



The Evangel

SUMMER SCHEDULE STARTS JUNE 7

Sundays

**10 a.m., Ante Communion Service with music
via Facebook & YouTube**

The Rev. Sr. Diane Stier, Officiant

11 a.m., Virtual Coffee Hour via Zoom

Wednesdays

10 a.m Bible Study Group/Sunday School via Zoom.

Tom Cochrane, Leader, starting on June 3. Generally, the focus will be the Lectionary readings for the following Sunday - but other topics may also come up.

7 p.m., St. John's Weekly Connection via Zoom
features virtual discussions on timely topics.



**Join the Good News Gardens project
at Emmaus Monastery!**

To volunteer, call Laura Cochrane for details.

(989) 493-5885

Grow hope together!



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.

St. John's Prayer Group

If you wish to add or remove names from the Prayer List, please call Nancy Fulton, 773-7193, Sandy Wood, 773-9326, Martha Rarick, 773-7510, the church or email Pamela Dingman, paddingman@hotmail.com. Thank you.



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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
Steve Berkshire	25



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

The 2020 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 worshipping! Thank you!





Outside the Tent

Many years ago now, my sister Carol sent me this poem, a reflection on the end of the world. In the midst of these long weeks of quarantine, with their endless reports of illness, recovery, and death, I have thought of it for the first time in years, and it has given me peace. The world as we have known it is shut down, and I wonder when the waiting will end. Or will there be an end? The poet, a Jew reflecting on the German bombardment of Warsaw early in World War II, was unable to answer our questions—or his own—but he believed the end would come creeping in when we weren't paying attention, while we worked through our ordinary days: the man binding his tomatoes, the woman doing her errands, umbrella in hand, as though to shelter her from the rain of bombs.

A Song on the End of the World

On the day the world ends
A bee circles a clover,
A fisherman mends a glimmering net.
Happy porpoises jump in the sea,
By the rainspout young sparrows are playing
And the snake is gold-skinned as it should always be.

On the day the world ends
Women walk through the fields under their umbrellas,
A drunkard grows sleepy at the edge of a lawn,
Vegetable peddlers shout in the street
And a yellow-sailed boat comes near the island,
The voice of a violin lasts in the air
And leads into a starry night.

And those who expected lightning and thunder
Are disappointed,
And those who expected signs and archangels' trumps
Do not believe it is happening now.
As long as the sun and the moon are above,
As long as the bumble bee visits a rose,
As long as rosy infants are born
No one believes it is happening now.

Only a white-haired old man, who would be a prophet
Yet is not a prophet, for he's much too busy,
Repeats while he binds his tomatoes:
There will be no other end of the world.
There will be no other end of the world.



Warsaw, 1944 (Translated by Anthony Miloat)

In these days of counting deaths from the Coronavirus, of households in quarantine, of businesses sequestered so that the world as we have known it is shut down, we wonder when the end will come. Or will there be an end? The poet, a Jew suffering from the German bombardment of Warsaw in World War II, was unable to answer our questions—or his own—but he believed the end would come creeping in when we weren't paying attention, while we worked through our ordinary days: the man binding his tomatoes, the woman doing her errands. But I believe there is solace in uncertainty. We don't know what the universe has in mind, what the God who made us wants of us. And so we also gather our market bags, start the newly-repaired lawn mower, walk with friends.

Today we pray for the Dingman family, who have lost so much in the torrents loosed by collapsing dams near Midland. May God's peace be with them as they restore their lives. May God be with us all as we comfort one another.

Peace, Nancy

During this period when St. John's is closed, your financial support gifts may be sent in the following ways:

1. Mail to the church office.
206 W. Maple Street
Mt. Pleasant, MI 48858
2. Drop off through the mail slot at the church office door.
3. Pay by credit card. Call Clancy DeLong at (989) 400-6546 to provide card information.

NO CONTACT METHOD OF GIVING

The Western Michigan Diocese has contracted with an online giving platform to assist parishes during this crisis. This is a safe, paperless way of giving through direct debit or credit card. To take advantage of this program, please click on the following link

<http://givingtools.com/give/1276/2180>.

Clancy



**Minutes for St. John's Vestry Meeting
May 17, 2020, 11:30 a.m. via Zoom**

Present: Adam Baker (clerk), Tom Cochrane, Eric Vinceguerra, David Shirley, Ella Jo Regan, Clancy DeLong, Nancy Herman-Kinney, D. J. Proctor, Ulana Klymyshyn
Guests: Rev. Sr. Diane Stier, Alice Ciccu (technical director), Jim Thurston

David reported that the directive on re-opening from the Bishop's office was based solely on scientific understanding of the virus, not on emotion. That was why there was no timetable.

Diane opened the meeting with a prayer.

David reported that when he met with senior wardens and the Bishop, it was highly recommended that vestries formally approve holding vestry meetings electronically. The text of the resolution follows:

Resolved, That the Vestry adopt a rule that the Vestry meeting electronically is allowed and official and any actions taken during an electronic meeting are official actions of the Vestry of St. John's Episcopal Church.

David moved adoption of the resolution concerning electronic Vestry meetings. Nancy seconded. Vestry approved.

Adam moved approval of minutes from March 8 and April 3. DJ seconded. Vestry approved.

David reported that because of the high number of vulnerable people in our congregation, the health and safety of our parish is the only concern regarding COVID-19 and reopening. Vestry expressed agreement.

Diane completed her Pastoral Report. She reiterated that with the *Pastoral Directive*, just because we can meet in church does not mean we have to. There is no pressure. She also reiterated the importance of staying in contact with parishioners, especially those without access to electronic communications and social media.

David reported on the meeting of senior wardens of the Central Region with the Bishop on May 7 via Zoom. David proposed we continue to meet electronically during Phase 2 and use the time to prepare for Phase 3. David moved adoption of the following resolution:

Resolved, That all worship services, business meetings, and social gatherings at St. John's Episcopal Church, Mount Pleasant, Michigan, shall be conducted electronically during



Phase II of the *Plan for Re-Entry for Great Lakes Episcopalians* published on May 1, 2020, by the Episcopal Bishops of Michigan.

Nancy seconded. Diane reported that the Bishops have not been rash about their plans, and that the national office of the UU Church recommended churches not consider meeting in person until May 2021. She also reported that meeting electronically during Phase 2 could give us the freedom to conduct electronic services from inside the church, at least partially. Vestry approved the resolution.

Clancy provided his financial report. We should be at 33% for income; we are at about 32%. We are at about 30% of expenses. With the Payroll Protection Program loan, St. John's can fund staff wages through June 30. Clancy said we may need to update job descriptions with our reopening plans in mind.

Clancy moved approval of the Giving Tools program for accepting pledge payments from the congregation. Ella seconded. Vestry approved.

Tom moved approval of the purchase of a OneLicense.net license to use music in our streaming services. DJ seconded. Vestry approved.

Tom reported that he would be willing to conduct Sunday School via Zoom if he had people to help him. Ella, Adam, Ulana and Alice were willing to help. Sr. Diane will survey previous attendees to decide on an appropriate time.

David reported that there will be a free electronic waste collection on Saturday, May 30, from 8 a.m.-12 noon at the Isabella County Fairgrounds, 500 North Mission Road.

Ulana reported that the communal garden at Emmaus Monastery is in the planning stages. Diane suggested we participate in the diocesan Good News Gardens Network project. Vestry agreed.

Jim Thurston thanked everyone who participated in the online services.

Next Vestry Meeting via Zoom: Sunday, June 14, 11:30 a.m.

Adam moved Vestry adjourn. Ella seconded. Vestry adjourned.

Respectfully submitted,

Adam Baker, Clerk



April 2020 Financial Report

Below is a summary of operating fund activity through the end of April (33.00%).

Unrestricted operating fund receipts	\$ 53,785.13 (31.56% of budget)
Unrestricted operating fund expenditures	<u>50,622.92</u> (29.71% of budget)
Operating fund receipts over (under) expenditures	\$ 3,162.21

Thank you for keeping your pledges up to date. Contributions are now being deposited on a bi-weekly basis. The Endowment Fund recovered \$5K for the month, but is still down \$7K for the year.

The proceeds for the forgivable Payroll Protection Plan loan have been received.

Cash balances on April 30, 2020 are as follows:

Checking Account.....	\$ 87,215.11
Savings.....	\$ 26,747.71
Certificate of Deposit.....	\$ 15,910.47
Endowment Fund Investment Account.....	\$ 75,791.92

Capital Campaign funds balance on April 1, 2020\$ 20,892.96

Capital Campaign funds balance on April 30, 2020\$ 19,477.27

Capital Fund Activity For April:

Capital Fund Receipts	\$ 3,253.00
Interest Income.....	0.00
Bank/Credit Card Fees.....	0.00
Mortgage Principle.....	(4,276.33)
Mortgage Interest.....	(392.36)
Net Activity	\$ (1,415.69)

BUILDING PROJECT

Total Capitalized Expenses.....	\$ 442,345.71
Non-Capitalized Expenses (Bank Fees/Interest) ...	27,524.53
Subtotal	\$ 469,870.24

Anticipated Expenses:	
Mortgage Interest	\$ 5,940.68
Bank Fees/Credit Card.....	100.00

TOTAL PROJECT COST.....\$ 475,910.92

Outstanding mortgage balance as of April 30, 2020.....\$ 101,343.49

Clancy



ANGLICAN WORTHIES

357. King, Edward (1829-1910) Bishop of Lincoln

King will be the last ritualist of the Victorian Church I will write on, but he concludes the controversy. As a bishop he was brought to formal proceedings by the Church Association in 1888 for his liturgical habits that were deemed “Romanish” and tainted with dangerous Catholic practices. In every other way King was a devout Anglican and an exemplary pastoral servant; some contemporaries believed he was also ecumenical in a healthy way, tolerant of Methodists and other sectaries because, he wrote, “I have always felt that it was the want of spiritual life in the Church and brotherly love which caused them to separate. The more we draw near to Christ ourselves and fill ourselves with his Spirit, the greater power we shall have for unity. What we want is more Christlike Christians.”

The power of early impressions! King was the son of the priest at Stone, in Kent, and as he was taught at home, grew up with a love of the Kent countryside, which probably formed part of his love of pastoral work. Besides his father, the young man was tutored by his father's curate, John Day, a decided Tractarian, who inculcated high church principles in King. When Day was moved to Shropshire, King lived with him until college.

In 1848 King matriculated at Oriel College. By now you know that though the *Oxford Movement had formally dissolved, its lesser-known disciples were still active, and King's ritualistic inclinations deepened in his residence. With him were J.W. Burgon and Charles Marriott, two Fellows who followed the principles of the former Movement, so King's Tractarian sympathies found encouragement. He later declared, “If I have any good in me, I owe it to Charles Marriott. He was the most Gospel-like man I have ever met.”

After a trip to Palestine he was ordained deacon in 1854 by Samuel Wilberforce. Here he served as curate in Wheately, near Oxford. This was his first opportunity to express his pastoral gifts, reaching out to the district's poor and sharing his happiness with his vocation with young men and boys. Wilberforce noticed this and in 1858 appointed King the chaplain at Cuddesdon College, a recently established seminary, where Henry Parry *Liddon had served and was removed because of his High Church rigor. With the chaplaincy King was also responsible for the local parish. Here was a situation where King felt his pastoral had the best opportunity to be used. His nephew said later of him, “He was at the beck and call of anyone in sickness or in troubles.” During an outbreak of smallpox he lifted the dead into their coffins where relatives were afraid to touch them. The seminary struggled under Liddon. By contrast Robert Milman, the Bishop of Calcutta, said that the seminary under King “was like a breath from the Garden of Eden before the door was shut.” Another student said, “The whole place was alive with him. His look, his voice, his beauty, his charm, his holiness, filled it and possessed it.”



He seemed to be a parish priest with exceptional gifts, but nothing further. But in 1873 *Gladstone, prime minister, appointed King Regius Professor of Pastoral Theology at Oxford. Archbishop Tait and others questioned this because King had not done anything noteworthy; he had not written anything! But frankly, he was perfectly suited. He was actively pastoral, and he was reading continental writers on pastoral theology. He was also orthodox when the Church was struggling with secularization, especially with those who were associated with Benjamin *Jowett at Oriel. The beneficent influence King had begun at Cuddesdon would spread even wider, but while at Oxford he no longer had parish responsibilities. He said, "I should not choose the University to work in if I had any choice. I would rather be with the simplest agricultural poor, bit it is not so arranged."

In 1885 Gladstone promoted King to the Bishopric of Lincoln. His biographer, John A. Newton, says that that the Church Association, a "militant" body, low church doubtless, viewed King as a danger who could lead young priests away from Anglican loyalties. But clergy like Liddon were delighted with the appointment. Lincolnshire posed a tough challenge, Norton says. "The diocese was Methodist heartland and also had a significant low-church presence. But the new bishop never down-played his high-church convictions. He wore eucharistic vestments [as Liddon did]." He was very accessible to both his own clergy and the Non-Conformists of his territory, to whom he showed a tolerance not typical of his high-church colleagues. As bishop he was able to return to his early joy of being pastoral to all the people of his diocese, using the train to reach all parties, and attending the sick at their bedside. He even administered to the spiritual needs of prisoners sentenced to death.

King is enrolled among these Anglican and Episcopal Worthies on account of a trial to which he was summoned by those Church Association folks for his ritualistic practices. In 1887 this group petitioned the Archbishop of Canterbury, Edward White Benson (1829-1896) to try King for indulging in liturgical habits contrary to the Prayer Book, viz., standing at the eastward position to consecrate, placing lighted candles on the altar during daylight, mixing water and wine during the consecration, and making the sign of the cross at both the ablution and the blessing—actions familiar to us at St John's. The court brought down a mixed verdict: it ruled that the chalice had to be mixed before the service, that all manual acts had to be visible to the congregation, and the sign of the cross was forbidden. Warre Cornish's account of this proceeding in his *History of the English Church in the Nineteenth Century*, pt. ii (1910) devoted ten pages to this because initially there was confusion over which ecclesiastical body was legally empowered to hear it.

In Newton's view, King was hardly a "rabid" ritualist but considered his practices as a way of giving greater glory to God. . . and to clothe dogma in such a way as to bring [believers] to God." King "loyally" accepted the judgment. The final decision was affirmed by the Privy Council in 1892, but five years of his ministry were wasted in the process.

King's colleagues considered King a saint of the Church. The Church formally acknowledged this in 1935. King lived until eighty-one and was buried at the cathedral.

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Saint John's Episcopal Church

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St. John's Mission:

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.

Associate Priest, The Rev. Sr. Diane Stier, ec 989-807-0215

Deacon, The Rev. Nancy Casey Fulton, 773-7193

2020 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

2020 Vestry Members

Tom Cochrane, 989-317-3561

Marcia David, 775-8086

Ulana Klymyshyn, 772-5 616

David Proctor, 772-7715

Ella Jo Regan: 772-3587

Eric Vinciguerra, 517-657-9196

Harriett White, 773-3880

Organist:

Dennis Flynn, 231-460-6000

Choirmaster:

Chase Simpson, 248-302-0532