



ST. JOHN'S
EPISCOPAL CHURCH
LAFAYETTE

The
Eagle

St. John's Episcopal Church • Lafayette, Ind. • March 2017

Mardi Gras Pancake Supper

5-7 p.m. Sunday, Feb. 26

When Episcopalians get wild, they EAT PANCAKES. Come celebrate Shrove Tuesday on a Sunday! There will be activities for kids, a Mardi Gras parade and live jazz band, and LOADS OF PANCAKES! Tickets are \$5 for adults, \$13 for families of three or more, and kids under 5 eat free. Tickets are available in St. John's Commons or at the door. All are welcome!!! For more information, contact Bill McNerney at billmcinerney45@gmail.com or call the St. John's office. — *Bradley Pace, bradleypace@stjohns-laf.org*



Ash Wednesday at St. John's

Wednesday, March 1

Noon, 5:30 & 7 p.m.

Ash Wednesday services will be held **Wednesday, March 1, at noon, 5:30 and 7 p.m.** The noon service will be a joint service at Trinity United Methodist Church. The 5:30 p.m. service will focus on teaching the traditions and meaning of Ash Wednesday to children and youth (including the imposition of ashes and Holy Eucharist with dinner following). The 7 p.m. service will be a traditional liturgy with the St. John's choir. — *Bradley Pace, bradleypace@stjohns-laf.org*



From the Rector

The Tuesday Morning Bible Study group continues our march through the book of Revelation. I keep promising the group that things will get better — that the beautiful vision of God’s salvation will come into focus — but they are getting a little restless. Frankly, they’re not to blame. The last few weeks have been filled with terrible, dark and violent images of seals opened, trumpets blown, the “Four Horsemen of the Apocalypse,” demonic locusts, an unholy trinity of monsters and many other “great portents” right out of a horror movie. There is a bizarre scene that seems to be the Christmas story re-imagined — with the Christ child and his “mother” being pursued by a great red dragon. There is a great battle in heaven between the dragon and the angels, a battle in which the dragon sweeps a third of the stars from the sky with his tail. There are great armies on the move — armies of saints and armies of those opposed to God and God’s purposes. Those who love God and follow God’s commandments are persecuted and even killed. There is talk of terrible sin and judgment and the wrath of God against those who “destroy the earth.” There is the Lamb of God standing on Mount Zion with 144,000 of the saints preparing for the final battle. And there is “one like the Son of Man” — an angel, perhaps, or maybe Christ himself — who announces the salvation of those who “die in the Lord.”

And then, as we come to the climax of this terrible scene (or is it glorious? It is impossible to tell), an angel calls for the reaping “for the hour to reap has come, because the harvest of the earth is fully ripe.” John sees that “the angel swung his sickle over the earth and gathered the vintage of the earth, and he threw it into the great wine press of the wrath of God. And the wine press was trodden outside the city, and blood flowed from the wine press, as high as a horse’s bridle, for a distance of about two hundred miles.” Here is the source of that stirring and terrifying line from “The Battle Hymn of the Republic,” Julia Ward Howe’s great hymn calling the Northern soldiers to arms in the Civil War. The whole scene seems to culminate in God’s judgment poured out on sinful humanity, of “the wine of God’s wrath, poured unmixed into the cup of his anger,” and the perpetual torment with “fire and sulfur” of those who are not on God’s side.

There is no way to make sense of every detail of these sections of Revelation. Much of the numerology, alliterations, and allusions are lost on us because too many of them relate to specific events, places, or people contemporaneous with the book’s author, John of Patmos. At best we are guessing as to their meaning or referents. For instance, the “number of the beast” probably refers to the Roman Emperor Nero, the letters of whose name in ancient Hebrew numerology equal 666. If 7 is the number of perfection, completion, or wholeness (7 days of creation, etc.), then the number 777 is akin to perfect perfection. 666, on the other hand, would be a parody of that perfection — perfect imperfection. Again, we are guessing here. But so much of what is happening in these scenes is the description of Babylon, Rome and the unholy trinity of beasts as a parody of God, the Lamb, and the Kingdom where God rules in glory and majesty.

And yet it seems almost impossible to redeem this book. Some Christians have found great comfort in these pages, but only because they look forward to their own vindication: the day when God’s judgment and wrath are poured out upon *everyone else*. They will be safe in heaven as they rejoice and watch all the “sorcerers and fornicators and murderers and idolaters” and naughty little children burn in torment. Others have found these scenes terrifying simply because they fear they are not “saved.” And then there are those who have rejected the book of Revelation (and all-too-often Christianity as a whole), because they want no part of a God who is so unforgiving, unmerciful and vengeful. Where is love and grace in this story? If hope is limited to the small number of those who are perfect, if torment for the rest is never-ending, where is hope in this story?

At first, I was in that second camp. The vision of God in the book of Revelation terrified me. Once the fear had subsided (although I never managed to get rid of it altogether), I became an atheist. As I came back to the faith

and to the Church, I began to reexamine that fear in light of the mercy and grace that is supposed to be at the heart of Christianity. It has not been an easy task — it is an ongoing part of my spiritual journey. But I have also gone back to the book of Revelation — that very same part of Scripture that gave me nightmares as a child and created a terrible stumbling block for my relationship with God. And now I see things very differently. Revelation, it turns out, is full of grace and hope. Even here, in these scenes of terror and violence, God's grace overcomes. Even here, where judgment and wrath seem to rule the day, hope is kindled and restored.

Admittedly, the clues are subtle. Someone in the Bible Study asked why the good news in the story would need to be so subtle. It's a good question, but perhaps it's because the true Gospel is inexplicable in any other way. Jesus, after all, repeatedly used parables to explain the Kingdom, presumably because we could only grasp it in clues and hints and subtle allusions. Still, there is much to fear here. The dragon (the Devil or Satan, he is called) has come to earth to wreak havoc and destruction. Evil has been set loose. God's messengers call for the endurance of those who love God, and they repeatedly announce that the victory of the Lamb is assured — that it is already accomplished — through the Lamb's own blood and the sacrifice of God's faithful people. But more than that, the judgment and wrath that we find here is not poured out on sinful humanity. God's response to those "who destroy the earth" is not to reap them in a great massacre where *their* blood flows "as high as a horse's bridle." John tells us that in his vision, the wine press is trodden "outside the city," an allusion to the crucifixion, to the death of Jesus on the cross outside the walls of Jerusalem at Calvary. Here then is a fundamental part of the Christian story and the lens through which any talk of God's judgment and wrath must be viewed. In the cross — in the crucifixion of Jesus, the crucifixion of God incarnate — God's judgment and wrath are poured out *not on humanity*, but taken up into God's own self. It is easy to get so wrapped up in the terror and violence of Revelation and forget what comes before. John of Patmos was not writing in a vacuum. Indeed, Revelation is run through with references to the Old Testament and how, in Christian belief, those stories culminate in Jesus Christ. He is writing with a complex understanding of how God is overcoming sin, defeating evil, and redeeming the world through the cross — through the lion of the tribe of Judah who arrives as a slaughtered lamb.

I realize that there is a lot going on here. I also realize that the cross itself is difficult to grasp and that theologians have never fully settled on one interpretation of how the crucifixion vanquishes evil and redeems humanity. However, Christianity is fundamentally about the triumph of God's grace and love over chaos and evil. The cross is the place where God's judgment and mercy meet. The cross is the moment God's wrath and grace meet — the moment God's justifiable anger at the destruction wrought by human selfishness, pride, and idolatry is subsumed in the unmerited, self-giving faithfulness that God shows toward creation.

I've not had much luck convincing the folks at the Tuesday Morning Bible Study that Revelation is the greatest book in the Bible. I doubt that I will ultimately be successful with that. My only real hope — as with all things — is that each of us will find in the Christian story the truth of God's love. It is there in the book of Revelation, as it is in all things. There will be times that chaos, evil, and violence may obscure it. But it is there nonetheless. —
Bradley Pace, bradleypace@stjohns-laf.org



May God Give us the Faith to Sing Always

St. John's Episcopal Church is known for beautiful liturgy, a vibrant sacred music program, a longstanding commitment to outreach in the local community and for an open and welcoming theology grounded in the openness and welcome of Jesus Christ.

The leadership believes that now is the time to secure our worship for generations to come and to enhance the sense of welcome into our church facilities. There is nothing we do so well as a church community as praise God and welcome others into community. With hope and anticipation that God will give the people of St. John's the "faith to sing always," the leadership invites you to join us in strengthening our ministries and securing that legacy of praise and worship — of "organ and song sounding in glad adoration" — as an offering to God and to those who will follow us in the faith.

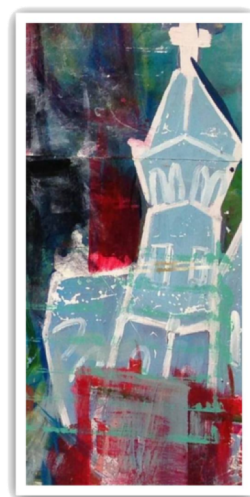
The Vestry has determined that St. John's should explore the feasibility of a capital campaign to finance a series of projects. This is a big decision that will require the time, energy and financial resources of the entire congregation. Since the Annual Meeting, the leadership has offered opportunities for the congregation to learn more about the proposed projects. There will be more opportunities in the future as we begin a formal Feasibility Study. The Feasibility Study will help verify the level of support for the proposed projects and determine a realistic amount we can raise in support of these ministries.

Additional information about these projects is available in St. John's Commons and at www.stjohns-laf.org/campaign. You are always invited to contact our Rector, Bradley Pace, bradleypace@stjohns-laf.org, or the co-chairs of the St. John's Steering Committee, Cynthia Stauffacher, cstauffa@purdue.edu, or Charlie Shook, cshook@shook.com.

The leadership of St. John's is excited about the future of our ministry and hope that you share our enthusiasm. We look forward to sharing our worship, our service and the Gospel of Jesus Christ with you and with future generations.

The Members of the St. John's Steering Committing

Mr. Randy Brist
Dr. Margaret McClure
Dr. Heather Johnston Nicholson
The Rev. Dr. Bradley Pace, Rector
Dr. Doug Powell
Mr. Charlie Shook, co-chair
Dr. Cynthia Stauffacher, co-chair
Mr. Ross Watson



Organ Task Force Update

On Sunday, February 12, three members of the Organ Task Force discussed the parish's new organ project. Michael Bennett, Ray Polstra and Doug Powell shared information about the current Wicks organ built in 1966, the Organ Task Force's work and what we can expect from the new instrument.

Michael Bennett described and demonstrated major problems of the current organ. The issues include keys that do not play, presets that do not stay set and electrical shorts that cause unexpected sounds, among others. He also briefly described some history of these problems, which go back a few decades.

Ray Polstra offered an overview of the Task Force's deliberations since its inception in 2014. Three possibilities were explored initially: 1) renovate the Wicks organ, 2) purchase the pipes of an organ no longer in use from a local church and hire a company to build a console and install the used pipes (currently in storage) and 3) purchase an electronic organ with speakers and hook it up to our current pipework to create a hybrid instrument. The first option (approximately \$300,000) would have been implemented by the very company that built the organ in the first place. This option was carefully pursued but ultimately dismissed due to the problematic history of our Wicks organ and reports of similar problems elsewhere, concerns about the future of the company (it was in bankruptcy in the recent past) and no appreciable improvement in the quality of our current organ's sound.

The second option was put to rest when the church that owns the used pipes decided not to sell them. The third option (about \$250,000) was dismissed primarily due to concerns about digital technology becoming outdated very quickly, anticipated problems in recruiting high-quality organists as guests and future staff and unappealing aesthetic due to speakers.

In the fall of 2015, the Vestry requested the task force to secure bids for a new organ from companies that enjoy strong reputations in the field. Early in 2016, the principals of Goulding and Wood (Indianapolis), Quimby (Warrensburg, Mo.), and Schantz (Orville, Ohio) organ builders made separate visits to St. John's and eventually offered proposals for new instruments. Soon after the task force began reviewing the proposals, the project head and lead-voicer for Goulding and Wood passed away unexpectedly. The Task Force proceeded with a thorough review of the two remaining proposals, tweaking the tonal and visual aspects of each proposed instrument as it moved forward. Visits were made to Louisville and Chicago to hear and play new organs recently built by Quimby and Schantz. References for these firms were also gathered.

In June 2016, the task force agreed to recommend to the Vestry the proposal from Quimby. Quimby proposed a higher percentage of restoration to our current pipework (including pipes in present use plus pipes previously positioned above the door to the sacristy and now in storage in the church's undercroft). Their specification calls for a three-manual (keyboard) console, which is much more standard, flexible and attractive. The organ will have a more colorful sound and be less harsh to the ear. Quimby's tonal philosophy is such that the organ is best equipped for supporting the congregation and choral singing of our Episcopal musical heritage. The organ casework from Quimby is congruent with many of the visual factors the church's Restoration Task Force is addressing. It is worth noting, also, that Quimby's proposal was the least expensive of the three we received.

In August 2016, the Vestry engaged contractually with Quimby to build the new instrument. With the average time for organ construction being about 2-3 years, the Vestry decided to secure a place in Quimby's production schedule. At the Feb, 12 meeting, Doug Powell pointed to early evidence of financial support for a new organ. As reported at the parish's Annual Meeting on Feb. 5, more than one-third of the organ's cost of \$573,514 has already been paid from bequests and gifts designated for a new organ (\$206,464.56). This leaves a balance of \$367,049.44 that is included in plans for a capital campaign. — *Michael Bennett michael@stjohns-laf.org and Doug Powell powelld@purdue.edu for the Organ Task Force*



The Big Questions: Christian Discipleship

Beginning 6-8 p.m. Feb. 28

What does it mean to be a Disciple? What does it mean to follow Christ? What are the practices that ground the Christian journey and help us be good stewards, to take up our cross and to love as Jesus loved us?

The Big Questions: Christian Discipleship will meet for six sessions **beginning 6-8 p.m. Tuesday, Feb. 28. A light supper will be provided. Childcare is available, but please RSVP.** A free-will offering for dinner will be taken up. — *Bradley Pace, bradleypace@stjohns-laf.org*



CHRISTIAN DISCIPLESHIP

the **BIG**
questions

Music for March

There are two special music events during March. The Jefferson High School Varsity Singers will perform the lunchtime concert on March 8. This group of 51 students in grades 10-12 is the top concert choir at Jefferson. They will be performing various selections from the Renaissance to the present. I hope that you can come enjoy this group of hard-working students.

On March 22 at 7:30 p.m., we will be hosting the choir from Birmingham Southern College as they pass through on their way to Chicago. Former members of this ensemble include our own Olynn and Brendan McInerney. This is sure to be a splendid event. More details will be shared in the coming weeks.

EWM Dates to Remember

Women of St. John's: Please put the following 2017 dates on your calendar. Invite your sisters-in-Christ to join you in these events. Let's celebrate together.

Feb. 25 10 a.m. Quiet Day with Kelly Stanley, at St. John's

April 8 10:30 a.m. EWM Luncheon, at St. Paul's in Columbus with Bishop Cate

April 22 Bishop Cate's Farewell Liturgy and Farewell Party, at St. Christopher's in Carmel (more information to come)

April 29 Seating of the 11th Bishop of the Diocese of Indianapolis (more information to come)

May 13 10 a.m. EWM Council Meeting at St. John's in Lafayette

Sept. 29 EWM Fall Retreat (three days) at Waycross Conference and Retreat Center. — *Amy Paget, pagets@gmail.com; Charlene Watson, cel.watson@comcast.net*

March Book Group: *The Art of Racing in the Rain* and *A Man Called Ove* 6:30 p.m. Thursday, March 23

In the spirit of these books, I am attaching a condensed version of an article my friend Laura wrote for the Trinity UMC newsletter:

In April 2005 my beloved husband, George, died. We had been married for 42 years, and I missed him terribly. After he retired from Purdue, one of the things he liked to do was to admire fancy cars. He subscribed to several car magazines and loved reading about the cars and looking at the pictures. He especially liked the Bentleys — they're only several hundred thousand dollars! If I asked him what he would like for Christmas or his birthday, he always replied "a Bentley." This became a standard joke between us for years.

After George died I thought a kitten might help my loneliness. Our two sons came home for a weekend, and we went to the animal shelter. The very first kitty I saw was gray and white and just adorable. So we took him into the playroom to get to know him. He was extremely hyperactive, wouldn't settle down, and would not let me hold him. So we took him back and got out several other kitties — but they weren't right either. So I decided to try the gray one again. Same story—not the lap cat I was looking for! But somehow I just knew he was for me. Our sons thought I had lost my marbles! We took Kitty out to the front desk and made all the arrangements. As we were about to leave I asked, "Oh, does Kitty have a name?" They replied, "Oh, yes, it's Bentley!" I just know he was a gift from George (and God) telling me that he was okay and wanted me to be okay too. George not only sent me a Bentley, he sent me a silver Bentley! Bentley's feet and legs are silver! Bentley has calmed down a bit and sits on my lap on his terms.

George didn't send me just any Bentley. I began to notice that on my bad or stressful days, Bentley left me his favorite stuffed mouse outside my bedroom door in the morning. One time I was going to go to an ophthalmologist in Indianapolis and was really stressed about this appointment. So the night before I said to Bentley, "You know, Bentley, I'm really worried about my appointment tomorrow. If there is ever a time when I need you to put mouse outside my door it's tonight." Well, you know where mouse was the next morning! I felt this sense of peace that everything was going to be okay.

Bentley has not been an easy cat to raise! But I wouldn't trade him for anything. I think God sent me Bentley because He knew I would tell people his story — as a reminder of God's love for all of us! —
Mary Campbell, mlauracampbell@gmail.com

Next Deadline for The Eagle

The March deadline for
submissions to the Eagle is
Monday, March 20.
Send submissions to
eagle@stjohns-laf.org

Baptism and Confirmation

Baptism is the sacrament by which a person is welcomed into the household of God. In water and in the anointing of the Holy Spirit, a person is sealed by the Spirit and marked as Christ's own forever. Baptism is particularly appropriate on certain celebrations and feasts days including at the Easter Vigil (April 15), on Pentecost Sunday (June 4) and on All Saints Sunday (Nov. 5). If you are interested in being baptized or having your child baptized, please contact the church office at (765) 742-4079. — *Bradley Pace, bradleypace@stjohns-laf.org*

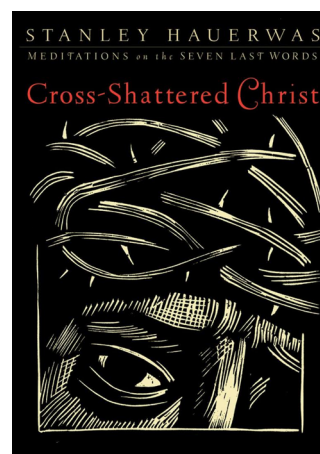
Stations of the Cross during Lent

6-8 p.m.

Wednesdays, March 8 & April 5

St. John's will host an observance of the Stations of the Cross followed by a time of conversation and dinner. The Stations of the Cross is a series of devotions following Jesus' path toward Golgotha and to his crucifixion. These devotions have been observed by pilgrims in Jerusalem for many hundreds of years. They make for a poignant and moving Lenten practice.

After the liturgy, we will meet in St. John's Commons for a two-part discussion of the book *Cross-Shattered Christ* by Stanley Hauerwas. This short, powerful book is a reflection on the seven last words of Christ as portrayed in the four Gospels. We will also share a potluck supper. Sign-up sheets will be available in St. John's Commons. — *Bradley Pace, bradleypace@stjohns-laf.org*



The Rite of Reconciliation

The Book of Common Prayer reminds us that “The ministry of reconciliation, which has been committed by Christ to his Church, is exercised through the care each Christian has for others, through the common prayer of Christians assembled for public worship and through the priesthood of Christ and his ministers declaring absolution.” The Rite of the Reconciliation of a Penitent (known as confession in some traditions) is available for all who desire it and is not restricted to any particular time or season. However, because the season of Lent, which begins on Ash Wednesday, March 1, is a time specifically dedicated as a time of self-reflection and penitence, it is an especially appropriate time to seek reconciliation with God, one another and with ourselves. While the Anglican approach to the rite of reconciliation has always been “all may, some should, none must,” it can be a powerful reminder that, despite our failings, we are forgiven and loved by God. If you would like to receive the sacrament of reconciliation, please contact the church at (765) 742-4079 and ask to speak with a member of the clergy. — *Bradley Pace, bradleypace@stjohns-laf.org*

All Aboard for a Journey on the Trans-Siberian Railroad

Sunday mornings, March 5, 12 and 19, 9:15 a.m. in the Commons

In the summer of 2015, I flew to Beijing to begin my Trans-Siberian adventure. We headed north out of China, crossed the Gobi Desert and the Mongolian grasslands, skirted the shores of Lake Baikal, and rolled west for days across the Siberian steppes to Moscow. Back in Lafayette, reviewing the trip in my mind, I was surprised to find that there was a theme, a recognizable thread, running through the whole journey that I had not noticed while riding the rails. Of course the slide show includes digressions, oddities, and things just for fun, but the theme is there: the transience of empire and the permanence of faith.

Please join us in the Commons between services on March 5, 12, and 19 for a journey on the Trans-Siberian Railroad. — *Barbara Penney, barbara_penney@yahoo.com, (864) 923-2111*

**Yes, this announcement may seem familiar. The series had to be cancelled in the fall because of technical issues, which we have since been resolved.

All aboard!



Member Spotlight: Stephanie Amador Tribbett

Name: Stephanie Amador Tribbett

Occupation: Executive Secretary to the Chief Financial Officer at Tippecanoe School Corporation and I have been there for over 5 years.

Why I attend St. John's: My husband, Kyle, and I have been members of St. John's since the Christmas Eve service in 2014. We immediately felt a connection to the church and have enjoyed being active members ever since. We were married on July 25, 2015, at St. John's. We have two children: Nolan, 3; and Adria, 12. Nolan was baptized at St. John's at the Easter Vigil in 2015. Kyle and I were confirmed and received into the church that year as well. We have never felt such welcome acceptance as what we experience every day at St. John's, which is what immediately drew us in. We really enjoy the fellowship at St. John's and have met some wonderful people through our worship here. Both Kyle and I have been as active in church as our schedule and family life allows. In the past I have attended Adult Bible Study and The Big Questions newcomer's classes with my husband. Currently, I serve on the altar guild and sing in the choir. I am also one of the new members of the Vestry, and I will be the new Finance Chair. I am a member of the EWM, and I enjoy participating in the various ministries that are at St. John's. I have participated in the past with Habitat for Humanity through renovation volunteer work and cycling in the Cover Indiana Bicycle Tour (2016), which I plan to do again this year. I have also volunteered with the Jubilee Christmas each year since we joined the church and plan to continue that as well. Some things that I really enjoy are spending time with my family, cycling, music/singing, reading, laughing, having meaningful conversations with anyone at all, and of course, coffee. I am find joy in crafting, especially in beadwork/jewelry creation and knit/crochet. I look forward to many more years serving in any way that I can and worshiping in Christ at St. John's.

From the Vestry: Meeting Summary, January 2017

- Building lock-up procedures were reviewed and the vestry did a “walk through” of the process. Each Sunday a different vestry member is selected to lock up and to help with the offertory count.
- Bradley reported that the stewardship campaign had raised more money than ever before, but that was from 115 pledges, down from 129. There was some discussion on ways to make the next stewardship campaign more effective both in the amount raised and how it is conducted.
- Rachel Shook presented the balanced budget for 2017 to the vestry. She noted that for the first time, income from the endowment was used to help balance the budget. The budget was briefly discussed and then the vestry voted to accept the balanced budget.
- There was discussion regarding the upcoming capital campaign and how best to present information at the annual meeting. Bradley discussed a series of between-service forums that would provide parishioners a better idea of the scope of the project. A draft of the tentative case study was distributed and will be available to parishioners before the annual meeting.
- The vestry retreat is planned for Feb. 18 at Food Finders.
- Bradley asked the vestry about the possibility of reviving the Parish Life committee given the number of social events we have at the church. He asked everyone to consider if this is something they would like to help organize.
- Both Rachel Shook and Heather Nicholson briefly spoke about their time on the vestry and the group thanked them for their service.

Call for Volunteers from the St. John's/LUM Food Pantry

Through our partnership with Lafayette Urban Ministry, St. John's operates one of the largest food pantries in the 16 counties served by our regional food bank. While our food pantry was originally intended to be an emergency service when it opened more than 40 years ago, the pantry now provides a food safety net for those who are hungry in Greater Lafayette. In 2016, for instance, the St. John's/LUM Food Pantry served more than 2,500 households. Still the need is great. Feeding America estimates that more than 16 percent of the people in Tippecanoe County (nearly 30,000 people) qualify as “food insecure.”

In order to continue this invaluable ministry, we are asking for your help. For many reasons, the volunteer base in Lafayette has dwindled. In particular, the number of people from St. John's volunteering at the St. John's/LUM Food Pantry has dropped to a small percentage of our total volunteer corps. **Please consider volunteering for a shift or two a month.** Shifts and various jobs are needed for the regular operating hours: Monday, Tuesday, Thursday and Friday from 8:45 – 11:45 a.m. and Saturdays from 12:45 – 3:15 p.m. Other jobs such as pick-up and delivery, stocking and administrative tasks are needed for various times throughout the week and month. With our online scheduling program (see the link on the homepage at www.stjohns-laf.org), it is easy to find a time that works for you. It is rewarding work and a huge help to those who come seeking food.

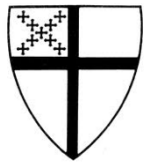
I know that the people of St. John's are very proud of this vital ministry. Now is the time to make a difference. For the many dedicated folks who have volunteered over the years, thank you. For those of you, who have yet to volunteer, please consider doing so soon.

To volunteer or for more information, contact the director of the St. John's/LUM Food Pantry, Donna Barker, at foodpantry@stjohns-laf.org or at the church office. — *Bradley Pace, bradleypace@stjohns-laf.org*

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The Rt. Rev. Catherine Waynick

Rector

The Rev. Dr. Bradley Pace

Associate Rector

The Rev. Dr. Hilary Cooke

Sunday Associate

The Very Rev. Robert L'Homme

Parish Administrator

Teresa Lohrman

Director of Music

Michael Bennett

St. John's/LUM Food Pantry,

Donna Barker, Director
Gayle Ennis, Co-Director

Building Use Coordinator

Bill McInerney

Treasurer

Bill McInerney

Assistant Treasurer

Jim Hess

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Randy Brist, Senior Warden
Amy Van Epps, Junior Warden
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Annie Schreiber, Clerk

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