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# *The Evangel*

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**Beginning Sunday, June 2<sup>nd</sup>  
St. John's will meet for  
ONE Service at 9:00 a.m.  
for June, July and August!**

**St. John's Annual Rummage Sale  
will be held on June 6, 7 and 8!  
Please bring in your items  
beginning June 1 and  
be sure to sign up to help!**



**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



Jessica Hart	14
Lynne L'Hommedieu	19
Steven Berkshire	25



Colin & Anne Alton	2
David & Carrie Blackburn	10
Tim & Nancy Hartshorne	13
Kendall & Lois Klumpp	16
Elliott & Emelia Parker	19

**If you take dish towels from the Parish House home to wash them, please remember to bring them back!! Thank you!!**

**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

Recently I read Elaine Pagels' autobiographical work, *Why Religion?* written to come to terms with the deaths of her husband and her young son. I first became aware of Ms. Pagels when she spoke in the University Center auditorium about her work on a team translating the "gnostic gospels," found in Nag Hammadi in 1945. Her autobiography sent me to the library to check out *Beyond Belief: The Secret Gospel of Thomas*. As we approach Trinity Sunday—truly the preacher's bane!—I've been flying through her discussion of the many gospels not officially sanctioned by the Church Fathers for inclusion in the New Testament.

Pagels points out that the writers of the four "authentic" Gospels varied in their accounts of the ministry, death, and resurrection of Jesus. The writers of the Gnostic Gospels also varied in their perceptions of the divine, as Pagels pointed out to the women—and some men—gathered at Barnard College for the Women's Conference. To make her point that the early writings about Jesus, and about the creation of Adam and Eve were not cast in stone, she shared with the audience a wonderful account from *The Secret Book of John*. She reports that "two thousand women roared with laughter, then listened intently as *The Secret Book of John* went on to tell how the Blessed One, the Mother-Father, the blessed and merciful one. . . sent . . . a helper to Adam, the luminous *Epinoia* ['creative intelligence'] who comes forth from him, who is called Life [Eve]—the one who is to awaken his thinking."

The early Church Fathers, of course, were alarmed by the proliferation of writings that were at odds with their view of the world. They did all they could to suppress these views of God—Father, Son, and Holy Spirit—and when they met in Nicea in 325, they attempted to put to rest any writings not approved by the Emperor Constantine, who had become a Christian and wanted to take a unified view of Jesus to the whole world. A view that hardliners today claim is the only way to salvation.

That view left out the possibility that a woman could be the Creator, or part of the Being that brought into existence the world and all that dwells within it. And so I will read on, soaking up the Gnostic Gospels, re-evaluating my thinking about the mysteries that surround our existence on this planet, and in this universe. Next on my list is *Adam, Eve, and the Serpent*, on a shelf in Henry's study these many years.

In the meantime, I bow to the mother of God, "divine Wisdom."

Peace, Nancy



# June 2019

## Sunday Lay Ministry

DATE	LESSONS	PRAYERS	GREETERS	COFFEE HOUR HOSTS	ACOLYTES	ALTAR GUILD
June 2 7 Eastet	9:00 a.m. Steven Berkshire	9:00 a.m. Joan Kadler	Ford and Pamela Dingman	Clancy and Pat Delong	Emma Dingman	Pamela Dingman and Peg Hicks
<b>Lectionary:</b> Acts 16:16-34 Psalm 97 Revelation 22:12-14,16-17,20-21 John 17:20-26						
June 9 Pentecost Sunday &	9:00 a.m. Jennifer Dingman	9:00 a.m. Mary Kiesgen	Joan Kadler and Mary Kiesgen	David and Jennifer Dingman	Rex Dingman	Pamela Dingman and Peg Hicks
<b>Lectionary:</b> Acts 2:1-21 Psalm 104:25-35, 37 Romans 8:14-17 John 14:8-17, (25-27)						
June 16 Trinity Sunday & Mothers' Day	9:00 a.m. Nancy Hartshorne	9:00 a.m. Sandy Wood	David, Nancy and Matthew Kinney	Ford and Pamela Dingman	Jonathan Korpi	Ella Jo Regan and David Shirley
<b>Lectionary:</b> Proverbs 8:1-4, 22-31 Psalm 8 Romans 5:1-5 John 16:12-15						
June 23 2 Pentecost	9:00 a.m. Joan kadler	9:00 a.m. Nancy Hartshorne	Ulana Klymyshyn and Lynne L'Hommedieu	Joan Kadler and Mary Kiesgen	Adam Baker	Ella Jo Regan and David Shirley
<b>Lectionary:</b> Isaiah 65:1-9 Psalm 22:18-27 Galatians 3:23-29 Luke 8:26-39						
June 30 3 Pentecost	9:00 a.m. Jim Thurston	9:00 a.m. Jim Thurston	Rod Leslie and Marian Matyn	Lynne L'Hommedieu and Sandy Wood	Matthew Kinndy	Ella Jo Regan and David Shirley
<b>Lectionary:</b> 1 Kings 19:15-16,19-21 Psalm 16 Galatians 5:1,13-25 Luke 9:51-62						
July 7 4 Pentecost	9:00 a.m. Karen Varanauskas	9:00 a.m. Carol Larffer	Sharon Bolton and Marcia Davvid	Rod Leslie and Marian Matyn	Emma Dingman	Pamela Dingman and Harriett White
<b>Lectionary:</b> Isaiah 66:10-14 Psalm 66:1-8 Galatians 6:(1-6)7-16 Luke 10:1-11, 16-20						



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
June 2 7 Easter	3	4	5	6	7	8
ONE Service begins 9 a.m. Holy Eucharist 10 am Pine River 5 pm Holy Eucharist at Emmaus Monastery 5 pm Yoga	12 Noon DOK  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  June 6, 7 & 8	Office Closed  Rummage Sale	
June 9 Pentecost	10	11	12	13	14	15
9 a.m. Holy Eucharist 10 am Pine River 11 am Vestry Meeting 5 pm Holy Eucharist at Emmaus Monastery 5 pm Yoga	9:30 am Staff Mtg.  4 p.m. Music Meeting	10 a.m. Tai Chi  5:30 pm Yoga	   6:30 p.m. Yoga	10 a.m. Tai Chi	Office Closed	
June 16 Trinity Sunday	17	18	19	20	21	22
9 a.m. Holy Eucharist 10 am Pine River 11 am Vestry Meeting 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	
June 23 2 Pentecost	20	21	22	23	24	25
9 a.m. Holy Eucharist 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	   0 p.m. Yoga	10 a.m. Tai Chi	Office Closed	
June 30 3 Pentecost	July 1	2	3	4	5	6
9 a.m. Holy Eucharist 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**



**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 Lynne L'Hommedieu and Sandy Wood

**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 Brook
- 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



## **St. John's Episcopal Church Vestry Minutes, May 5, 2019**

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

Nancy opened with a prayer. Marcia moved to approve April minutes, Ella seconded. Vestry approved.

Ella moved that Diane and Nancy each receive a bonus of \$1,000 for their extra work during Holy Week. Tom seconded. Vestry approved.

Nancy reported that she contacted 3 builders to repair the roof. One backed out, one has not finalized a proposal yet, and she has yet to hear from one other.

Ella raised concerns about smoke detectors in the basement when we host the homeless shelter. She wondered if St. Johns should buy more smoke detectors to put in the nursery and library. Nancy thought it might be a good idea to have a fire drill the first night St. Johns hosts the shelter.

Marcia discussed security concerns.

Diane suggested that Search Committee contact Canon Missioner Hallmark concerning the survey to get her input.

Clancy reported that pledges are up now that the snowbirds are returning.

Nancy reported that she would like to advertise our spaces to rent and feels that we should be more proactive in charging rent for events. She, Ulana and Ella are going to work on a proposal for how our spaces should be used.

Vestry goes into closed session. Ulana leaves during this period. Vestry comes out to closed session.

Next Vestry meeting is scheduled for June 9th, 10:45 a.m.

Tom moves Vestry adjourn, Nancy seconds. Vestry adjourns.

Faithfully Submitted,  
Adam Baker



April 2019 Financial Report

Below is a summary of operating fund activity through the end of April (33.33%).

Unrestricted operating fund receipts .....\$ 62,981.90 (34.34% of budget)
Unrestricted operating fund expenditures .....59,503.19 (32.45% of budget)

Operating fund receipts over (under) expenditures .....\$ 3,478.71

Income and expenses track very closely to budget through the first four months. As always, please make sure that your pledges and Capital Fund gifts are up to date.

Cash balances on April 30, 2019 are as follows:

Checking Account.....\$ 91,292.76
Savings .....\$ 26,734.31
Certificate of Deposit.....\$ 15,752.65
Endowment Fund Investment Account.....\$ 67,599.38

Capital Campaign funds balance on April 1, 2019 .....11,069.90

Capital Campaign funds balance on April 30, 2019 .....9,676.21

Capital Fund Activity For April:

Capital Fund Receipts .....3,275.00
Interest Income.....0.00
Bank/Credit Card Fees.....0.00
Mortgage Principle..... (4,091.18)
Mortgage Interest ..... (577.51)
Net Activity ..... (1,393.69)

BUILDING PROJECT

Total Capitalized Expenses.....442,345.71
Non-Capitalized Expenses (Bank Fees/Interest) ...21,431.83

Subtotal .....463,777.54

Anticipated Expenses:

Mortgage Interest .....11,239.48
Bank Fees/Credit Card.....893.90

TOTAL PROJECT COST .....475,910.92

Clancy DeLong
Parish Treasurer





## ANGLICAN WORTHIES

344.. Hughes, Thomas (1822-1896)  
Author & Social Reformer

We are not finished with the Arnold heritage yet.

Thomas Hughes was perhaps the most ardent Rugbyian and disciple of Matthew \*Arnold's father the Victorian age has remembered. Hughes was an early advocate of schemes to improve the lot of workingmen in London. Like \*Kingsley and \*Maurice, Hughes was a Christian Socialist. His scheme of organizing the working class did not ultimately succeed; but in the words of D.C. Somervell: "Ever since their failure there have been more and more professed Christians who, [whether] they call themselves Socialists or not, have realized that Christianity and politics cannot be kept in separate compartments of the mind, and that it is part of the work of the church to protest against social injustice

Hughes was a Berkshire lad who was sent to Rugby in 1834 with his elder brother. (Hughes' father had known the headmaster at Oriel College.) Hughes remembered that Rugby was "very rough, not to say brutal place when I went there, but much mended during those years. . . . The feeling [was] that in that school and class we were in training for a big [trial]; that [we] were in a fight—were already engaged in it—a fight which would last all our lives, and try all our powers, physical, intellectual, and moral, to the utmost."

Rugby developed the social system, which became the practice of all the "public" schools in that period, whereby the older boys were given the responsibility of shaping and mentoring the younger boys, those escapees from the cautions of their nannies and the tearful caresses of their mothers. In addition, the younger boys were expected to "fag" for particular older boys, that is, to act as their "gofers." Hughes fagged for Matthew Arnold's friend, Arthur Hugh \*Clough.

In 1842 Hughes went off to Oriel at the conclusion of the controversial \*Oxford Movement. Hughes fell in love with Anne Frances Ford, sister of one of his classmates. (Because of her family's concerns, they did not marry until 1847.) In 1844 he toured Scotland and the north. When he returned, he prepared for a career in the law by studying at Lincoln's Inn in London, where he made the fateful acquaintance of F.D. \*Maurice, the social reformer and chaplain at the law offices. Maurice ran discussions with the students on social issues.

The city was rife with protests. There was agitation to repeal the hated Corn Laws, which were tariffs against the importation of corn, driving up the price of domestically raised corn--or land rent, which amounted to the same thing. A related development was Chartism, another movement by urban laborers who demanded the franchise, the vote, representation in Parliament. annual parliaments, and equal electoral districts The Chartists organized "a monster petition" in 1848 to present to Parliament. Containing two million signatures (some of which were forged), the Chartists rallied on Kensington Common with some violence, but the movement collapsed



Hughes was involved in these movements; A.P. \*Stanley's *Life and Letters of Thomas Arnold* was then published. This is the first work that informed the English public of the philosophy and heritage of Hughes' former mentor. Maurice, \*Kingsley and others published *Politics for the People* (1848), which Charlotte Mitchell termed "the foundation of the Christian Socialist movement." This was followed by the *Christian Socialist* newspaper, edited by Hughes. In 1854 Hughes founded the Working Man's College, one of his greatest achievements. Maurice headed the institution until his death in 1872, after which Hughes took it over. (Hughes taught boxing! He believed in "manliness," another habit of his Rugby days!)

His strongest interest on behalf of the working men of London was in trade unions and cooperatives. He saw cooperatives as a means of eliminating the middleman so that consumers could purchase supplies and comestibles directly from the sources. In 1858 Hughes was named secretary of a committee to investigate strikes. He described his findings in his *Account of the Lock out of Engineers in 1851-52* (1860). From this experience he became involved with the attempt of other trades to organize. He was active in royal commissions on unions, 1867-68, and was appointed a government arbitrator in industrial disputes. In 1865 he became MP for Lambeth, which gave him opportunity to advocate on behalf of London's workers in Parliament.

In 1856 he decided to write a story about his Rugby days; this was *Tom Brown's Schooldays*, published the following year. As valuable as his unceasing work with working-class London, this novel is what Hughes is remembered for now. It remains the best-known juvenile work on fiction of the Victorian period after *Alice in Wonderland*. The novel can still be read for enjoyment, but there is virtually no description of curricular matters and studies, nor of Arnold himself. Mostly it deals with games and the activities Tom and his schoolmates did in their spare time, roaming the countryside, roasting snacks in their fireplace, and avoiding "fagging" for the older boys. Charlotte Mitchell says that "it was Hughes' version of Rugby which created the popular idea of Arnold's work there," but this version cannot be called accurate. His novel emphasized less the intellectual and moral culture and more the competitive games essential to school spirit, all of which gave rise to a cult of sport in late Victorian public school education. That and the rule of younger boys by the older.

In the debate over the Education Act of 1870 Hughes remained on the "sectarian" side, insisting on a provision for religious (i.e., Anglican) instruction. This cost him much of the support of trade unionists and the Liberal Party who, like Matthew Arnold, had moved politically beyond that position.

Hughes wrote more books than I can list including memoirs of his brothers, biographies of popular figures, and novels of social protest, including *Tom Brown at Oxford* ( ), which did not reach the sales of its predecessor. In 1870 he visited this country to satisfy an interest he had in our affairs since before the Civil War; he had written against slavery. He became good friends with James Russell Lowell; years later he became involved in a co-operative educational settlement in Tennessee for English public schoolboys. This did not last.

Vigorous and athletic throughout his life, his health failed in later years, and he died of COPD in Brighton in 1896 while planning a trip to Europe to restore it. He is remembered with a library in Rugby, Tennessee, a statue in the library at Rugby School, and a painting at the Working Man's College in London. .As great as was the debt paid to Thomas Arnold of Rugby by his son Matthew, there was none greater than the work of Thomas Hughes. -hlf



# Saint John's Episcopal Church

206 West Maple Street  
Mt. Pleasant, MI 48858

Phone: 989 773-7448

Fax: 989-772-3480

E-mail: [saintjohnsmp@gmail.com](mailto:saintjohnsmp@gmail.com)

Website: [www.stjohnsmtpleasantmi.com](http://www.stjohnsmtpleasantmi.com)



### 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