



The Evangel



In Loving Memory of
The Rev. Wayne Philip Nicholson,
Former Rector
July 31, 1948 - June 10, 2019



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

Longtime member of St. John's, has moved to Brighton to be near his son.

His new address is:

Brookdale Brighton

833 E. Grand River Ave., Apt. 122
Brighton, MI 48116.

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



George Clapp	3
Hazel Hart	4
Ann Marie (Brockman) Orren	8
Olivia Ohler	11
Karen Varanauskas	15
Sally Goodrow	16
Charles Sherwood	17
Joyce Baugh	19
Valerie (Wood) Boman	19
Claudette Shaffer	21
Bernice Cole	22
Sam Raisanen	24
Ford Dingman	25
Al Neal	25
Kendall Klumpp	26
Robert Cosan	28
Tess Bloem	30



George & Diana Clapp	3
David & Jennifer Dingman	11
Henry & Nancy Fulton	13
Ralph Baber & Karen V.	15
Eric & Jessica Vinciguerra	15
Sam & Lara Raisanen	20
Clancy & Pat DeLong	25

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!



BISHOP HOUGLAND'S MESSAGE TO THE PARISH

*Read by The Rev. Canon William Spaid at the Requiem Eucharist
June 22, 2019*

Dear people and friends of St. John's,

Dana and I are so sorry we are unable to be with you today, and we send our love and condolences especially to Harry and Nikki, to the dear people of St. John's, and to all who mourn for Wayne.

Wayne was an exemplary priest whose wit and wisdom will be missed. We are grateful for his many contributions to the life of the Diocese of Western Michigan.

I also want to extend my gratitude to those who have extended pastoral care and concern on my behalf, especially Mother Diane Stier. Although we are far away, we are present with you today in prayer and in Spirit.

Peace,

Whayne

REQUIEM EUCHARIST

Homily

by The Rev. Sr. Diane Stier, ec, Associate Priest

Based on Jeremiah 18:1-6, Philippians 3:1-11, and Luke 24:13-35

In the name of the Divine Mystery, who made us, who loves us, and who travels the way with us.

"We had hoped..." Yes, like those two disciples on the road to Emmaus, we had hoped. Like those two disciples, since hearing and talking about all these things that had happened, we, too, have stood still, looking sad. We gathered in this church only two weeks ago to pray for healing for our brothers Wayne and Harry. "We had hoped..." Harry and Nikki, with you we had hoped.

And yet here we are. Like those two disciples, we find ourselves downcast. You can almost hear those two, in the story they tell, including the heartfelt words that linger in our own hearts, "and it isn't fair." But this Emmaus story offers us a lesson in grief. When the stranger asks them what they've been talking about, he gives them a chance to tell their story -- and that is part of the reason we gather in community when we are grieving. It is part of the gift we give to one another, a chance to tell our story. But the stranger gives them another gift -- of seeing what has happened in the context of their faith. We are told, "Then beginning with Moses and



all the prophets, he interpreted to them the things about himself in all the scriptures." Jesus was not holding a Bible study or giving a complicated exegesis. No, Jesus was doing there what he did with his life: revealing God to them and to us. The stranger asked them to remember what they knew of this one they had lost and helped them see and remember what they knew and believed about God.

When they invite this stranger to stay with them, to break bread with them, they come to recognize that the One they loved and thought lost was not really gone from them at all. "Then their eyes were opened, and they recognized him; and he vanished from their sight."

Wayne *has* vanished from our sight. But we recognize him *here*. Our hearts burn with recognition of this man who put his life in the hand of the potter and was willing to be remade, over and over again, into a vessel that served so many. "Then the word of the Lord came to me: Can I not do with you, O house of Israel, just as this potter has done?" Wayne heard those words and believed them. And his life remade, gave witness to others "that the one who began a good work among you will bring it to completion."

As one dear friend of Wayne's wrote, "Wayne's call to priesthood, which he lived joyfully and deeply, could not have been anticipated by earlier journeys in his life that beckoned toward self-destruction and despair. The movement to sobriety of any kind is not an easy road, and Wayne made that journey and helped others walk that same pathway."

And there is the story of Wayne in a nutshell, perhaps. He walked the *talk*, this man. He literally walked the journey when he made the pilgrimage on the Migrant Trail a few years ago. He was not content only to speak of our call to accompany our brothers and sisters, to work for the dignity of every person. He went to *be* with people, where they were. He walked the talk when he spoke at demonstrations here in Mt. Pleasant. He had a knack for *preaching* about social justice, but he had a passion for trying to *live* it.

The Emmaus story is so poignant for us today, perhaps, because it allows us to see *Wayne* as the stranger who accompanied so many of us on our journeys, who listened to our stories, who shared his own, who broke bread with us -- the bread of Eucharist, and the bread of his life. And our hearts burn within us, because a part of us recognizes very well that God found a dwelling place in Wayne, that God accompanied us through Wayne.

And I do not think it is heretical to see Wayne in that stranger accompanying the disciples on the road to Emmaus. Each of us, we say, is made in the image and likeness of God. We profess that in baptism we are united with Christ. We claim to be God's children. But we hesitate at acknowledging that we can indeed find God present in one another. Well, let us not hesitate here. Now is the day and time and place for us to be able to claim what our hearts tell us -- not that Wayne was perfect or the full embodiment of the Christ, but that we found in him one who was willing to travel the way with us, one who would help us remember what we believe and



know about this God who is mystery beyond our knowing, but who indeed made us and remakes us -- like the potter -- and who certainly and surely loves us unconditionally.

What drew us to Wayne -- what draws us here -- is that Wayne allowed God to express Godself in him. By the way he lived his life, Wayne shared what he had come to know of God. That God welcomes EVERYONE -- and welcomes them in ways they can hear, so he just made cookies with some students and opened this church for recitals for others, worked to make medical care available to the poor in the community, and made space for the homeless within these walls of St. John's. He even welcomed two Catholic nuns -- and you can see what happened there.

He knew a God who was present in all things -- and so Wayne celebrated that presence in beautiful music, and in good food. With care he wove the strands of life into beautiful cloth. He loved drama and extravagant chanting. I doubt that we will ever hear again that Mozarabic chant that he sang on high feasts here, but he used it to ace one of his final exams in seminary, he told me, and he loved it. He loved the bells and smells of high liturgy -- because he knew God was both intimate companion -- *and* Mystery beyond our knowing. And he celebrated both.

No, I do not think it is heretical to see Wayne in that stranger accompanying the disciples on the road to Emmaus -- any more than it is to hear Wayne's voice in the reading from Philippians: "I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now." Each of us, each of you here, was in some way a cause of joy in Wayne's life. We each became a part of the gospel -- the Good News -- of Wayne's life. And I can hear Wayne speaking those words of Paul: "It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me."

Yes, we hold Wayne in our hearts. But let us not keep him bound there. As Jesus said when he called Lazarus forth from the tomb, "Untie him, and let him go free." Tell the stories, share the gospel, the *good news* that you found in him. Recognize that this stranger that walked among us and with us was bearing the image of the Risen Christ -- as we are all called to do. And let us recognize Christ and all the communion of saints, especially our brother Wayne, present with us in the breaking of the bread this day. Amen.



REQUIEM EUCHARIST

Eulogy for The Rev. Wayne P. Nicholson

by The Rev. Nancy Casey Fulton, Deacon

June 22, 2019

As deacon, I stood every Sunday at the altar with Wayne, and so I had a glimpse of his emotions, both laughter and tears.

He introduced us to hymns from his spiritual journey. His favorite from his days in seminary, was, of course, “General Seminary,” from “Praise II,” a poem by 17th-century priest and poet, George Herbert. We sang it several times a year; and as I grew to know Wayne better, I realized that it was for him the outward sign of his faith, of his drive to purge his demons, of his intense desire—as he once told my husband—to be the rector of a parish at prayer in the name of our loving maker, our “King of Glory.”

I am thankful for those 12 years standing with Wayne, hearing his story, seeing the strength of his faith, his sense of urgency to serve God, and singing “King of Glory” with him through tears.

Wayne had been a corporate travel agent for many years. He had struggled in those years with substance abuse until his uncle and close friends rescued him from his addiction.

Thankful to be alive and healthy, Wayne immersed himself in the life of the church. In San Francisco, he became active at St. Gregory of Nyssa Episcopal Church, whose members led him to dish out meals at a homeless shelter, a ministry that was a force in his belief that he had a call to priesthood. He enrolled in General Seminary, where he took part in daily worship, and where he and his classmates led worship in lower Manhattan in the days following the devastation of 9/11. After his ordination, Wayne served first in a small parish in New York State, then here at St. John's, at Harry's urging after he had studied what the parish had to offer.

From the beginning of his ministry here, Wayne was forthright. He did not downplay his sexual orientation nor his struggles with addiction. Indeed, they were at the center of his story—at the center of his drive to speak of God's love and forgiveness for everyone.

The parish responded with love to his honest message, as did those who dropped by to see what St. John's was all about, and those whom Wayne met in his many commitments in the community at large. The parish joined with him in opening our doors and our hearts to the homeless men, women, and children who came to us each winter, the people we served in our laundry ministry and in our work through the John H. Goodrow Fund, and the people who did not find a spiritual home elsewhere but who heard Wayne's invitation to join us in worship, emphasizing that the altar is not ours, but God's. In the words of one of his favorite hymns, “All are welcome in this place.”



Wayne had endless energy. He liked a “busy” parish, and in St. John’s he had just that — a “pastoral sized parish” with a program mentality, a parish that had too much to do, but that responded to Wayne’s energy as we embraced those around us who needed our love.

He supported Sister Diane in her leadership at Emmaus Monastery, celebrating the Eucharist with her congregation on many Sunday evenings. And he supported her in her discernment of her vocation that eventually led to her ordination as a priest, a life-long dream.

He welcomed me as his colleague, and gave me permission to write prayers and liturgies for use in the parish. For that I am truly thankful.

Wayne was our priest, but he was in many ways a chaplain to the community. He was on the board of the free medical clinic in Mt. Pleasant, and he was active in the local clergy association, as well as in the diocese, where he made many friends over the years of attending committee meetings, conventions, and clergy gatherings.

Wayne shared his love with this parish in many ways. He was a good cook who enjoyed entertaining our choral scholars who were often recipients of his hospitality, as were the carolers who sang Christmas cheer for homebound parishioners and to residents of Lynnwood Home. After caroling, Wayne would serve cookies and hot chocolate, then sit down at the piano and lead us in “Have Yourself a Merry Little Christmas.” There were few dry eyes. He and Harry would travel near and far to our choral scholars’ concerts and recitals, showing us all how to draw our CMU students into our lives and to be present at the significant events of their lives.

When Harry’s nephew, Zach, needed a change in his life, Wayne and Harry welcomed him with open arms — a gift of months that grew into years.

When my mother died, Wayne and Harry, who were visiting a former choral scholar nearby, came to her funeral, giving me the strength to get through her Catholic priest’s impersonal homily.

Wayne was truly a larger than life presence, especially when he draped his tall, thin frame with richly embellished vestments. He did most everything with gusto — gardening, cooking and baking, interior design, and weaving. Harry gave Wayne a table-top loom one Christmas, and within months he graduated to a large loom, which he used skillfully. Some of you may have received a gift of Wayne’s weaving.

These past two weeks, Henry and I have been staying at our rental cottage in the dunes at Saugatuck as we have done for more than 30 years. Wayne and Harry spent a few days there with us on two or three different occasions, and so our time there this year was bittersweet,



filled with memories ... and sadness. I remember especially the first visit. Wayne swept in the door with a basketful of fixings for pie, grilled chicken, and salad. He changed into swimming trunks, grabbing his towel as he hurried down the steps to the beach. It was that visit when we learned that Wayne LOVED shopping! He and Harry joined us in cruising through the variety of shops in downtown Saugatuck, many of them catering to good cooks. We also took them to Sunset Junque, a truly funky “not quite antique” outdoor shop south of town on the Blue Star Highway. There Wayne drooled over a huge, stand-alone Rumanian confessional, ornately carved and painted. We joked about where in St. John's the confessional would fit. Wayne did buy some beautiful paving stones and wind chimes for their garden on High Street, as well as

the “talk quietly” figures hanging on the wall of the undercroft, a reminder to choir and clergy that we rarely heeded. Henry, Harry, and I bought a statue of Buddha, which we sneaked into the church garden one evening. It was there long enough for Wayne to notice it with laughter, but it was soon gone. We never knew where or how.

One year I commissioned from Wayne a woven table runner for my daughter Jenny's birthday. She was so taken with it that she met with Wayne a couple of times when she was visiting us. In an email yesterday, she commented that Wayne had made “a very deep impression” on her. She says, “Among other things his weaving was a kind of meditation or spiritual practice combined with his calling as a priest. Well, I haven't looked at weaving the same way since. There's something deep going on — deep, abiding.” And we say, “Amen.”

From the Senior Warden --

ORGANISTS ANNOUNCE RETIREMENTS; NEW ORGANIST APPOINTED

Our beloved organists, Drs. Mary Lou Nowicki and Moonyeen Albrecht, announced to the Vestry on May 14 their plans to retire. Mary Lou retired on June 30 after 46 years of service as organist and sometime choirmaster. She, of course, had a major role in the acquisition of our tracker organ designed, built, and twice enlarged by her husband, Gabriel Kney. Mary Lou will continue her association with the parish as Organist Emerita. Moonyeen will retire on July 31 after 34 years of service as organist, composer, and sometime choirmaster. During her tenure at St. John's, she composed anthems and liturgical music, some in collaboration with our Deacon Nancy Casey Fulton, specifically for St. John's and the *Bell Mass* which has been used at the principal Sunday Eucharist for many years. Moonyeen will continue her association with the parish as Organist-Composer Emerita. By any standard, their years of faithful devotion, professional services, and support for the development of our Choral Scholar Program and the rich musical traditions of this parish are extraordinary.



Please join us after church on Sunday, July 28, for a champagne brunch in honor of Mary Lou and Moonyeen. We hope their families and friends will join us as well!

At its regular meeting on June 9, the Vestry unanimously approved the appointment of Dennis Flynn of Barryton as Organist, effective on or about August 1. A frequent substitute organist here at St. John's, Dennis studied with both Mary Lou and Moonyeen at Central Michigan University before earning his Master of Music degree at the University of Michigan. Currently, he is organist at the First Methodist Church here in Mt. Pleasant. Previously, he has served variously as organist, choirmaster, or music director at the Episcopal Church of the Saviour, Hanford, CA; Old First Presbyterian Church, San Francisco; St. James Episcopal Church, Paso Robles, CA; and Associate Music Instructor at the U.S. Air Force Academy, Colorado Springs, where he provided music for Cadet Chapel services and administered a music program for over 200 cadets.

COMING SOON! REGISTER NOW!

ICON RETREAT

The Rev. Peter Pearson, Instructor, Monk & Priest

September 19-21, 2019

9 a.m. - 5 p.m. daily

Parish House

The Center for Christian Spirituality is now accepting registrations for the **Icon Retreat**. The sessions run from 9 a.m. to 5 p.m. daily in the Parish House. No previous experience or artistic proficiency required. The retreat is limited to 20 people. The cost is \$350 per person and includes lunch, art supplies, instruction, and half the cost of Fr. Pearson's airfare, accommodations, and meals.

Reserve a space by July 15 by calling the Parish Secretary at (989) 773-7448 and providing a \$100 deposit payable to:

The Center for Christian Spirituality
St. John's Episcopal Church
206 West Maple Street
Mt. Pleasant MI 48858

The balance of \$250 is due by August 15.

On Sunday, September 22, Fr. Pearson will preach at the 8 a.m. and 10 a.m. Eucharists, and there will be a display and blessing of the icons in church.

You may visit Fr. Pearson's website:

<https://www.facebook.com/Peter-Pearson-1481031262164372/>

His book, ***A Brush with God: An Icon Workbook***, is available from Amazon.

For more information, call Sr. Linda-Susan Beard at cell phone number (989) 807-0216.



The Order of Daughters of the King

Members of The Order of the Daughters of the King® undertake a Rule of Life, incorporating the Rule of Prayer and the Rule of Service. By reaffirmation of the promises made at Baptism and Confirmation, a Daughter pledges herself to a life-long program of Prayer, Service, and Evangelism, dedicated to the spread of Christ's Kingdom and the strengthening of the spiritual life of her parish.



The St. John's Chapter of the Daughters of the King will be holding instructional sessions for women who are interested in becoming a member. We will be holding these study sessions on July 8th, August 12th and September 16th from noon to 2pm in the undercroft.

If you are interested please contact Pamela Dingman as soon as possible so that we may order the study guides for the new members. She can be reached at phone 989-772-4814 or email padingman@hotmail.com

Pamela A. Dingman, President



EFM – Education for Ministry

A new year is upon us and now is the time to consider joining us. EFM is a four-year journey into discovering your Christian heritage. Study includes the Old Testament, the New Testament, Christian History, and in year four, we explore what it means to be a Christian. This is not a bible study; it is an historical and a self-discovery journey.

Everyone is welcome to join. The deadline for sign-up and payment is August 9, 2019. Cost is \$375.00 per year, which includes your books for the class. Classes are held in the Parish House on Mondays at 5:30 pm and last approximately two hours. We meet from September to May.

Please do not hesitate to inquire about this wonderful program. Everyone who has participated in the past has been happy that they did. Please contact Candy Henderson at billcandyh@cmacb.org for more information or call me at 989-828-5230. Thank you so much!



July 2019 Sunday Lay Ministry

DATE	LESSONS	PRAYERS	GREETERS	COFFEE HOUR HOSTS	ACOLYTES	ALTAR GUILD
July 7 4 Pentecost	9:00 a.m. Karen Varanauskas	9:00 a.m. Carol Laufferr	Sharon Bolton and Marcia Davvid	Rod Leslie and Marian Matyn	Emma Dingman	Pamela Dingman and Harriett White
Lectionary: Isaiah 66:10-14 Psalm 66:1-8 Galatians 6:(1-6)7-16 Luke 10:1-11, 16-20						
July 14 5 Pentecost	9:00 a.m. Jessica Vinciguerra	9:00 a.m. Jim Thurston	Tom and Mary Ellen Cochrane	D.J.Procor and Christi Brookes	Adam Baker	Pamela Dingman and Harriett White
Lectionary: Deuteronomy 30:9-14 Psalm 25:1-9 Colossians 1:1-14 Luke 10:25-37						
July 21 6 Pentecost	9:00 a.m. Judy Wagley	9:00 a.m. Mary Kiesgen	David and Jennifer Dingman	Elizabeth Brockman and Bernice Cole	Rex Dingman	Lynne L'Hommedieu and Martha Rarick
Lectionary: Genesis 18:1-10a Psalm 15 Colossians 1:15-28 Luke 10:38-42an						
July 28 7 Pentecost	9:00 a.m. Barbara Sheperdigian	9:00 a.m. Henry Filton	Ford and Pamela Dingman	Clancy and Pat DeLong	Adam Baker	Lynne L'Hommedieu and Martha Rarick
Lectionary: Genesis 18:20-32 Psalm 138 Colossians 2:6-15, (16-19) Luke 11:1-13						
August 4 8 Pentecost	9:00 a.m. Mary Ellen Cochrane	9:00 a.m. Nancy Hartshorne	Joan Kadler and Mary Kiesgen	David and Jennifer Dingman	Emma Dingman	Pamela Dingman
Lectionary: Ecclesiastes 1:2, 12-14; 2:18-23 Psalm 49:1-11 Colossians 3:1-11 Luke 12:13-21						



Sunday	Monday7	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6
	4 p.m. Music Meeting	10 a.m. Tai Chi 5:30 pm Yoga 7 p.m. Compassionate Friends	6:30 p.m. Yoga	10 a.m. Tai Chi J	Office Closed	
July 7 Pentecost 4	8	9	10	11	12	13
9 a.m. Holy Eucharist SS after Coffee Hour 10 am Pine River 5 pm Holy Eucharist at Emmaus Monastery 5 pm Yoga	12-2 p.m Daughters of th the King 4 p.m. Music Meeting	10 a.m. Tai Chi 5:30 pm Yogaa	6:30 p.m. Yoga	10 a.m. Tai Chi	Office Closed	
July 14 Pentecost 5	15	16	17	18	19	20
9 a.m. Holy Eucharist SS after Coffee Hour 10 am Pine River 11 am Vestry Meeting 5 pm Holy Eucharist at Emmaus Monastery 5 pm Yoga	9:30 a.m. Staff Meeting 4 p.m. Music Meeting	10 a.m. Tai Chi 5:30 p.m. Yoga	6:30 p.m. Yoga	10 a.m. Tai Chi	Office Closed	
July 21 Pentecost 6	22	23	24	25	26	27
9 a.m. Holy Eucharist SS after Coffee Hour 10 am Pine River 5 pm Holy Eucharist at Emmaus Monastery 5 pm Yoga	4 p.m. Music Meeting	10 a.m. Tai Chi 5:30 p.m. Yoga	6:30 p.m. Yoga	10 a.m. Tai Chi	Office Closed	
July 28 Pentecost 7	29	30	31	August 1	2	3
9 a.m. Holy Eucharist SS after Coffee Hour Brunch for Organists 10 am Pine River 5 pm Potluck & Eucharist at Emmaus Monastery 5 pm Yoga	4 p.m. Music Meeting	10 a.m. Tai Chi 5:30 p.m. Yoga	6:30 p.m. Yoga	10 a.m. Tai Chi	Office Closed	



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



July

- 7 Sharon Bolton and Marcia David
- 14 Tom and Mary Ellen Cochrane
- 21 David and Jennifer Dingman
- 28 Ford and Pamela Dingman

July

- 7 Rod Leslie and Marian Matyn
- 14 D.J. and Misha Proctor and Christi Brookes
- 21 Elizabeth Brockman and Bernice Cole
- 28 Clancy and Pat DeLong

August

- 4 Joan Kadler and Mary Kiesgen
- 11 David, Nancy and Matthew Kinney
- 18 Ulana Klymyshyn and Lynne L'Hommedieu
- 25 Rod Leslie and Marian Matyn

August

- 4 David and Jennifer Dingman
- 11 Ford and Pamela Dingman
- 18 Joan Kadler and Mary Kiesgen
- 25 Kendall and Lois Klumpp

September

- 1 Colin, Anne, and Matthew Alton
- 8 Sharon Bolton and Sandy Wood
- 15 Tom and Mary Ellen Cochrane
- 22 David and Jennifer Dingman
- 29 Ford and Pamela Dingman

September

- 1 Lynne L'Hommedieu and Sandy Wood
- 8 Rod Leslie and marian Matyn
- 15 D. J. and Misha Proctor and Christi Brookes
- 22 Harriett White and Sandy Wood
- 29 Colin, Anne, and Matthew Alton



**St. John's Episcopal Church
Vestry Minutes, June 9, 2019**

Present are Adam Baker (clerk), David Shirley, Diane Stier, Ulana Klymyshyn, Ella Jo Regan, Harriett White, Clancy DeLong, Marcia David, Nancy Herman-Kinney.

Diane opened with a prayer. Ella moved Vestry approve May minutes, Nancy seconded. Vestry approved.

Adam reported that the surveys have been collected and Alice Ciccu is starting to compile the data.

Nancy reported different bids for repairing the roof. A couple of issues are the ventilation of the roof and guano removal, which will add significantly to the costs.

Marcia moves the Vestry ask Eric to take over as Buildings & Grounds when Nancy is away in July.

Clancy completed the financial report.

David reported that on June 17th, Eric will meet with some people to take measurements of acoustics in the Parish Hall and discuss renovations.

Ulana moved that Vestry revise our mission statement, replacing the words "Anglican Tradition" with "Episcopal Church Tradition." Harriett seconded. Vestry approved.

Vestry went into closed session. Vestry comes out of closed session.

Nancy asked for permission to continue discussing roofing proposals with the contractors, because she would like to get an offer locked in. She will email Vestry for an email vote.

Ulana moved that the Vestry has considered a wide range of security measures and Vestry has decided, at this time, not to act on any of them. Ella seconded. Vestry approves.

Marcia moved Vestry approves, Ulana seconded. Vestry adjourned.

Next meeting is for July 14.



May 2019 Financial Report

Below is a summary of operating fund activity through the end of May (41.67%).

Unrestricted operating fund receipts	\$ 77,716.07 (42.38% of budget)
Unrestricted operating fund expenditures	<u>75,264.33</u> (41.04% of budget)

Operating fund receipts over (under) expenditures\$ 2,451.74

Income and expenses track very closely to budget through May. The Capital Fund reverse for which to draw mortgage payments is less than two payments. Please verify that your Capital Fund pledge amounts are up to date as well as pledges for specific items. The good news is that the mortgage balance is now less than \$150,000.00.

The campaign to retire the mortgage will commence once additional capital expenditures are known (new roof, noise dampening system, etc.).

Cash balances on May 31, 2019 are as follows:

Checking Account.....	\$ 91,493.97
Savings	\$ 26,734.31
Certificate of Deposit.....	\$ 15,765.53
Endowment Fund Investment Account.....	\$ 64,836.67

Capital Campaign funds balance on May 1, 20199,676.21

Capital Campaign funds balance on May 31, 20197,380.02

Capital Fund Activity For May:

Capital Fund Receipts	2,372.50
Interest Income.....	0.00
Bank/Credit Card Fees.....	0.00
Mortgage Principle.....	(4,085.07)
Mortgage Interest.....	(583.62)

Net Activity (2,296.19)

BUILDING PROJECT

Total Capitalized Expenses.....	442,345.71
Non-Capitalized Expenses (Bank Fees/Interest) ...	22,015.45

Subtotal464,361.16

Anticipated Expenses:

Mortgage Interest	10,655.86
Bank Fees/Credit Card.....	893.90

TOTAL PROJECT COST475,910.92

Clancy



ANGLICAN WORTHIES

346. Yonge, Charlotte (1823-1901)
Novelist

Reading about Charlotte Yonge reminds those familiar with the great Victorian novels of *Dickens, Thackeray, the *Brontes, the indefatigable Anthony *Trollope, George Meredith, and George Eliot that there were others in the practice, so to speak, in particular Charlotte Yonge, the spinster who lived with her parents and wrote over two hundred novels, and essays, and short articles. She lived a cloistered life surrendering her time and gifts entirely to the Kingdom as she understood its boundaries. Her fiction was full of characters coping with traditional Christian doctrines and their practices. At a time when the Victorian Church was struggling for a dominant identity, it was assisted by a woman whose conviction was conservative and Tractarian. This was becoming the natural garb of the Episcopal Church.

Charlotte was popular. Fourteen photographs survive. The account in the *Oxford Dictionary of National Biography* opens with a water-color of 1844, Charlotte with her hair in those “cannon curls,” the rage of the time. Only nineteen, she looks fetchingly bridal. But hers was not the sentimental tale of a fiancé, a subaltern in the Bengal Lancers who died India, falling foolishly off an elephant. Hers was an almost nun-like dedication to Anglican ideals. Hers was a very different style of life, cloistered, dedicated, almost conventual. Elizabeth Jay writes that “her father’s belief in higher education for women [was] accompanied by his conviction that their talents should be employed only under the guidance of a mature Christian male authority [to shape] his daughter’s thinking: she remained dependent upon his approval.” He taught her mathematics and the classics and hired a tutor to instruct her in French and Spanish. By the time she was seven, she was teaching in the Sunday School her father founded, both mornings and afternoons on the Sabbath. This she performed for seventy years.

The isolation of her father’s household and the occasional visits to cousins in Devon developed in Yonge a strong interest in family histories, which she worked out in her fiction. She had her own “family” of sixteen dolls, which she wrote about in her first narrative, “Chateau de Melville” (1832), which she sold at a local bazaar to benefit the village school. The characters she developed in this juvenile work she employed in later works. Elizabeth Jay says, “The successive generations of her factual heroes and heroines are constantly evaluated by their capacity to practice the Christian values of self-sacrificial love, obedience, humility, and submission within the demanding confines of domestic relationships.” In other words, she seemed to be writing about herself.

The particular Christian ethos that characterized Yonge’s fiction received strengthening when the parish of Horsley nearby called John *Keble. Keble is known to anyone who has read these Worthies for the last three years about the leaders of the *Oxford Movement, which included *Newman, J.H. Froude, and Nathan *Pusey. Keble had left Oxford and chose a relatively obscure life as a rural priest; he embodied “high church” ritualism, which became so appealing to the youthful novelist. Keble prepared Yonge for confirmation in 1838, “the formative experience of her spiritual life.” (Her novel, *The Castle Builders, or, The Deferred Confirmation* [1854] reflects this.) Keble in many ways replaced Charlotte’s father as her spiritual guide: he and his wife taught her music and



drawing, he became her spiritual confessor and the editor of her manuscripts. Jay says that Keble's "emphasis on reserve in communicating religious knowledge was to help her avoid the crude polemics of much contemporary religious fiction," and he certainly encouraged in her a sense of righteous purpose in her work. He obviously continued her father's insistence on suppression of personal desire, which she fed into her characters.

Her first published novel was *Abbeychurch, or, Self Control and Self Conceit* (1844), which dealt with her father's experience in building a new church at Otterbourne. Yonge had become quite involved with writing, corresponding with others, former students, and also contributing to magazines for youthful readers, one of whom was Mary Arnold, who later became, like Yonge, a popular novelist. (Mary Arnold was Matthew *Arnold's niece.)

Her most famous novel was *The Heir of Radclyffe* (1853) which, in Elizabeth Jay's words, "embodied Tractarian teaching through demonstrating the gradual success of religious discipline in transforming Guy Morville, a Byronic youth, into a saintly, domesticating, self-sacrificing hero." As "quality" fiction goes, it sounds almost indigestible, but William Morris and Dante Gabriel Rossetti, the pre-Raphaelite artists, were quite taken with it, and Charlotte's brother, a soldier, said that "nearly all the young men in his regiment had a copy." By agreement with her father, who controlled all the aspects of her life, Charlotte was not allowed to keep any of the income from her work, so her royalties were directed to Bishop Selwyn of New Zealand to outfit a missionary schooner for the Melanesians. (Oh—the Victorian rage for missions!) Two novels, *The Daisy Chain* (1856) and *The Trial* (1864), provided in their heroines models of conduct for young women, emphasizing the traditional feminine roles of the home. Charlotte declared, "I have no hesitation in declaring my full belief in the inferiority of woman, nor that she brought it upon herself!"

After several historical novels Charlotte joined an Anglican educational order at Wantage, Berkshire, and traveled to Paris and Dublin. She had more freedom in the 1870s, her parents and Keble deceased. Her next work was *The Pillar of the House* (1873), a study of the domestic life of a clergyman and his thirteen children! We are told that this novel discussed such topical religious questions as the importance of fasting and confession. (The church encouraged mission in the South Sea islands. One of her cousins, John Coleridge Patterson, was sent to Melanesia, where he was murdered by the natives. Charlotte undertook to write his biography in 1874.) She wrote several pieces for a periodical advocating need for more mission involvement. In 1900 she published *The Making of a Missionary*.

Yonge wrote over two hundred pieces, fiction and on-fiction, earning enough to support herself, but her brother's business failed, and not only was she obliged to pay his debts, but the family estate had to be sold, and she had to surrender her valuable copyrights. In 1893 she was fired from *The Monthly Packet*, the Christian periodical she had supported for decades. She died of pleurisy in March, 1901, and was buried at the foot of Keble's memorial cross in the yard of her parents' church in Otterbourne.

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St. John's Episcopal Church, with God's help and in the Episcopal Church 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.

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