



ST. JOHN'S
EPISCOPAL CHURCH
LAFAYETTE

THE *Eagle* NEWSLETTER

St. John's Episcopal Church | Lafayette, Indiana | November 2022

ST. JOHN'S LAFAYETTE

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Parish Staff & Leadership

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Bradley Pace, Rector

Gretchen Freese, Associate Rector

Jason Fortner, Curate

Teresa Lohrman, Parish Administrator

Michael Bennett, Director of Music

Becky Dick, Senior Warden

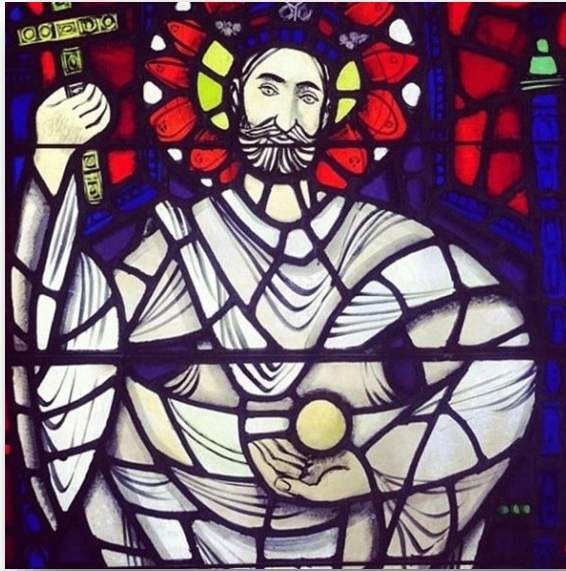
Bruce Johnson, Junior Warden

St. John's is a parish of the Episcopal Church in the Diocese of Indianapolis.

From the Rector

In the Gospels, those who encounter Jesus are constantly confused by what he says and does. That confusion makes a lot of sense, though. Jesus was saying new things, doing new things. He was putting things in a new way, doing old things differently, and putting a new twist on the ancient stories. The evangelists then used the old stories — Creation, the Exodus, Isaiah, Jeremiah, and more — to show what he was going to do. John described him as the Word that was in the beginning. Matthew and Luke connected him to King David and to the ancient prophecies found in the prophet Malachi. Jesus referred to himself as the “Son of Man,” alluding to the heavenly figure in the book of Daniel. He quoted Isaiah, saying that he had been “anointed to bring good news to the poor, to proclaim release to the captives, and recovery of sight to the blind.” Over and over again he used the ancient stories to illustrate what he was doing, what God was doing through him — and the evangelists followed suit by using the ancient stories to put his ministry into context. And yet, despite the well-known context of those ancient stories, of those ancient promises, the confusion remained.

A particular case in point is Jesus' constant proclamation of the kingdom, the reign, the Empire of God. The ancient story had it that God was Israel's only true king, and that, when God's ancient promises were fulfilled, God would reign on earth as in heaven. Throughout Israel's history, there was any number of ways God's kingdom might come about. At the time of Jesus, there were some who expected a



kind of partisan political revolution that would make God's Kingdom a reality. There were others who wanted to bring about this revolution by violence. Still others thought that a strict adherence to biblical law — a kind of spiritual revolution — might bring God back to Israel and free them from their present distress. And there were those, whether through pragmatism or cynicism, who believed it was best to speak of God, but perhaps not too loudly, not too boldly, so as not to raise the ire of Rome. If God were to come back, after all, it might mean the end to their power and influence. It might mean they could no longer speak *of and for* God. There were also Gentiles who knew little of the old story, and when they heard of "God's Kingdom," of God's reign, of God's Empire, imagined a direct challenge to their own rule. Pilate, for instance, asked Jesus if he were a king, and could not make any sense of his answer: "My kingdom is not of this world" — not from this world, not like the kingdoms of this world. Pilate and the other Roman authorities could only imagine God's rule as something akin to their rule and thus a challenge and a threat to it. Their response was the response of every human authority — violence.

Now despite the recent love and attention given to Queen Elizabeth II, Americans don't usually like queens, kings, or emperors much. We've fought wars

over that. We imagine that monarchs and empires are tyrannical because we connect them to the kingdoms we know from history. Most of those kingdoms run on violence and exploitation. This is all-too-natural and is true of every great kingdom and empire of history — think of the *Pax Romana* or of the exploitation of the European monarchies during the period of colonialism. It's also true of the communist and fascist

dictatorships of the 20th century. It's true of our own nation whether we want to believe it or not. The compelling nature of the great American experiment goes hand-in-hand with the genocide against Indigenous Peoples and the slavery of Africans.

But Jesus is reconfiguring all of that, putting a new gloss on old words and concepts, recapturing an older, deeper meaning. He is taking the ancient stories and refashioning them, telling a new kind of story. The Kingdom of God, he tells his disciples, will not come about through things that can be seen or heard — it will not come about through the normal means of political machinations, violence, or exploitation. Gentile leaders lord their power over others, he tells them, but this is not the way they are to live. The Kingdom of God, the Empire of God, will look like something else entirely. He told them repeatedly that the Kingdom of God will come through service, through the sacrifice, through the love of God. At each course, his disciples refused to believe what he was saying. They refused, it seems, to understand. What kind of kingdom is built on humble service, through sacrifice, through love?

In the end, of course, Jesus showed them that God's reign reaches its climax on the cross. That's why on Christ the King Sunday, we will read the crucifixion story. The juxtaposition of the cross and

the claim “Christ is King” ought to bring us up short. It ought to make us rethink the meaning of the very words we are using. Here is the reconfiguration. Here is the new twist. Here is the unexpected fulfillment of the ancient promises. That is why we begin to understand the mission and ministry of Jesus, we begin to understand what Jesus was saying and doing, we begin to understand what God is doing in the world when we recognize that the cross is the ultimate expression of God’s Kingdom — that Christ is King *on the cross*, that God, in the words of an ancient hymn, reigns from the tree. The Kingdom of God will not come about because of an election or because of the implementation of some new policy. The Kingdom of God will not come about because one party takes over Congress or whether someone leads a successful political revolution. The Kingdom of God

will not come about through any of the normal channels, however honorable or high-minded. The Kingdom of God, the reign of God, the Empire of God comes through the power of the cross.

As we reach the end of the Church year, we will celebrate Christ the King Sunday. As the Church, we are invited to swear allegiance to the king who reconfigures everything we know about kingship, authority, and power. We are invited to swear allegiance to the king whose life and death is the fulfillment of God’s ancient promises. We are invited to sewar allegiance to Jesus by taking up our own cross and by proclaiming “Christ is King” through our own humble service, sacrifice, and self-giving love. That alone will bring the Kingdom of God into sharper relief in our communities and in our world.
- Bradley Pace, bradleypace@stjohns-laf.org

2022 Annual Giving Campaign — More Than Enough

There are six different stories in the Gospels that include some form of the feeding of the multitudes (Matthew and Mark include two versions; Luke and John each have one). None of the evangelists tell the story quite this way, but we imagine Jesus saying to those gathered, “let’s have a picnic. We have a few loaves and a couple of fish here. What else have we got?” Slowly people start to call out, “I brought some bread.... I’ve got a sixpack of root beer over here.... We brought a tub of my wife’s potato salad.... Here are some chips.... We’re Episcopalian, of course, so we’ve prepared a baked brie.” The disciples start a phone tree. “Sally, could you bring some brownies?” Someone runs down the street and picks up the brisket and a vegetarian lasagna. After a while, what started out as a few thousand hungry people, a few loaves,

and a couple of fish turns into an amazing spread.

This may not seem miraculous to you — we do this kind of thing from time to time. But there is something powerful, even miraculous, about everyone turning over what they have for the life of the community. But it’s important to remember that there is much more at stake in these stories than simply satisfying the crowd’s momentary hunger. There’s also more at work than our meager efforts alone. In each of the stories, God shows up. In each of the stories, God’s power is

manifest. In each of the stories, God’s generosity overflows in a dramatic act of love and care.

As the Church, we are called to offer up our gifts to God for the life of the world. On any given



day, we may bring bread or a few fish, some chips or a plate of brownies. Other days, we might be called to march in the streets for justice, to advocate for those suffering from homelessness, or to prepare a bag of groceries for those in need in our community. On yet others, we pass the peace of Christ, share a beautiful organ prelude, proclaim the good news of God's love, and offer the body of Christ broken for the world. **Whatever we might offer, whatever we might be called to share on any given day, we know that, so long as God blesses our gifts, they are more than enough. With God's blessing, our gifts bring freedom, healing, and the transformation of the world.**

Each year, members of the St. Johns' leadership reach out to ask for your help to fund our ministries by making a financial pledge. **This year, as we continue to recover from the disruptions and grief of the past two and a half years, we are rebuilding and**

From the Curate

We will soon enter a unique time in the liturgical life of the church. As October becomes November we will experience the fall triduum, the three feast days that are the autumnal counterpart to the more familiar spring trio of Maundy Thursday, Good Friday, and Holy Saturday which culminates in the joyous celebration of the Great Vigil of Easter. The term triduum comes from Latin, meaning "three days." In the fall, it refers to All Hallows Eve (Oct. 31), All Saints Day (Nov. 1), and All Souls Day (Nov. 2).

The pivotal moment is the feast of All Saints. The collect for the feast reminds us of two reasons we celebrate:

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace

reorganizing many of our ministries. We are trying to find new ways to serve faithfully and to live out our call as a faith community. As such, we are asking you to contribute your time and talent as well as your treasure. The Finance Committee will be sending out preliminary information about the 2023 budget soon. This information illustrates the ways we fund our ministries, pay staff, and care for our building and grounds. It will also include a number of ways you might choose to contribute to our common life in other ways.

In the meantime, if you have any questions about this year's annual campaign, we invite you to contact St. John's Rector, Bradley Pace, directly at bradleypace@stjohns-laf.org or at 765.742.4079, ext. 102. We thank you in advance for all you do and all you offer. And we thank God for blessing what we offer together.

so to follow your blessed saints in all virtues and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen. (BCP p. 245)

On All Saints Day we celebrate the mystery of the Communion of saints and ask God for the grace to follow in the spiritual footsteps of the faithful who have come before us.

The Communion of saints is a facet of historic Christianity that is sometimes neglected by contemporary followers of Jesus. The idea that we are connected both to those who have died and to those who will come after us in the faith is affirmed in the Apostles Creed, several post-communion prayers in our liturgy and the letter to the Hebrews. After

enumerating a long list of faithful examples in the preceding chapters, the author of Hebrews writes these famous and inspiring words at the beginning of chapter 12:

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

I am grateful for the mental image this passage conjures. I take heart in the fact that the saints are cheering us on as we run the race of faith, keeping our eye on Jesus.

The prayers we say together after receiving Jesus' body and blood affirm the unity we share with these saints who are pulling for us. The Rite I version mentions that through the Holy Eucharist we are assured that "we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people." (BCP p. 339) The post-communion prayer from *Enriching Our Worship* says that God has "made us one with one with all [God's] people in heaven and on earth." (EOW p. 69)

The final section of the Apostles' Creed provides us with an opportunity to state our belief and faith in the Holy Spirit, the Communion of saints, and some related tenets of our faith.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,

the resurrection of the body,
and the life everlasting. Amen.

As we say each of these phrases in unison with our fellow Christians, we can consider their interconnectedness and their implications for our lives. The work of the Holy Spirit creates the Church and binds together the Communion of saints in heaven and on earth. Her prompting motivates us to seek God's forgiveness and to offer our own to others. Her indwelling in our hearts is a sign of the everlasting life that begins now and will continue in a new way when our bodies are resurrected at the culmination and renewal of all things.

Celebrating the Feast of All Saints allows us to explore the mystical communion of God's people and to consider how it can influence our own faith positively. We take inspiration from the stories of the lives of the saints of our liturgical calendar, giving thanks that they were used by God, in spite of their many flaws and shortcomings. We are centered in our faith as we sense our place in the middle, between the departed saints and those to whom we will hand over the work when our time on earth is over. We remember that we place our hope in the resurrection of the body and the life everlasting.

On Sunday, Nov. 6, we will celebrate All Saints Day at St. John's. We will incorporate elements of the feast of All Souls as we remember our faithful departed. I hope that you'll be able to join us for this important day in the liturgical life of the church and that it will enrich your faith. – *Jason Fortner, jason@stjohns-laf.org*

Christian Formation Update

There is so much going on in our lives as we learn more about God in our Christian Formation times. We have had wonderful support and turnout for our Sunday mornings, our monthly Sunday evening event, and our Monday morning Bible Study. It truly inspires me as I study God's Word with God's beloved children spanning all ages.

I want to say thank you to all who participated in the Godly Play training on October 29! We are excited that this training will start our time focusing on Godly Play during our 9:15 a.m. Sunday morning Christian Formation. Thank you to all who are helping with Christian Formation. We could not do it without you.

Christian Formation is a lifelong learning about God's Word expressed in the Holy Bible, experienced in the liturgy of the church, and lived out in our daily lives. Our children and youth remind me of the joy of learning about our Holy Scriptures as God's love for humankind and creation is expressed through the Holy Bible. Our Monday morning adult Bible study inspires me as we dig deeper into the texts, work to understand the historical context, and grapple with what it means for us in our context today.

There are many ways that we as the people of God at St. John's are engaging the Bible and I give thanks to God during this season of Thanksgiving for each of you as we work in ministry together, as we are brothers and sisters in Christ, and as we strive to do justice, and to love kindness, and to walk humbly with our God. -

Gretchen Freese, gretchen@stjohns.laf-org

Feast of All Saints at St. John's

Sunday, Nov. 6

8:00 a.m., 9:00 a.m. (via Zoom), & 10:30 a.m.

On Sunday, Nov. 6, we will observe the Feast of All Saints. At both services that day, we will dedicate special time to remember those saints of St. John's who have died since last year. There will also be time for each of us to remember the saints who have been the chosen vessels of God's grace in our own lives. Please join with the whole church as we remember the saints of God who have come before and welcome new saints into the Body of Christ. If you would like to add names to the Necrology—the list of names to be remembered on All Saints Day, please go to www.stjohns-laf.org/necrology or call the church office at 765.742.4079. - *Bradley Pace, bradleypace@stjohns-laf.org*

Get Ready for Jubilee Christmas 2022!

We will have an on-site Jubilee Christmas on Dec. 10, hosting 40 families in two shifts to minimize contact time and keep everyone as safe as possible.

As we prepare for the event, we will need donations of stocking stuffer items, such as crayons, coloring books, hot wheels, small stuffed animals, and card games (such as Uno, Go Fish). Cash donations also will be appreciated. A basket will be placed in the Commons for Jubilee donations.

This year, we also will provide each family with a home-baked sweet bread, such as banana bread, zucchini bread, etc.

As we get closer to the event, we will communicate more details for volunteer opportunities, using SignUp Genius for shoppers, hosts, bakers for the breads, etc.

If you have any questions, please contact St. John's Jubilee Christmas Coordinator Mary Kay McCauley at mccauley.mk3@gmail.com.

Greater Lafayette Episcopal Youth Group

Youth in 6th through 12th grades are invited for fun and fellowship.

- Sunday, Oct. 30, 5:30 – 7 p.m. at St. John's, Spooky Music & Fun (more info below)
- Sunday, Nov. 13, 2 – 4 p.m. at Good Shepherd
- Friday, Dec. 2-Saturday, Dec. 3 at St. John's Jubilee Christmas Shopping & Advent Lock-in (more info to come)

For more information, go to www.stjohns-laf.org/youth or contact the church office. –Bradley Pace, bradleypace@stjohns-laf.org

Celebrating Teresa Lohrman

Sunday, Nov. 6, after 10:30 a.m. service

In August of this year, Parish Administrator Teresa Lohrman celebrated 30 years of ministry at St. John's. THIRTY YEARS! This is a remarkable achievement and a testament to her dedication and persistence to our parish community (and no small amount of long-suffering forbearance). On Sunday, Nov. 6, we will celebrate Teresa with a special coffee hour after the 10:30 service. Look for more information in the weekly bulletins and email. –Bradley Pace, bradleypace@stjohns-laf.org

Wednesday Noontime Concert

Wednesday, Nov. 9

Our next 2nd Wednesday Noontime Concert is Nov. 9. Marc Loudon will travel from New Orleans to perform piano music by Beethoven and Mendelssohn. Remember that audience members are invited to bring their own lunch to enjoy during the concert. Drinks and desserts will be provided in the Ferry Street vestibule. Hope to see you there to welcome Marc (and Judy) back to St. John's! — Michael Bennett, michael@stjohns-laf.org

Sunday Evening Christian Formation

Sunday, Nov. 20 at 5:30 p.m.

Our Sunday Evening Christian Formation continues at 5:30 p.m. on Nov. 20. We will gather in gratitude together for a meal, enjoy fellowship and activities, and end with a short worship service. All are welcome to join us in the Commons. Let us give thanks to God for all the gifts that we receive.

Food is needed for the event. Gretchen is looking for people to bring baked spaghetti with meat sauce, baked spaghetti with vegetarian sauce, garlic bread, salads, and desserts. You can even bring the food in the morning and put it in the refrigerator. She will warm it up in the evening. – Gretchen Freese, gretchen@stjohns-laf.org

Monday Morning Bible Study in St. John's Commons

The Monday 10 a.m. Bible study meets in the Commons or join us on Zoom

at <https://us02web.zoom.us/j/82622702162?pwd=d2ErTGZKS3lMNW9RRGZFNFEzd09kQT09>. We continue our study on 50 people we should know from the Bible. Contact Gretchen gretchen@stjohns-laf.org for more information.

Beware Scammers

Scammers are constantly looking for new ways to trick those of us who use electronic communication (which, nowadays, is basically all of us). It is now very easy to fake emails, social media requests, and text messages, so please be wary. Many of you have received emails or texts claiming to be from me asking for favors or for information. I get these messages regularly, too. If you are ever unsure about a message or request coming from someone at St. John's, please call the church office and confirm. — *Bradley Pace, bradleypace@stjohns-laf.org*

Hunger Hike Update

Many thanks to all who supported the 2022 Hunger Hike to combat food insecurity in our community. More than 30 members of the local Episcopal community participated in the walk on Sept. 18. St. John's raised more than \$4400 in support of feeding ministries in our community. Thanks to everyone who participated and/or donated. — *Bradley Pace, bradleypace@stjohns-laf.org*

'Who's a good dog?'



On Sunday, Oct. 4, St. John's celebrated the Feast of St. Francis with our annual pet blessing. We had several wonderful, well-behaved dogs, one cat, a few pictures of pets, and one praying mantis.

St. John's Financial Summary

September 2022

INCOME	Jan-Sept	Budget	% of Budget	
Operating Income	\$342,340.65	\$492,019.93	69.6%	
Non-Operation Income	\$29,488.03	\$33,406.23	88.3%	
Transfer Income	\$13,938.00	\$43,500.00	32.0%	A
TOTAL INCOME	\$385,766.68	\$568,926.16	67.8	
EXPENSES				
Outreach	\$48,568.18	\$85,796.00	56.6%	
Program	\$10,342.41	\$21,600.00	47.9%	
Administration	\$1,267.21	\$4,000.00	28.8%	
Personnel	\$254,000.20	\$310,131.24	81.9%	B
Office	\$17,602.02	\$26,650.00	66.0%	
Property	\$94,411.50	\$120,348.92	78.4%	C
TOTAL EXPENSES	\$426,191.52	\$568,926.16	74.5%	
Net Income (loss)	-\$40,424.84			

A. Additional Transfer income will be forthcoming.

B. Vestry has authorized additional funding for Curate position.

C. Major increase in utility costs.

St. John's Episcopal Church

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Save the Date

- Sunday, Nov. 6 at 8, 9, & 10:30 a.m. All Saints Sunday and Celebrating Teresa Lohrman
- Wednesday, Nov. 9 Wednesday noontime Concert featuring Marc Loudon
- Sunday, Nov. 20 at 5:30 p.m. Sunday Evening Christian Formation