



The Evangel

Bishop Hougland offers a special message before leaving on sabbatical.

Hey, Western Michigan! Hope you're doing okay.

As I record this, it is a week before Holy Week and we're counting down to the Easter season and my taking off on sabbatical, beginning May 1st.

I'll be gone out of the office, May 1st through about August 10th. For two of those months, Dana and I are going to be traveling to Europe; to Italy and to Spain. My parents are going to come and visit us in Spain and we're going to travel together for a while.

The hope is to really just to connect and spend time together, just the two of us, and to see places in the world that we've only dreamed of seeing. I'm really looking forward to having some time to rest and relax and to put the weight of carrying the Office of Bishop down for a bit, so that when I come back in August, we can be rested and renewed for whatever God has for us in the fall.

Everything else will continue on as it has been. The Diocesan Council will continue to gather as is regularly scheduled, to do the work that it's continuing to do. The Standing Committee will continue to gather as it will. I will retain my authority as Bishop while I'm away. If anyone needs me, they can reach me. With technology, we shouldn't have any problems, and I don't foresee there being any major issues while I'm away. We have the folks here that can handle things without any problem.

The diocesan staff will continue to function as they have. Bill Spaid will be the point person for them and for you, if you don't reach staff directly. He will be managing the activities taking place within the staffing structure and at the office.

Sabbath is a time when we set aside space to be with God, and in that being with God, finding quiet space to find ourselves as well and to be renewed in that quiet and reflective place. That's what I hope sabbath will be for me.

I've had one sabbath, one sabbatical, in my 21 years now as an ordained person, and it was a great renewing event in my life. I trust that this will be as well.

I couldn't have this opportunity without your great generosity and your support. I appreciate all the gifts that you've given Dana and me, to be your bishop and to serve here among you. It's a great honor and privilege.

We look forward to seeing you again in August and have a great summer. Thank you.



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



David Blackburn	5
Dick Wood	7
Jacob Hartshorne	10
Kathryn Wills	14
Patricia Claussen	16
Candy Henderson	17
Don Schurr	18
Katie Brockman Hodgkins	19
Yvette Crandall	20
Ulana Klymyshyn	28
Emily Scott Ahaffer	29
Joan Kadler	31



Rod Leslie and Marian Matyn 23

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

In late March, over a span of ten days, three churches burned to the ground in St. Landry Parish. The arsonist, the son of a police officer in the parish, set the blazes and has been charged with hate crimes. In the words of Louisiana's governor, the arsonist's actions were reminders of a "dark past of intimidation and fear."

On April 15, the Cathedral of Notre Dame was ravaged by fire. Construction of the cathedral began in 1163, and was completed 82 years later, in 1345. For all those years it has been the spiritual center of life in Paris. Henry and I have stood beneath the rose windows, and have marveled at the flying buttresses supporting the cathedral's weight.

In Colombo, Sri Lanka, on Easter morning, three churches and three hotels were blown up, terrorism probably inspired by ISIS. More than 320 persons died: residents of the city who were attending Easter worship; tourists who had come to Sri Lanka on business or vacation.

As I reflect on Holy Week, which we celebrated with quiet, thoughtful services—sharing bread and wine, washing one another's feet, walking the way of the cross with Jesus and with those who suffer today as he did 2,000 years ago—I think how fortunate we have been, and how quickly all that can change in this increasingly angry world, on our increasingly unstable planet. We must never—as the ancient Hebrews did—assume that God will favor us with safety, wealth, and long lives. We must instead give thanks for our blessings, and do what we can to keep before us the promise of Jesus that he will be with us always, "to the end of the age" (Matthew 28:20).

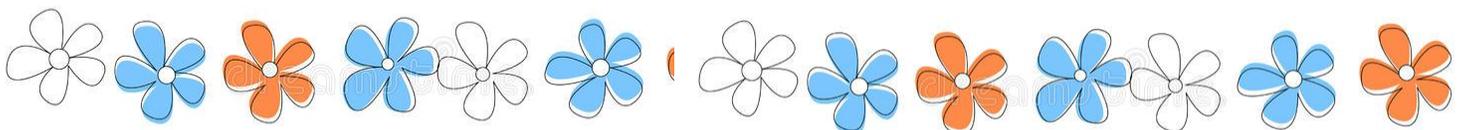
Peace, Nancy



May 2019

Sunday Lay Ministry

DATE	LESSONS	PRAYERS	GREETERS	COFFEE HOUR HOSTS	ACOLYTES	ALTAR GUILD
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	Lynne L'Hommedieu	Rex Dingman	Pamela Dingman and Harriett White
Lectionary: Acts 9:1-6, (7-20) Revelation 5:11-14 John 21:1-19 Psalm 30						
May 12 4 Easter	8:00 a.m. Judy Wagley 10:00 a.m. Mary Ellen Cochrane	8:00 a.m. Martha Rarick 10:00 a.m. Sandy Wood	Sharon Bolton and Marcia David	Sharon Bolton and Elizabeth Brockman	Emma Dingman	Pamela Dingman and Harriett White
Lect ary: Acts 9:36-43 Revelation 7:9-17 John 10:22-30 <u>salm 23</u>						
May 19 5 Easter	8:00 a.m. Candy Henderson 10:00 a.m. Tom Cochrane	8:00 a.m. Carol Lauffer 10:00 a.m. Nancy Hartshorne	Tom and Mary Ellen Cochrane	Colin, Anne, and Matthew Alton	Adam Baker	Lynne L'Hommedieu and Martha Rarick
Lectionary: Acts 11:1-18 Revelation 21:1-6 John 13:31-35 <u>Psalm 148</u>						
May 26 6 Easter	8:00 a.m. Jim Thurston 10:00 a.m. Henry Fulton	8:00 a.m. Jim Thurston 10:00 a.m. Henry Fulton	David and Jennifer Dingman	Bernice Cole and Laura Cochrane	Matthew Kinney	Lynne L'Hommedieu and Martha Rarick
Lectionary: Acts 16:9-15 Revelation 21:10, 22-22:5 John 14:23-29 <i>or</i> John 5:1-9						
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
Lectionary: Acts 16:16-34 Revelation 22:12-14,16-17,20-21 John 17:20-26 Psalm 97						





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			May 1	2	3	4
			6:30 p.m. Yoga	10 a.m. Tai Chi 5:30 Choir Rehearsal	Office Closed	
May 5 3 Easter	6	7	8	9	10	11
8 am Holy Eucharist 9 a.m. Sunday School 10 a. Choral Eucharist 10 am Pine River Vestry Meeting 5:00 pm Eucharist at Emmaus Monastery 5 pm Yoga	9:30 am Staff Mtg. 12 Noon DOK 4 p.m. Music Meeting 5:30 a.m. EfM	10 a.m. Tai Chi 5:30 pm Yoga 7 p.m. Compassionate Friends	6:30 p.m. Yoga	10 a.m. Tai Chi 5:30 p.m. Choir Rehearsal	Office Closed	
May 12 4 Easter	13	14	15	16	17	18
8 am Holy Eucharist 9 am Sunday School 10 a Holy Eucharist 10 am Pine River 5 p.m. Eucharist at Emmaus Monastery 5 p.m. Yoga	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	
May 19 5 Easter	20	21	22	23	24	25
8 am Holy Eucharist 9 an Sunday School 10 a Holy Eucharist 5 pm. Holy Eucharist at Emmaus Monastery 5 pm Yoga	4 p.m.usic Meeting 5:30p.m. EfM	10 a.m. Tai Chi 5:30 p.m. Yoga	6:30 p.m. Yoga	10 a.m. Tai Chi 6:30p.m. Choir Rehearsal	Office Closed	
May 26 6 Easter	27	28	29	30	31	June 1
8 am Holy Eucharist 9 am Sunday School 10 am Holy Eucharist 5pm Potluck & Eucharist at Emmaus Monastery 5 pm Yoga	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	



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



May

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

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

July

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

May

- 5 Lynne L'Hommedieu
- 12 Sharon Bolton and Elizabeth Brockman
- 19 Colin, Anne and Matthew Alton
- 26 Bernice Cole and Laura Cochrane

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 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



**St. John's Episcopal Church
Vestry Minutes, April 14, 2019**

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

Marcia moved to approve March minutes, Nancy seconded. Vestry approved.
Diane completes her Pastoral Report.

Adam completed the Search Committee Report. Eric urged Search Committee to try to get the survey out before summer.

Nancy completed report of Building and Grounds. Marcia's son replaced the auger in the snowblower.

Clancy completed the financial report. Revenue is slightly down from where it should be. Expenses are pretty much in line. The new computer is installed and his running.

Nancy mentioned that she does not have any concrete proposals for security.

David reported that there is a question of whether we will have rummage sale in June and who is going to spearhead it. Karen decided to bow out this year, search is on for anyone who wishes to take it up.

David reported that some parishioners offered to gift a drop=down screen and a ceiling projector. A volunteer is needed to explore costs. Eric offered to look into different models and their costs.

To avoid having Vestry meet on Mother's Day, next meeting is scheduled for May 5.
Marcia proposes Church pay for the costs to send the 5 interested parishioners to the Parish Development Program in Midland starting May 4th. Harriet seconded, Vestry approved.

Ulana moved Vestry adjourns, Eric seconded. Vestry adjourned.

Faithfully submitted,
Adam Baker



March 2019 Financial Report

Below is a summary of operating fund activity through the end of March (25.00%).

Unrestricted operating fund receipts	\$ 39,876.86 (21.75% of budget)
Unrestricted operating fund expenditures	<u>41,673.03</u> (28.07% of budget)

Operating fund receipts over (under) expenditures \$ (1,796.17)

Anticipated pledged income fell short of expectations in March. Expenses were a bit high due to the timing of one-time expenses

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

Cash balances on March 31, 2019 are as follows:

Checking Account.....	\$ 81,972.17
Savings	\$ 26,734.31
Certificate of Deposit.....	\$ 15,739.35
Endowment Fund Investment Account.....	\$ 66,081.81

Capital Campaign funds balance on March 1, 2019.....12,930.30

Capital Campaign funds balance on March 31, 2019.....11,069.90

Capital Fund Activity For March:

Capital Fund Receipts	2,805.00
Interest Income.....	3.29
Bank/Credit Card Fees.....	0.00
Mortgage Principle.....	(4,054.03)
Mortgage Interest	(614.66)

Net Activity (1,860.40)

BUILDING PROJECT

Total Capitalized Expenses.....	442,345.71
Non-Capitalized Expenses (Bank Fees/Interest) ...	20,854.32

Subtotal463,200.03

Anticipated Expenses:

Mortgage Interest	11,816.99
Bank Fees/Credit Card.....	893.90

TOTAL PROJECT COST475,910.92

Clancy

**ANGLICAN WORTHIES**

343. Arnold, Matthew (1822-1888)
Poet & essayist (pt. vi)

May 2019

In our last essay on Arnold we will deal with his extremely modern attitude toward religion, particularly Christianity, as he viewed it toward the end of the Victorian period. His ideas were developed in four books of the 1870s, principally—*St. Paul and Protestantism* (1870), and *Literature and Dogma* (1873).

Alarmed by the growing strength of Dissent and evangelicalism in the middle class, Arnold believed that the power of Christianity to enlighten the citizens of the kingdom and strengthen their faith was waning. He was obviously influenced by the recent developments in science, especially Darwin, and the revelations of German biblical criticism. From this he came to the conclusion that dogma or any theology that drew its strength from the supernatural elements of traditional Christianity was no longer operative or productive of the satisfaction of everyday life. We know from what he wrote in *Culture and Anarchy* (1869) that what he desired for England was “enlightenment,” which could be attained only by a knowledge of the best that was known and thought in the world, which included Christian texts but not limited to them.

So where did the Bible fit in? D.C. Somervell believed that “Arnold was profoundly convinced of the value of the Bible, its moral teaching and literary splendor, as an element making for stability and dignity in the life of the nation.” But he was skeptical of its content. In particular this would be the Pauline epistles. In other words, the Holy Scriptures were not to be taken as dogma but, as Coleridge had said years before, as literature. Arnold believed that the Holy Scriptures could no longer stand up against any scientific inquiry, especially the more we learned about their “historical” context. What, then, were its values? Arnold thought the prophets of the Old Testament were effective, not for their theology, but for their morality.

David Edwards said that Arnold did not think that it was at all possible talk about, or to know about, any reality beyond our experience in the world. In other words, Arnold had become an eighteenth-century skeptic, much like David Hume. “Thus,” Edwards continues, “any awe, gratitude, we have felt for a transcendent God was misplaced. In the best of circumstances, men should be able to understand, accept, and enjoy their true condition without recourse in the remnant of Christianity.” But Somervell placed Arnold “on the outermost fringe of Broad Churchmanship. . . a part of a growing member of those who had lost their faith, but could not be content to be without it; who retained, as it were, a fervent faith that faith was possible and necessary for man and might yet again be possible for them,” citing Arnold’s former friend Arthur Hugh Clough as an example.

What remained? While retaining the Bible for its literary value, Arnold was divorcing morality, the more necessary value, from Christian validity. While he understood that men like himself had experienced something beyond themselves, some transcendent phenomenon, what



Ronald Rolhiser calls “the holy longing,” what was more important, from Old Testament times, was the moral imperative, even more than the imaginative feeling. If faith was dying, morality had to survive. He said, “All sincere religion does something for the spirit, raises a man out of the bondage of his mainly bestial part, and saves him.” But Arnold believed that religion was simply morality with emotion; as Lionel Trilling put it, “the connection of imagination with conduct.” Experience showed that righteousness produced “certain good effects”; in this regard, experience was the teacher, not revelation, not the law, not authority. This is why Arnold claimed that religion, “while claiming far less for itself than orthodoxy, could still be important and effective.” Implied in his remarks is a belief that even though we cannot prove that God exists, we live in a moral universe in which men act best who believe the universe acts with them: “Man likes to imagine there is some power [that] embodies the purpose of the universe, a moral telos. . . . This cannot be proved, but it needs only to be believed, a matter of habit and convenience.”

Reflecting on the narrow nature of evangelical theology, Arnold truly believed that “real of most men depended. . . on an enlightenment of the spirit,” not religious faith; similarly, he believed the secular was capable of revealing the meaning of life. Even though God was “the power not of ourselves that made for righteousness,” our own moral being was our greater responsibility, not faith. At the center of one’s emotional life was the moral life, not faith; if the ground of our religious life was undercut in any way—as it surely seemed to be—the moral life had to survive.

Did we need the church after all, its cathedrals, the liturgy and beautiful music, the thousand charming parishes all over England? Yes, for worship, for moral grounding, for the teaching of righteousness, as ethical edifices. Arnold viewed the Established Church, in Trilling’s view, as “a great national society for the propagation of what is commonly called ‘goodness,’ and further, he believed the Anglican Communion best for this because of its traditions and dogmatic flexibility. The future of Christianity depended on its ability to resist doctrine!

Arnold could not maintain that Christianity was true; he could only allege that Christianity contained the highest moral law. Christianity was “natural,” it was “lovely,” it provided a literary beauty serving the highest good; it conveyed “moral” truth. Edwards called Arnold “the secular *Newman, the churchgoer’s George Eliot.”

Arnold’s last set of essays dealt with his first love, the English poets. In 1882 he retired from the Department of Education and received a pension of £250, which he tried to refuse. He was experiencing some cardiac issues. Nevertheless, in 1883 he made the first of two trips to this country to lecture—and discover democracy. He was already well known here; he was greeted at the dock in New York by Andrew Carnegie, of all people, and met the literary lights of this country. (Whitman’s poetry, he thought, had no future; he admired Twain.) His lectures were not fully appreciated because his voice and accent proved hard to understand. His daughter, however, fell in love and did not return with him. On his second visit, 1886, she was married and pregnant. In 1888 she returned to England with her child. Arnold went to Liverpool to meet the boat. In his enthusiasm he leaped over the fence—and fell dead on the ground.

His headstone reads simply, “the son of Thomas Arnold.”

--hlf



Saint John's Episcopal Church

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Fax: 989-772-3480

E-mail: saintjohnsmp@gmail.com

Website: www.stjohnsmtpleasantmi.com



REMEMBER...

those who have served,
those who are serving,
and those who have died.

Freedom is not free!

Memorial Day, May 27, 2019

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