter clothing that looked as though it had come from a thrift store. He wore steel-toed boots that I recall he swung at anyone who approached him. He must have been terrified.

We are here as on a darkling plain.

Ten years later that darkling plain came close when many of my male classmates shipped out to Vietnam. One of them, who had been at my school for first and second grade, died in the spring after high school. I have visited his name at the Viet Nam Memorial in Washington, D.C. on two occasions, and when his mother died a few years ago I wondered whether she had found peace, whether her son's untimely death stopped weighing on her spirit. How could she have come to terms with her loss, except with a loving Creator's strong embrace.

We are here as on a darkling plain.

We are a world at war: with other nations and other ideologies on their desert battlefield; and within our nations as we struggle to temper the words and actions of hate groups. So much of the violence we experience is centuries-old, rising from the Crusaders who marched into Islamic nations, their goal to “kill the infidel.” My Catholic High School’s nickname was “The Crusaders,” a name we would not give these days. Why did anyone think it was a good idea?

We are here as on a darkling plain.

I don't know the answers to the questions I have raised. But I continue to pray quietly as I watch the evening news or catch up hourly on the CNN website. I pray for those who suffer in the battlefields of 2019, and I try to pray for those who perpetrate this violence. I hope that all is not lost. The birds do not think so. They sing their mating songs as they flock back into our oak and maple trees for the summer season. We may be here on a darkling plain, but the night will not last. As the psalmist says, “Joy will come in the morning.”

Peace, Nancy

Easter Baskets

Each year we at St. John's hope to provide Easter Baskets for six needy families and twelve candy baskets for children. As we did last year, a list of the items needed to fill these baskets will be posted in the Narthex of the Church. Please find the items you would like to contribute on the list and sign up to provided those items. Monetary donations should be clearly marked "Easter Baskets" and may be placed in the collection plate.

Please have ALL donations in by MONDAY, APRIL 15th!



Easter Flowers

For those who would like to contribute money to provide flowers and/or special music for Easter Sunday, please use this form to designate your contribution. The donations may be made in memory of loved ones, in thanksgiving, or to honor a special blessing. Contributions will be acknowledged in the Easter Sunday bulletin. Contributions may be placed in the Sunday offering plate and must be in the church office on or before **SUNDAY, APRIL 14!**



I would like to contribute Easter flowers.


I do so in honor _____ or thanksgiving _____ or in memory _____ of:

PLEASE PRINT CLEARLY

Contribution given by:



April 2019 Sunday Lay Ministry

DATE	LESSONS	PRAYERS	GREETERS	COFFEE HOUR HOSTS	ACOLYTES	ALTAR GUILD
April 7 5 Lent	8:00 a.m. Steven Berkshire 10:00 a.m. Jessica Vinciguerra	8:00 a.m. Carol Lauffer 10:00 a.m. Sandy Wood	Joan Kadler and Mary Kiesgen	David, Nancy and Matthew Kinney	Rex Dingman	Pamela Dingman
Lectionary: Isaiah 43:16-21 Philippians 3:4b-14 John 12:1-8 Psalm 126						
April 14 Palm Sunday	10:00 a.m. Ralph, Steve, Henry, Nancy and Karen .	10:00 a.m. Henry Fulton	David, Nancy and Matthew Kinney	Rod Leslie and Marian Matyn	Adam B aker	Pamela Dingman
Lectionary: Isaiah 50:4-9a Philippians 2:5-11 Luke 22:14-23:56 or Luke 23:1-49 Psalm 31:9-16						
April 21 Easter Sunday	10:00 a.m. Anne Heibert Alton and Nancy Hartshorne	10:00 a.m. Nancy Hartshorne	Ulana Klymyshyn and Lynne L'Hommedieu		Matthew Kinney	Ella Jo Reg and David Shirley
Lect ary: or Isaiah 65:17-25 Acts 10:34-43 John 20:1-18 Psalm 118:1-2, 14-24						
April 28 2 Easter	8:00 a.m. Steven Berkshire 10:00 a.m. Anne Hiebert Alton	8:00 a.m. Peg Hicks 10:00 a.m. Joan Kadler	Rod Leslie and Maria Matyn	Harriett White and Sandy Wood	Emma Dingman	Ella Jo Regan and David Shirley
Lectionary: Acts 5:27-32 Revelation 1:4-8 John 20:19-31 Psalm 118:14-29 or Psalm 150						
May 5 3 Easter	8:00 a.m. Barbara Sheperdigian 10:00 a.m. Ralph Baber	8:00 a.m. Peg Hicks 10:00 a.m. Mary Kiesgen	Colin, Anne, and Matthew Alton	Sharon Bolton and Elizabeth Brockman	Rex Dingman	Pamela Dingman and Harriett White
Lectionary: Acts 9:1-6, (7-20) Revelation 5:11-14 John 21:1-19 Psalm 30						





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
4 Lent March 31	April 1	2	3	4	5	6
8 am Holy Eucharist 9 a mSunday School 10 a Choral Eucharist 10 am Pine River 2 pm Prayer Shawl 5 pm Yoga	12 Noon DOK 4 p.m. Music Meeting 5:30 a.m.EfM	10 a.m. Tai Chi 2 pm Prayer Shawl 5:30-p.m. Yoga 7 p.m. Compassionate Friends	Secretary away from April 3-8 6:30 p.m. Yoga	10 a.m. Tai Chi 5:30 p.m. Choir Rehearsal	Office Closed	
5 Lent 7	8	9	10	11	12	13
8 am Holy Eucharist 9 am Sunday School 10 a Choral Eucharist 10 am Pine River Vestry Meeting 4 Lenten Film Series 5 p.m. Yo	9:30 a.m. Staff Meeting 4 p.m. Music Meeting 5:30:p.m. EfM	10 a.m. Tai Chi 2 pm Prayer Shawl 5:30 p.m. Yoga	6:30 p.m. Yoga	10 a.m. Tai Chi 5:30 p.m. Choir Rehearsal	Office Closed	
Palm Sunday 14	15	16	17	Maundy Thursday 18	Good Friday 19	Holy Saturday 20
ONE Service at 10 am Choral Eucharist 5 pm. Holy Eucharist at Emmaus Deadline for Easter Flowers Form	4 p.m.usic Meeting 5:30p.m. EfM	10 a.m. Tai Chi 2 pm Prayer Shawl 5:30 p.m. Yoga	6:30 p.m. Yoga	10 a.m. Tai Chi 5:30 p.m. Choir Rehearsal 7 pm Eucharist 8 pm Vigil	Office Closed 12 pm Eucharist 3 pm Stations of the Cross	8 pm The Great Easter Vigil
Easter Sunday 21	22	23	24	25	26	27
ONE Service at 10 am Festal Eucharist 5 pm Holy Eucharist at Emmaus	May Evangel Deadline 4 p.m. Music Meeting 5:30:p.m. EfM	10 a.m. Tai Chi 5:30 p.m. Yoga	6:30 p.m. Yoga	10 a.m. Tai Chi 5:30 p.m. Choir Rehearsal	Office Closed	
2 Easter 28	29	30				
8 am Holy Eucharist 9 am Sunday School 10 a Choral Eucharist 10 am Pine River 5 pm Potluck & Holy Eucharist at Emmaus 5 pm Yoga	4 p.m. Music Meeting 5:30:p.m. EfM	10 a.m. Tai Chi 5:30 p.m. Yoga				





This is our Greeter/Coffee Hour Host Schedule—If you cannot serve on the date you were given, please exchange dates with someone else on the list and call the Parish Secretary at 773-7448

Greeters



Coffee Hour Hosts



April

- 7 Joan Kadler and Mary Kiesgen
- 14 David, Nancy and Matthew Kinney
- 21 Ulana Klymyshyn and Lynne L'Hommedeu
- 28 Rod Leslie and Marian Matyn

April

- 7 David, Nancy and Matthew Kinney
- 14 Rod Leslie and Marian Matyn
- 21 No Coffee Hour for Easer Sunday
- 28 Harriett White and Sandy Wood

May

- 5 Colin, Anne and Matthew Alton
- 12 Sharon Bolton and Marcia David
- 19 Tom and Mary Ellen Cochrane
- 26 David and Jennifer Dingman

May

- 5 NEED SOMEONE to VOLUNTEER
- 12 Sharon Bolton and Elizabeth Brockman
- 19 Colin, Anne and Matthew Alton
- 26 Bernice Cole and Laura Cochrane

June

- 2 Ford and Pamela Dingman
- 9 Joan Kadler and Mary Kiesgen
- 16 David, Nancy and Matthew Kinney
- 23 Ulana Klymyshyn and Lynne L'Hommedieu
- 30 Rod Leslie and Marian Matyn

June

- 2 Clancy and Pat DeLong
- 9 David and Jennifer Dingman
- 16 Ford and Pamela Dingman
- 23 Joan Kadler and Mary Kiesgen
- 30 David, Nancy and Matthew Kinney

St. John's Episcopal Church Vestry Minutes from March 10, 2019

Present are Adam Baker (clerk), Clancy DeLong, DJ Proctor, Marcia David, Harriett White, Diane Stier, David Shirley, Ulana Klymyshyn, Tom Cochrane, Ella Jo Regan.

Adam moved Vestry approve February Minutes, Ella seconded. Vestry approved.

Diane did her Pastoral Report. The Diocesan Church Development Institute will begin having meetings May 4th in Midland. We need to register members soon.

David suggests that Search Committee Parish Directory Subcommittee keep contact with Pam Dingman because of her expertise. Clancy strongly suggests that a parish directory be created in Excel Spreadsheet format so it can be converted into other formats easily. David said that he thinks Lara had a copy of the Rector Transitions book. He had one that he might be willing to lend out also.

David reported that he submitted the Parochial Report to the National and Diocesan Office. Average Sunday attendance this year was 58. Adult Communicants in Good Standing number 98. (this was after 34 people who moved away were removed from the directory). Total number, counting Adult and Youth Communicants in Good Standing, was 102. Easter Attendance was 118 (this includes Easter Saturday and Easter Sunday). We had 3 Baptisms, 2 Burials, and 1 person had Reception.

Clancy completed the Financial Report. Everything looked on pretty good track so far. David stressed the importance of keeping up with your pledges and offerings during the transition process, because a parish in sound financial shape is in a much better position to hire a new rector.

Clancy reported that we have a quote of \$599 for a regular monitor and \$799 for a 24 inch monitor to upgrade our computer. We might also qualify for Google cloud services for free as a non-profit organization. DJ moves that Vestry approve the purchase of the 24 inch monitor system for \$799 and the Blaze backup system. Marcia seconds. Vestry approves.

David reported that Nancy Kinney has reported to him that doors are often left open during the week. This is an issue that we need to keep an eye on and discuss later.

Ulana reported that St. Johns will be hosting the homeless shelter from April 7 to 14. We usually have a harder time finding overnight volunteers during April.

David reported that Sandy will be on vacation from April 3-10. We will need to have all bulletins for Holy Week completed beforehand.

Diane leaves, Vestry goes into executive session to address parishioner concerns.

Tom moves Vestry adjourn, Ella seconds. Vestry adjourns.

Next Vestry meeting is scheduled for Palm Sunday, April 14.

Search Committee Report to Vestry, March 10 2019

The Search Committee has created three subcommittees to move our work forward in a strategic fashion: (1) Member Directory Subcommittee to update our membership list; (2) Parish Self-Study Subcommittee to collect data from our members relevant to the search; and (3) Community Profile Subcommittee to provide detailed information to candidates about the Mount Pleasant, CMU and Tribal communities. Each subcommittee has been meeting separately and reporting their progress to the larger committee. All work is in the beginning stages, with the primary goal now to create a survey for current and inactive members to express what St. John's means to them, what keeps them here, and what issues they would like to see improved upon in the future.

Faithfully submitted,
Adam Baker



February 2019 Financial Report

Below is a summary of operating fund activity through the end of February (16.67%).

Unrestricted operating fund receipts	\$ 29,204.13 (15.93% of budget)
Unrestricted operating fund expenditures	<u>28,522.98</u> (15.55% of budget)

Operating fund receipts over (under) expenditures\$ 681.15

Income and expenses are as anticipated through February. A new fund drive to retire the mortgage will take place during the second calendar quarter. If you have suggestions, please share them with a vestry member.

As always, please make sure that your pledges and Capital Fund gifts are up to date.

Cash balances on February 28, 2019 are as follows:

Checking Account.....	\$ 87,155.11
Savings	\$ 26,731.02
Certificate of Deposit.....	\$ 15,727.34
Endowment Fund Investment Account.....	\$ 65,539.02

Capital Campaign funds balance on February 1, 201914,178.99

Capital Campaign funds balance on February 28, 201912,930.30

Capital Fund Activity For February:

Capital Fund Receipts	3,420.00
Interest Income.....	0.00
Bank/Credit Card Fees.....	0.00
Mortgage Principle.....	(4,099.49)
Mortgage Interest.....	(569.20)

Net Activity (1,248.69)

BUILDING PROJECT

Total Capitalized Expenses.....	442,345.71
Non-Capitalized Expenses (Bank Fees/Interest) ...	20,239.66

Subtotal462,585.37

Anticipated Expenses:

Mortgage Interest	12,431.65
Bank Fees/Credit Card.....	893.90

TOTAL PROJECT COST475,910.92

Clancy DeLong

ANGLICAN WORTHIES

341. Arnold, Matthew (1822-1888)
Poet & essayist (pt. v)

April 2019

Though Arnold declared an end to his poetic career, he did not quit entirely. Collected editions of his poetry include a number of pieces after 1867, though none of them of the quality or length of his earlier work. The last major work of his literary career were several volumes of essays dealing with the state of English culture, the role of religion in that culture, and other essays dealing with poetry in the nineteenth century.

The great critics and social commentators of the long Victorian period are Thomas Carlyle (1795-1881), John Ruskin (1819-1900), and Arnold. Arnold, I think, is the most difficult to understand, but I have decided that among the three he speaks more directly to our troubled and politically partisan time. In reading Arnold's essays, one must never forget the source and breadth of his experiences, of traveling all over England examining the state and condition of parochial education, of what was being taught to children of very religious and earnest, hard-working parents, middle-class adults, Methodists and Baptists, evangelicals, a population already qualified to vote in Parliamentary elections, others on the verge of qualification because of the second great Reform Bill on 1872. And Arnold was alarmed at the prospect. He believed that these new class of shopkeepers were not qualified to vote because they had no familiarity with the history and culture of the land that was granting them the vote! In his *Culture and Anarchy* (1867) he called them "Hebraists."

This was a growing class of people who benefited from the surge in the British economy from about 1849 on, a growth due in part to the factories in the Midlands, and doubtless to the explosion of markets in the evolving British Empire in Africa and Asia. J. Dover Wilson speaks of this class of people emerged from "a condition of ignorance, squalor and brutality which in [a] happier age is almost impossible to imagine." But as they became more well off, they retained from that past a self-centered spiritual anarchy, "an anarchy which expressed itself in its hideous, sprawling industrial cities, its loud-voiced assertions of personal liberty, its dismal, stuffy forms of Christianity, its worship of size and numbers and wealth and machines generally. . . [and] as the only way to salvation." If you have ever read Dickens' novel *David Copperfield* (1849-50), you have seen them, the Murdstones. These people are the self-righteous because they have money, they have a bible, and they have some education. In *Culture and Anarchy*, Arnold is highly critical of this emerging middle-class; he knows that they have the numbers to inherit the kingdom, so to speak, and they are narrow-minded Philistines. They are his Hebraists.



They are not, obviously, Anglicans; they go to "chapel"; they are what in this country we call Methodists: evangelical, their theology somewhat post-Calvinist, and characterized by their emphasis on sin, conduct, obedience, self-righteousness, and respectability. The thought that they will determine the direction of England makes him almost cringe. The result will be anarchy.

Salvation for the future of England lay in the hands of the people of "culture," who were sensible of the political, historical, and artistic heritage of the nation, who knew the poetry of the past, who were sufficiently educated to "see things as they really are," who were free of any political or denominational bias so as to be receptive "to the best that was thought and said in the world." This group he called "Hellenists." Admittedly they were likely to be Anglican, religiously open rather than captive of a narrow theology like the Nonconformists. They were not necessarily aristocratic. The best example in English fiction, though beyond Arnold's age, would be Helen Schlegel in E. M. Forster's novel *Howards End* (1910). He would also call them Humanists, Liberals, more secular, and appreciative of art, but especially interested in poetry, which Arnold believed was the most valued expression of English culture. "The uppermost idea with Hellenism," Arnold said, "is to see things as they really are; the uppermost idea with Hebraism of conduct and obedience." "Hellenism is *spontaneity of consciousness*, that of Hebraism, structures of conscience." There are similarities between Arnold's cultural ideal and the philosophy of Scotland's two great Enlightenment figures, David Hume (1711-1776) and Adam Smith (1723-1790), who in their radical skeptical writings saw things as they really were.

The solution to the coming cultural crisis was "criticism" and education, mandatory programs ran by the state because, though Arnold valued the established church, he no longer believed that mandatory education should be in denominational hands. Those days in Victorian hands were long gone.

What did he mean by "criticism"?

He did not mean "literary criticism"; he meant cultural criticism, what we would simply call open discussion and debate, exchange of ideas. Here, at a time when the modern spirit, Lionel Trilling says, "was questioning both the validity of religion and the intelligence of those who desired still to accept it," was the need for a judgment, an "instrument for the discovery and evaluation of new ideas." In 1865 Arnold published his *Essays in Criticism*, the most important of which was his "Function of Criticism at the Present Time." In this essay "Arnold saw it as characteristic of the modern world that it was moved by ideas to an extent that had never before known, and he conceived it to be the function of criticism to subject all ideas to examination and refinement and to make available the best ideas of the past and present." This was to make available "the best that is known and thought in the world." Arnold's "criticism" was to be free of bias, especially religious bias; it was to be "disinterested," not committed to a particular outcome. Arnold further believed that this "critical" environment produced good art, expressions of beauty. It valued fact, the truth, instead of more opinion.

-hlf

Saint John's Episcopal Church

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Earth Day
April 22, 2019

**We do not inherit the Earth from our ancestors,
we borrow it from our children**
Native American Proverb

St. John's Mission:

St. John's Episcopal Church, with God's help and in the Anglican tradition, lives to proclaim the Gospel of Christ by ministering through worship, outreach, fellowship and education. We welcome all who enter our doors, and we support the diverse callings of each member as we seek to serve Christ in every person.

Associate Priest, The Rev. Sr. Diane Stier, ec 989-807-0215
Deacon, The Rev. Nancy Casey Fulton, 773-7193

2019 Vestry Officers

Sr. Warden: David Shirley: 773-3463
Jr. Warden: Nancy Herman Kinney: 989-546-5424
Treasurer: Clancy DeLong, 989-400-6546
Co-Treasurer: Lynne L'Hommedieu, 772-8340
Vestry Clerk: Adam Baker: 989-492-1626

2019 Vestry Members

Tom Cochrane, 989-317-3561
Marcia David, 775-8086
Ulana Klymyshyn: 772-5 616
Ella Jo Regan: 772-3587
Eric Vinciguerra, 517-657-9196
Harriett White, 773-3880

Organists:

Dr. Moonyeen Albrecht, 828-5286
Dr. Mary Lou Nowicki, 644-2558

Choirmaster:

Chase Simpson, 248-302-0532