



# THE EVANGEL

*The official publication of St. John's Episcopal Church*

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# Dear people and friends of St. John's,

The past year has been one of expected and unexpected change. I became the new rector, new vestry members were elected, Alexis became our new administrative assistant, we moved our services “on-line” – all in the midst of the pandemic. Somehow this all comes together for me in the story of a bench...

There has been a bench in the garden at St. John's for many years...given in memory of Eleanor Dawson. The bench has been a resting place, a place to sit with the memory of loved ones, a quiet place of refuge from whatever storms of sound and fury may be troubling one, a perch from which to enjoy the beauty of all the plants so lovingly cared for over the years.

Late last summer, the bench broke while we were celebrating our ‘farewell’ liturgy for Sally Goodrow. One minute Sally and her daughter were sitting on the bench; when I next glanced their way, they were seated in chairs. I thought maybe the bench got too hard for sitting! Some of you noticed.

“What happened to the bench?” The bench had been secured with a padlock to keep it from being taken from the garden, so before we could remove the bench, we had to find the key... We discussed repairing it, but it had already

been repaired once and this time the damage seemed beyond that. The padlock was finally cut, the broken pieces removed. Someone stepped up to offer a new bench to replace the broken one, to include the memorial plate from the original bench. At the same time, another person who had come to “visit” the columbarium offered to donate a second bench in memory of his dear friend. This summer, we will have two memorial benches to enjoy.

The story of the bench is an allegory, perhaps. Sometimes things become fixtures in our lives. They serve a purpose; we come to depend on them, see them as a part of the way things should be. And then they break. They no longer may fill the same needs – but we can find it hard to part with them anyway. The story of the bench shows me, though, that it is possible to find a new way to satisfy the need, and yet keep the memory of the thing, the “way” we did things, alive and well. The original memorial plate remains, now on a new bench – and a second bench has been ‘born’ out of all this.

Change comes – expected or not. The benches invite us to sit – to remember, to mourn perhaps, to dream, to rest. “For all that has been – thanks. For all that will be – yes.” (Dag Hammarskjöld)

Sr. Diane+





# GOOD NEWS GARDEN

**The Good News Garden Greenhouse is up and running! As the various fruits and vegetables we have planted begin to grow, we will need your help. We will be placing all produce in containers (as pictured above) to be distributed out to the community. If you have any containers that are no longer in use and will be willing to donate, it would be greatly appreciated! Please wash and sanitize the containers prior to dropping them off at the church. Please feel free to stop by the church office any time during the week between 9AM-1PM to drop off the containers.**



# ST. JOHN'S CHORAL SCHOLARS

**Victoria Offutt is a mezzo-soprano from Chicago. She is currently a student at Central Michigan, studying voice. Victoria is a founding member of the African American artistic collective Ring Shout, and is also a founding member of 8th Generation Alliance, a North Eastern Indigenous nations advocacy group.**



## *The Blessed Saint Andrew goes to Scotland*

### *A Poem for Pentecost*

And of a sudden, as they sat together,  
 There came on them a heavy, forceful wind—  
 But not a wind at all—more like a breezy body,  
 With a scent of living flesh, natural, feral,  
 Entering their mouth and nostrils, and  
 Opening up their ears.  
 It filled up all the room, scattering  
 The jumble of converted bachelors,  
 Their scrolls, their bowls, spilling their dark red  
 wine

Before blasting through the curtains at the back.  
 It felt to the disciples that it buffed  
 Them all about at least until sixth hour,  
 Although it may have been just minutes.  
 Then, some men found themselves upon the  
 floor,  
 Staring as though they'd been lobotomized:  
 John and Thomas felt themselves renewed,  
 Their minds were emptied out of stresses  
 And regards of daily life, and filled again.  
 They seemed to one another as though  
 Each one was ten years younger and much  
 stronger.

They went outside to see what it destroyed.  
 Around them were the crowds.  
 (Each day they met, always there were crowds.  
 Some of them disciples and some women  
 Who did not carry faith but only cared for it;)  
 Crowds, wondering what the strange wind was  
 about.

And then the twelve disciples began to speak,  
 And as they spoke, they stared at one another  
 Because each person spoke a different tongue—  
 The nouns and verbs of districts all about them:  
 Of Parthia, the Medes, the Elamites, Judea,  
 Of those who lived by rivers to the east  
 (Whose ancestors had rudely seized their people  
 And brought them into years of pointless exile),  
 Of Pontus, Cappadocia, and Phrygia,  
 Pamphylia and lands along the sea,  
 Stretching west,  
 Where none of them had ever been before,  
 Like Libya and Egypt; and even Peter  
 Spoke with the elegance of mighty empire,

A tongue so alien to the cause  
 Of New Jerusalem and of the risen Christ,  
 The language of a city they believed  
 Would never grasp the promise of their Lord  
 Of everlasting life, of peace, of sharing  
 The glory of the Kingdom coming soon.  
 And as they jabbered each to one another,  
 Their parts of speech so strange to one another,  
 They laughed because they seemed to know each  
 other,  
 James and Justus, nodding with new joy.  
 With one exception.  
 No one could understand what Andrew said.  
 He spoke with glottal stops  
 And words whose sounds did not resemble speech  
 So much as vowels tightened in his teeth,  
 And consonants that clipped with irritation.



He alone inherited a tongue  
Would send him far across the western sea  
And into the unknown ocean, where whose lands  
So dark and distant, even the dreaded empire,  
Had come to see that they could not subdue,  
And left these people to their savage thoughts  
Of angry gods, of misery on earth,  
Eternal fire, damnation all without.  
“Those there be dour folk,” the boatman said.  
“They think and drink and fight, that’s all they do.  
You’ll not have much of luck with them,” he said.

And as the boat approached the rocky shore,  
Blackened by the rolls of wet, gray clouds,  
And shoved ahead by thrusts of winter wind,  
The saint recalled his lake, the wide smooth sands  
Of Galilee, the waters brim with fish,  
The white-robed stranger standing on the shore,  
His hands reaching out to them,  
And talking of the catch.

The warm, hot sun; the light so far away.

--henry l. fulton



## Now is the Time to Give

For all giving – pledges, building fund, flowers, organ, People Helping People, etc. – use the [Giving Tools link](#) to give securely online. A one-time donation can be made, or you can set up recurring donations from a credit card or bank account. The link is available on our website and Facebook page.

If you prefer, 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.



## Remember Our Homebound Members

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 Sr. Diane Stier, 989- 807-0215, Martha Rarick, 773- 7510, the church office or email Pamela Dingman: padingman@hotmail.com.



Thank you.

### Pastoral Care

Just a reminder: you should let the parish office know if you are ill and wish to receive a call from the Rector.



### May Birthdays

David Blackburn	5
Jacob Hartshorne	10
Patricia Claussen	16
Candy Henderson	17
Donald Schurr	18
Katie (Brockman) Hodgkins	19
Yvette Crandell	20
Ulana Klymshyn	28
Emily Scott Shaffer	29
Stephen Weber	30
Joan Kadler	31



### May Anniversaries

Rod Leslie and Marian  
Matyn  
5/23/1998

Can't find your parish directory? It's on the parish website:  
<https://www.stjohnsmtpleasantsmi.com/> under About Us - then Members Only. sjec206

# Minutes for Vestry Meeting

## April 11th, 2021

Present are Adam Baker(clerk), Marcia David, Nancy Herman-Kinney, Ella Jo Regan, Diane Stier, Olivia Ohler, Tom Cochrane, Alice Ciccu(guest), Ulana Klymyshyn, Clancy DeLong, Jerry May, Eric Vinciguerra, DJ Proctor.

Diane and Tom opened with a prayer.

Ella moved that Vestry accept the minutes from the March 14th meeting and the minutes from the special meeting on March 16th, Nancy seconded. Vestry approved.

Clancy completed his financial report. He reported that we are a little down on income but otherwise in pretty good shape. Tom thanked Clancy for his patient and clear explanation. Clancy was asked which sections of the church's budget were most in need of donations. He answered that the General Operating fund and Building and Grounds fund were always in need of help. Tom moved that Vestry approve Clancy's financial report, Nancy seconded. Vestry approved the report.

Tom and Ulana reported that education was going along successfully. Alice guided parish members in developing their own individual philosophy of life during the weekly connection on Wednesdays.

Ella reported that the Easter Outreach Baskets were delivered and were greatly appreciated.

Diane reported that the Good News Garden Greenhouse was up and running.

.Adam completed his Buildings and Grounds report. Cleaning Solutions has resumed cleaning the church the first Monday of every month and the furnace filters have been replaced for the spring. Jerry asked that as he had removed the broken bench and given the plaque to Alexis for safekeeping, if he could dispose of the pieces. Ella said she would ask Jess Hart if she wanted any of the pieces before Jerry disposes of them.

Eric completed his Music report. Music programs were progressing as normal.

Diane reported that she was eager to get the Vestry retreat planned and she wants a date when as many as possible can attend. Sunday, May 23rd and Saturday, July 10th were selected as the potential dates. Diane will contact Nancy Foster(the retreat leader) with those dates and set up the retreat. Diane urged Vestry members to avoid making commitments on either of those dates until the retreat is set up.

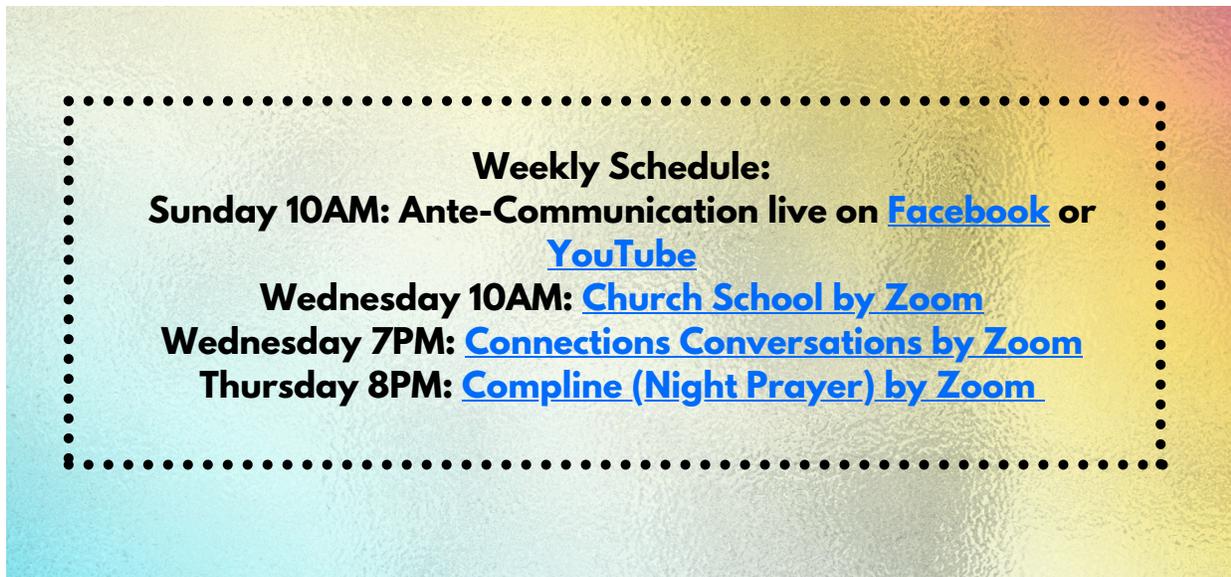
Diane proposed that St. John's will have online services followed by pick-up communion the first Sunday of May. Vestry supported her plan and thanked her for her work coming up with ideas for dealing with the Pandemic.

Alice discussed her Facilities Use Authorization Form. We need to clarify the terms 'use' versus 'donation' and 'fee' and item #16. Vestry thanked Alice for her work.

Nancy reported that she contacted our insurance agency and asked if we could add a directors and officers liability policy to our existing policy. They told her that officers and Vestry members are already covered under our existing policy. Vestry expressed the utmost gratitude and relief and thanks Nancy.

Marcia reported that people have come to her with security concerns, and she believed the back door of the rectory, the lantern and the Church front door should be re-keyed. Diane recommended that Nancy, Marcia and Adam get an estimate on the cost of rekeying the locks and make plans for who will have access to the keys.

Next Vestry meeting is scheduled for May 16th at 11:30. Ella moved Vestry adjourn, Tom seconded. Jerry conducted closing prayer. Vestry adjourned.



**Weekly Schedule:**  
**Sunday 10AM: Ante-Communication live on [Facebook](#) or [YouTube](#)**  
**Wednesday 10AM: [Church School by Zoom](#)**  
**Wednesday 7PM: [Connections Conversations by Zoom](#)**  
**Thursday 8PM: [Compline \(Night Prayer\) by Zoom](#)**

## March 2021 Financial Report

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

Unrestricted operating fund receipts.....	\$ 41,657.74 (22.85% of budget)
Unrestricted operating fund expenditures.....	45,076.17 (22.16% of budget)
Operating fund receipts over (under) expenditures.....	\$ (3,418.43)

Through March, pledges are down 5%. Please verify that your pledge is up-to-date.

<b>Cash Balances</b>		
<b>Cash in Checking Account</b>	47,411.14	
<b>Savings</b>	26,761.06	
<b>Certificates of Deposit</b>	16,045.85	
<b>Endowment Fund</b>	93,871.10	
<b>Total</b>	<u>184,089.15</u>	
<b>Income Sources This Month</b>		
<b>Traditional Giving</b>	10,274.00	71.82%
<b>Online Giving</b>	4,030.27	28.18%
<b>Total</b>	<u>14,304.27</u>	100.00%



## Anglican Worthies

369. Kamehameha IV (1834-1863) and Emma

Rulers of the Hawaiian Islands

Kamehameha, king of Hawaii, ruled for only nine years, and yet with assistance of his spouse, Emma Rooke, made a lasting impact on native life with a rule devoted to charitable improvements. They are listed in the Book of Lesser Feasts and Fasts for November 28.

Hawaiians are a branch of several native cultures in the Pacific Islands, such as the peoples of Micronesia, the Marshall Islands, the Marianas, etc. The Hawaiian Islands are racially Polynesian, distinct from the rest. Theirs is almost an incredible history and must not be confused with them. This is due to their distribution throughout the Pacific. The other island natives tend to be concentrated among various clusters within easy sailing from one to another. The Polynesians were different.

It is not clear when the Polynesian peoples dispersed themselves throughout the Pacific because they have little sense of history, but they are spread out over three distinct locations: Besides the Tahitian base, they are the principal natives of Hawaii, Easter Island, and New Zealand, where they are known as the Maori. Indigenous to New Zealand, it is thought that the Maori came to New Zealand in the fourteenth century. This sounds incredible, because these locations are so distant from one another.

The only logical conclusion one can draw from this anthropological fact is that Polynesians habitually sailed these vast distances and re-established themselves. Perhaps their base seemed overcrowded or overfished. At any rate, these fearless sea people felt at home sailing unbelievable distances in these double-rigged vessels with just one or two sails.

One must not assume that Kamehameha was chosen for Lesser Feasts and Fasts because of some sudden conversion handled successfully by an Episcopal missionary. Advisors there were, but it is much more complicated than that. Born in Oahu, he was the son of the high priest and royal governor (and the grandson of Kamehameha I, first king of the islands). He entered the royal line when he was adopted by his uncle Kamehameha III.

Educated by Congregational missionaries at the Chiefs' School in Honolulu, he was precociously adept at music; he also played cricket. At the age of fourteen he left school to study law. The preparation of his future rule as monarch began when, the following year, he was sent to England, the United States, and Panama. This was his first tour abroad.

The political control of the islands was complicated by a long-standing claim of France for sovereignty based on the islands' expulsion of the Jesuits years previously. Kamehameha III sought acknowledgement of his legitimacy and organized a diplomatic mission to Europe. He included his nephew and heir-apparent in the delegation as well as one of his brothers, thinking they might benefit from the experience. They sailed to San Francisco in 1849, toured the state and continued, presumably, by train to New York, Washington, etc. Then to Europe, visiting heads of state, hoping, according to his biographer, Ruby Lowe, to secure recognition of Hawaii as an independent country. (The visit to France did not produce their political objective!) They returned to England, where they met Lord Palmerston (Prime Minister) and Albert, Consort to the queen. In May the brothers sailed to America. In Washington they had audiences with President Zachary Taylor.

Ruby Lowe reports that Alexander (his name at baptism) "experienced American racism first hand when he was almost removed from his train after being mistaken for a slave. In his journal, the young man wrote, "The first time that I have ever received such a treatment not in England or France or anywhere else. . . . The Americans talk and think a great deal about their liberty." At a dinner-party in New York the young men were given bibs! Naturally his views were anti-American. He especially learned, even before he became king, to protect the islands against the incursions of "California adventurers."

When he returned to the islands, he was appointed by the king to the Privy Council, giving him the opportunity to gain administrative experience. He had become “accustomed to traditional European social views,” as we shall see.

Kamehameha III, his uncle, died in 1854, and his nephew assumed the throne the following year. He was only twenty. In 1856 he married Emma Rook, an English woman, whom he had met as a child at school; she was the granddaughter of a former advisor to the Hawaiian throne. They had one child, who died at the age of four. The king’s grief was overwhelming, which may have contributed to his death one year later.

Kamehameha IV is included in Lesser Feasts and Fasts because, unlike previous rulers, of Hawaii, he and his wife labored with a religious spirit to provide needed facilities for the lasting good of his subjects. After a serious outbreak of smallpox in Honolulu in 1860, very likely brought from this country, king and queen raised funds to build a new hospital. That year, remembering his fascination with the liturgy he experienced as a young man in England, he asked the Bishop of Oxford to send missionaries to establish Anglicanism in the kingdom, which he thought appropriate to the “gentle beauty” of his subjects. The two rulers were confirmed in 1862, and Kamehameha began work translating parts of the Hymnal and the Prayer Book.

After his death in 1864, his wife continued the work he had begun; she established schools, churches, and other institutions for sickness. She traveled to England and befriended Queen Victoria. The Archbishop of Canterbury said, “I was much struck by the cultivation of her mind . . . but what excited my interest most was her almost saintly piety.”

As long as we are not going to celebrate the Feast of St. Andrew on November 30, we might honor instead the work of Kamehameha IV and Queen Emma November 28.

--hlf

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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.

**Rector:**

**The Rev. Sr. Diane Stier, 989-807-0215**

**Deacon Emeritus:**

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

**2021 Vestry Officers**

Sr. Warden: Nancy Herman Kinney: 989-546-5424

Jr. Warden: Adam Baker: 989-492-1626

Treasurer: Clancy DeLong, 989-400-6546

Co-Treasurer: Lynne L'Hommedieu, 772-8340

Vestry Clerk: Adam Baker: 989-492-1626

**2021 Vestry Members**

Tom Cochrane, 989-317-3561

Marcia David, 775-8086

Ulana Klymyshyn, 772-5616

Gerald May, 989-506-0373

Olivia Ohler, 989-386-0755

David Proctor, 772-7715

Ella Jo Regan, 772-3587

Eric Vinciguerra, 989-289-6301

**Organist:**

Dennis Flynn, 231-460-6000

**Choirmaster pro tempore:**

Eric Vinciguerra, 989-289-6301