



THE *Eagle* NEWSLETTER

St. John's Episcopal Church | Lafayette, Indiana | May 2023



ST. JOHN'S
EPISCOPAL CHURCH
LAFAYETTE

ST. JOHN'S LAFAYETTE

600 Ferry Street · Lafayette, IN 47901-1142
765.742.4079 · www.stjohns-laf.org
stjohns@stjohns-laf.org · [@stjohnslaf](https://twitter.com/stjohnslaf)

Parish Staff & Leadership

Jennifer Baskerville-Burrows, Bishop

Bradley Pace, 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

Easter Sermon from Sunday, April 9, 2023

On Thursday night, after he had prayed for them and washed their feet as a sign of the love they were to share, Jesus and the disciples went out into to a garden — a place, the evangelist John tells us, they had visited regularly. That is where Judas came looking for him with armed guards. That is where they arrested Jesus.

On the next day, the Day of Preparation for the Passover, after his crucifixion, Jesus' body was placed in a new tomb, a tomb in the middle of a garden that was — and John is oddly specific about this — in the same place where he had been crucified.

On the third day after that, the first day of the new week, Mary Magdalene had come to the tomb. John doesn't tell us why, but when she arrived it was still dark. The stone had been rolled away and Jesus' body was not there. Mary was sure it had been stolen, so she ran to see Simon Peter and another disciple and told them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." (John 20.13) Peter and the other disciple ran to the tomb to see for themselves, and they found it just as she had said. They

were surprised, but they left and went home. John tells us that they still didn't understand the Scriptures.

But Mary stayed. And she saw it. First, she saw two angels sitting in the tomb. She came when it was still dark, but the light shone through the darkness. She turned around and there she saw him. But she thought he was the gardener.

In her book on the crucifixion of Jesus, Fleming Rutledge notes that the early Christians' only source for discovering the meaning of "the strange death of their Lord" was the Scriptures they had always known. They didn't yet have a "New Testament" to mine for imagery or metaphor, let alone doctrine. So, they looked back to the ancient stories — the stories of creation, of promise and calling and covenant, of exodus and kingdom, of exile and return (*The Crucifixion*, page 243).

Whoever wrote the Gospel of John found a lot of inspiration in the book of Genesis, especially in those earliest chapters. John begins with the same words as the Bible's opening chapter, "In the beginning." John then tells us that "In the beginning" there was the Word that was with God and was God, the Word that became flesh and dwelt among us, the light that shines in the darkness, the glory like a father's only son, full of grace and truth (John 1.14). There are obvious resonances between John's opening and the very first chapter in the Bible: "in the beginning when God created the heavens and the earth." (Genesis 1.1) But the allusions do not stop there. You may remember that in Genesis 1, God creates humankind in the divine image on the sixth day. On the seventh day, the Creator God rests. The next day, the first day of the new week, was the first day of the new creation, the first day when all of those things God had created



and called good were set to work filling the world, reflecting the creator God's own goodness into creation. You may remember that most of the second story, beginning there in the Bible's second chapter, takes place in a garden, Eden, the place where humankind shares an incredible closeness, intimacy with God their creator.

There are echoes of these stories throughout John's Gospel. But if we are attuned to them, these echoes ring in our ears as we come to the final chapters, especially during Jesus' arrest and crucifixion. On the sixth day of the last week

of Jesus' life, Pilate brings Jesus before the crowds and declares, "Ecce homo! ... Here is the man!" (John 19.5). On the seventh day, the crucified Jesus lies resting in the tomb. It is the Sabbath after all, the day that God rested and instructed humankind to mark as holy. When the next day dawns, John reminds us more than once in his narrative that it is "the first day of the week." (John 20.1 and 19)

Now understand that Scripture does not betray a hint of scandal or embarrassment for having two, apparently contradictory creation stories. And in telling us the story of Jesus, John plays off of both stories. Once we recognize the connection to the creation stories, it becomes obvious why so much of John's Gospel takes place in a garden. Jesus is arrested in a garden. Jesus is crucified in a garden. Jesus is laid to rest in a garden. When Mary sees him for the first time after he is raised from the dead, she thinks he is the gardener.

In the second creation story, after Adam and Eve have disobeyed God, God goes looking for them "at the time of the evening breeze." (Genesis 3.8) But they are hiding, ashamed of their disobedience. In John, Judas the betrayer comes to a different garden in the

evening looking for Jesus. He comes with malice and with a gang of armed, violent men. When they ask for Jesus, he answers saying, “I am” — a seemingly innocuous response that could just mean “that’s me.” But in the Greek and the Hebrew, it also evokes the name of God, Yahweh, Israel’s God, the “I am” of the Hebrew scriptures. This is why, when Jesus responds, the soldiers fall to the ground. Of course, they do. They are suddenly overpowered by the presence of the living God. When we connect these dots, we realize that it is also no wonder Mary Magdalene mistakes Jesus for the gardener. Of course, she does. The Word made flesh, the one through whom all things are created, this risen Jesus is the perfect image of the Creator God, the perfect image of the master gardener.

John’s intention is clear. He wants us to see that on Easter morning, on the first day of the next week, on the day of Jesus’ resurrection, new creation has burst forth. From almost the very beginning, sin and death had entered into God’s good creation. Through Abraham, the people of Israel, through the words of the prophets, God had worked to reverse the ancient curse afflicting humankind, the ancient curse under which creation itself groaned. Now in the person of Jesus, these ancient curses are lifted. Creation is restored, renewed, remade. On that Easter Sunday, in the resurrection of Jesus—the Word of God made flesh, the one through whom all things are made—God has remade the world.

It’s why later that same day, on Easter, Jesus finds his disciples holed-up in a locked room, fearing for their lives. Earlier, he had said that all people must be born again, that we must be born of spirit, of God’s own breath. So, after offering his terrified disciples his peace, Jesus breathes on them. It’s such a weird detail that never made any sense to me until I heard the echoes of those earliest stories. The risen Jesus — the perfect image of the creator God whose Spirit had hovered over the depths, who had breathed life into the first human beings — now breathes new life into

his disciples. “As the father sent me,” he says, “so I am sending you.” (John 20.21)

Here is the powerful moment, my friends, here is the part where we come in. Barbara Brown Taylor says that after Jesus had met with his disciples, after he shared his peace and breathed on them, something changed (“Easter Preaching and the Lost Language of Salvation,” *Journal for Preachers* 2002, 18-25). The disciples stopped hiding and started seeking. They stopped making excuses and started moving mountains. They sold all of their stuff and put the proceeds in a common pot so that no one had any need. They laid their hands on the sick. They defied the authorities. They never grew tired of telling people who it was that gave them the courage to do these things, and they became known for their glad and generous hearts. Their way of life, she says, became contagious. And they took the world by storm. It was in their encounter with the risen Jesus, the disciples and the early Church were given new tasks and found new possibilities. Being freed from sin and death, being freed from the powers and the forces that ruled their hearts and controlled their minds, they were able to go out into the world in a new and dramatic way.

Now these tasks and new possibilities are open to us as well. Today is the first day of the week, the third day after Good Friday. It is the day of Resurrection. It is Easter day. Did you hear the brass? It is the sound of the stone cracking and being rolled away. Do you smell the lilies? It is the sweet smell of God’s breathed filling our lungs and hearts with his spirit, literally inspiring us, renewing us.

That new creation launched on Easter day can now take shape in our lives, in our community, in this time. God’s Spirit is being loosed on the world. Now we can stop hiding in fear and start seeking God’s Kingdom. We can stop making excuses and start moving mountains. We can start giving so that no one is in need — living out of God’s abundance and seeking justice where it does not exist. We can lay our hands on the sick — offering healing and reconciliation to those who are sick and tired or those

who are weighed down by their own sin and brokenness. We can defy the cynical emperors and kings of this world that know only power and not truth. And we can tell the world who it is that gives us the courage to do such things. Perhaps the Church too can become known — not for our interreligious debates, for our bigotry and exclusivity, for our hypocrisy — but for our glad and generous hearts. Maybe then our way of life might become contagious, too, and we might take the world by storm.

My dear friends, on this Easter morning, the new creation has burst forth into the old. renewed the

From the Curate

We engaged fully in the Holy Triduum of Maundy Thursday, Good Friday and Holy Saturday culminating in the Great Vigil of Easter. Perhaps we even came back to church on Easter morning. We know that we celebrate Easter for 50 days and that the next major feast is Pentecost. But what do we do in the meantime? We should certainly revel in the return of the Alleluias! We should ponder the Paschal Mystery each time we gather during Eastertide. But I would propose that we should also look forward to an often-overlooked day in the church year: Ascension Day.

Theologically, the Ascension is important as a sort of final statement (for now) about Jesus' supremacy. By ascending to heaven Jesus shows us that he fills all things. This is fitting, of course, because through him all things were created. Follow the progression: Jesus came from heaven and became incarnate as a human. He lived and died as one of us. When he died, he descended to the dead to proclaim freedom to the captive souls. When he rose from the dead, he spent more time on earth and then ascended into heaven. Jesus has filled everything on earth, below it, and above it. Those prepositions are both literal and metaphorical as Jesus has occupied those positions in his physical body and spiritually. And given what we affirm we believe about him, Jesus also fills all time: past,

world. God has opened up for us new tasks and new possibilities. There are 50 days in Easter. Today is but the first day. Go out from this place shouting "Alleluia, Christ is risen!" and see the new world. Begin to live in that new world that has been opened up for you. Live into these new tasks and new possibilities.

Happy Easter! Amen. – *Bradley Pace*,
bradleypace@stjohns-laf.org

present, and future. He is the Eternal Logos, present with God before the creation of the cosmos. He is still present with us today by his spirit who dwells within us and in the bread and the wine of the Eucharist. He now reigns in heaven and will come again into time when he returns to complete the renewal of all things.

We read an account of Jesus' ascension into heaven after his resurrection in Luke chapter 24. There Jesus tells his disciples to wait in Jerusalem for the arrival of the Holy Spirit, and

A Collect for Ascension Day

Almighty God, whose blessed Son our Savior Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that, according to his promise, he abides with his church on earth, even to the end of the ages; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

afterwards, while blessing them, he is taken up into heaven right before their eyes. We learn in Acts chapter 1 that Jesus spent the 40 days between his resurrection and his ascension presenting many convincing proofs of his renewed life to his disciples and speaking to them about the kingdom of God. For this reason, Ascension Day is commemorated 40 days after Easter. That means this year the feast falls on Thursday, May 18. At St.

John's, we will celebrate it with Holy Eucharist at noon in the Chapel of the Resurrection on that day. Everyone is always welcome at the weekly Thursday noon Eucharist, and it's especially nice that Ascension Day coincides with our regularly scheduled service. I invite you to help us keep the feast if you're available. - *Jason Fortner, jason@stjohns-laf.org*



Happy Easter and Thank You!

Thanks to everyone who helped make our Palm Sunday, Holy Week, and Easter celebrations at St. John's beautiful, holy, and meaningful. Whether it was singing in the choir, reading at a service, helping with the receptions or any of the myriad of other ways you might have helped, thank you, thank you, thank you! - *Bradley Pace, bradleypace@stjohns-laf.org*

Bishop Jennifer's Easter Message

At the recent House of Bishops meeting, Presiding Bishop Michael Curry reminded those gathered that Good Friday and Easter are always happening at the same time and only one will win. From the kindling of the new fire at the Easter Vigil to the lighting of the Paschal Candle for the 50 days of Eastertide and at every baptism and burial, we proclaim and affirm the truth that is our liberation: Christ is risen and death has no power over us.

I don't know exactly how this is true but even when it seems like Good Friday is winning every day, the truth is that death and death-dealing realities are not the final word. The truth is that resurrection, new life, and second and third chances and God's abundant love is real and present; tangible and ineffable. Christ is risen from the dead and raises us to new life. May you know the joy, hope, and love of Christ's resurrection this Easter and always.

Faithfully, Bishop Jennifer – *Jennifer Baskerville-Burrows*,
bishop@indydio.org

Special Thanks

This year's Easter flowers were given as thank offerings by Dawn & Sean Niccum

Jim & Sandy Bodenmiller

Sally Boniece & Mark Simons

Betty Tonsing

Rick & Carla Bowerman

Bill & Olynn McInerney as a thank offering for the 75th birthday of Cynthia Stauffacher

And as memorial offerings by

Amy Paget in memory of Ted Paget

Joe Vanable in memory of Jane & Betsy Vanable

Nancy Dandrow in memory of George Dandrow, Patty Barrett, Jean Lister, Ron Wukasch, & Esther & Richard Crowder

Vicki Bower in memory of Bill & Barbara Bower

James Ross & Marilyn Howland in memory of Patricia Ross

Elizabeth White in memory of Myrle C. White & Norman E. White

Linda Jeffries in gratitude & thanksgiving for loved ones

Ruth Wukasch in memory of Ron Wukasch

Marilyn Leigh in memory of Floyd & Pearl Fetter

Jill & Mark Scharer in memory of Don & Penny Scharer, Robert & Patricia Denson, & Robert Denson II

H. Camp & Comfort Gordinier in memory of the Rev. Fred Crysler

Arlene Kusek in memory of Gerald M. Kusek

Carol L'Homme in memory of The Very Rev. Robert L'Homme

Julie Miller in memory of Rev. Alden McClure

Lou Nash in memory of Martha Wacknitz

Jim & Carolyn Roth in memory of Marie Roth Henderson

Roy Meeks in memory of Frances Meeks

Michael Bennett in memory of Steve Brewer

Joe & Lis Jakubowski in memory of Jubilee Viola Jakubowski

The Elder Pace Family in memory of Linda Meyer

Mary Ann Burns in memory of John T. Burns & Andrew T. Burns

Presiding Bishop Michael Curry's Easter Message

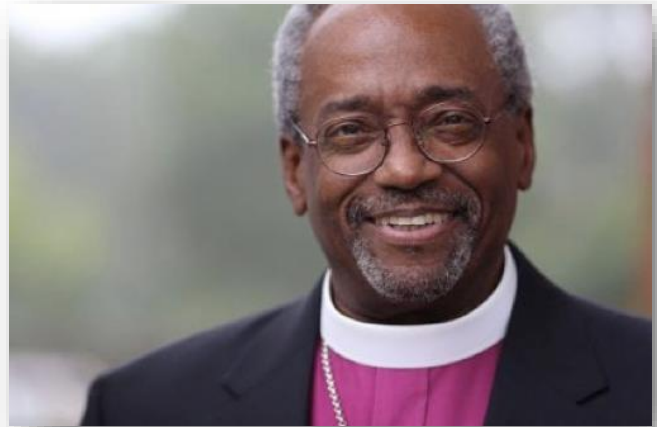
This is a different Easter message. I've shared Easter messages from Jerusalem some years ago, and I have shared Easter and Christmas messages from a variety of locations. Last year for Christmas, we were in San Diego. Today I'm in Paris, part of the Convocation of Episcopal Churches in Europe. We just finished a revival — over 50 young people and some 300-400 people from all over Europe who came for this revival service. It was a remarkable thing to behold and be part of.

The Convocation here in Europe is engaged in incredible ministries, with some joining together with Episcopal Relief & Development to make it possible for resettlement of those who are refugees from war and famine, particularly those who are refugees from Ukraine.

Thinking about it—I realize not only with this view—but with the reality of Easter looming on our horizon, John's Gospel opens: "In the beginning was the Word, and the Word was with God, and the Word was God." Then there is a point in which it says, of Christ coming into the world, "The light shines in the darkness and the darkness cannot overcome it."

On that early Easter morning, John says in his 20th chapter, that early in the morning while it was still dark, Mary Magdalene and some of the other women went to the tomb. They went to the tomb after the crucifixion and burial of Jesus. They went to the tomb of their world having fallen apart. They went to the tomb of all their hopes and dreams having collapsed.

But they got up and they went anyway. They went to perform the rites of burial, to do for a loved one what you would want to do for them. They went, following the liturgies of their religion and their tradition, and, lo and behold, when they went,



they discovered that, even in the darkness, the light of God's love, the light of Jesus Christ—the light of Christ, as we say in the Great Vigil—in fact, was shining in the darkness, and the darkness did not overcome it.

Jesus had been raised from the dead. He was alive, and darkness and evil and selfishness could not stop him. Love — as the old song says — love lifted him up.

We are here in Paris, this wonderful city. While there are protests going on in the city — garbage has not been collected, and it's all over the city — we are here in Paris, in Europe, with refugees streaming into this continent from all over the world, impacted by changes in weather pattern, impacted by war and famine. We are here in a world struggling to find its soul, but the light shines in the darkness, and the darkness has not, cannot, and will not overcome it. Jesus lives. He has been raised from the dead. That is the message of Easter, and that is the good news of great tidings. From Paris, I'm Michael Curry. God love you. God bless you, and the light shines in the darkness, wherever there is darkness. This little light of mine, I'm going to let it shine. Let it shine, let it shine, let it shine. Amen.

Worshipping with the Chapel of the Good Shepherd

Sunday, April 30

On Sunday, April 30, St. John's will worship with our friends at the Chapel of the Good Shepherd (610 Meridian Street) in West Lafayette. There will only be one in-person service that day at Good Shepherd. – *Bradley Pace, bradleypace@stjohns-laf.org*

Anniversary Organ Concert – James O'Donnell, organist

May 5, 7:30 p.m.

Internationally recognized as a conductor, organist and teacher, James O'Donnell has performed all over the world. Following a distinguished 23-year tenure (1999-2022) as Organist and Master of the Choristers at Westminster Abbey, O'Donnell now is Professor of Organ at Yale University School of Music. In his tenure at Westminster Abbey O'Donnell was responsible for all musical aspects of the abbey's work, training and conducting the abbey choir in its daily choral services, recordings, concerts, and broadcasts and at the national occasions for which the Abbey is known, including directing the music for the September 2022 State Funeral of Her Majesty Queen Elizabeth II. He has toured extensively with the Choir of Westminster Abbey to the United States, the Far East, Australia, and Europe. We are delighted to be hosting this free concert given by such a fantastic, internationally known organist. – *Michael Bennett, michael@stjohns-laf.org*



2023 Bread for the World Offering of Letters – Sunday, May 7 after the 10:30 a.m. service

On Sunday, May 7, we will create an “Offering of Letters” for Bread for the World. One in 10 people around the world go to bed hungry each night. One in four children under age 5 are severely malnourished. But it doesn't have to be that way. Every voice matters. With your help, we can reach the people with the power and resources to make hunger a problem of the past. Over the years, letters and emails from congregations, campuses, and community groups have helped inspire our leaders in Washington, D.C., to pass legislation that reduce hunger in the U.S. and around the world.

In addition to the Offering of Letters, we will watch the short film created by local Bread for the World organizers, *The Working Hungry*. The film shows the current situation in Indiana where over 800,000 Hoosiers are food insecure. Families with children have an even higher rate of hunger than other families, with very negative consequences for our society. Most of these are working families, and their hunger is hidden from those around them. – *Bradley Pace, bradleypace@stjohns-laf.org*

Baptisms

Eleanor Bowerman, Sadie Bowerman, and Samuel Bowerman. Ellie, Sadie, and Sam are the children of Carla and Rick Bowerman.

Hugo Davis. Hugo is the son of Jamie and Kirsten Davis.

Saturday, April 8th at the Great Vigil of Easter.

Confirmations & Receptions

Carla Bowerman, Rick Bowerman, and Jim Zimmerman will be confirmed, and **Lisa Zimmerman** will be received on Sunday, April 23 at St. John's.

Dawn Niccum and Arlene Kusek will be received on Sunday, April 30 at St. Paul's in Indianapolis.



Honoring Our Graduates at St. John's

The end of the school year is upon us, and some of St. John's folks (or members of their family) will be graduating high school, college, graduate school, or other academic programs. So that we can honor all our graduates, please email the St. John's office at stjohns@stjohns-laf.org and let us know when, where, and for what. **We will honor our graduates on Sunday, May 14.**

And congratulations to all those who will be graduating. May God be with you during your end-of-year preparations and final exams. And thanks to and blessings upon all the teachers and school staff. – *Bradley Pace*,

Deaths

Deb Lindenlaub, Sunday, April 9, 2023.
Longtime member of St. John's.

Correction & Congratulations

We inadvertently left out a wedding anniversary in last month's *Eagle*.

Congratulations to **Tom and Shawn Hoffer** on their first wedding anniversary, **April 30.**

bradleypace@stjohns-laf.org

Introducing ‘A Covenant to root out racism’

In response to the death of George Floyd and others in police custody, the Episcopal Bishop of Missouri, the Rt. Rev. Deon Johnson created an anti-racism covenant, “A Covenant to root out racism.” This was an opportunity, he told the Diocese of Missouri, to move beyond a simple statement and to commit to making systematic and substantive change in the church and in our communities. This covenant begins with our laments (particularly the things we have done and left undone) and our commitments (the promises we make to do better going forward).

Several other bishops in the Episcopal Church and the Evangelical Lutheran Church in America are supporting Bishop Johnson’s Covenant. In 2022, the Episcopal Diocese of Indianapolis passed a resolution at our annual convention asking each Vestry, Bishop’s Committee, or ministry leadership body to discuss the Covenant and vote on whether to adopt it. If adopted, the leadership body would agree to act on a minimum of three of the covenant’s commitments.

The resolution asks leadership bodies to vote by May 1 of this year. While the vestry has begun discussion of the Covenant, it is unlikely that we will vote by the deadline. This is in part because we would prefer to engage with the congregation as a whole before making any specific commitments. For that reason, the Vestry will discuss the details of the

Covenant at our April meeting and hold discussion sessions on an upcoming Sunday and via Zoom. Please look for more information about those sessions.

In the meantime, please look over the Covenant below. How can St. John’s come together to root out racism in ourselves, in our parish, and in our community? This is, as the Covenant notes, a particular expression of what we already claim to be doing in our baptismal vows. As followers of Christ, we are committed to “risking ourselves for the sake of God’s love, moving beyond ourselves in order to seek and serve Christ and one another.”

In the meantime, you are invited to read more about the Covenant and to sign on as an individual. Go to www.diocesemo.org/blog/anti-racism-covenant/ for more information. – *Bradley Pace*, bradleypace@stjohns-laf.org



A Covenant to root out racism

“Those who say, “I love God,” and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.”

-1 John 4:20

The sin of racism disrupts the harmony and oneness that God intends for humanity. Racism is dangerous, divisive, and damaging. Racism purports that some are deserving of dignity over others and disregards the image and likeness of God found in every human being. We are created in the image of God; therefore, to engage in racism of any form is to refuse to acknowledge the image of God in the other and the stranger. The fact that we were created in the image of God should remind us that each person is a living expression of God that must be respected, preserved, and never dishonored.

Throughout our history, courageous people of God have taken the risk of standing up and speaking out with the least and the lowest. God now challenges us to become courageous people who seek to create sacred communities of hope by dismantling the sin of racism. This work involves risking ourselves for the sake of God's love, moving beyond ourselves in order to seek and serve Christ and one another.

We lament ...

As people of faith, we acknowledge our sins and our failure to respect the dignity of every human being. We have, individually and corporately, fallen short of the glory of God, and now call to mind and name the aspects of our lament.

We lament the Church's role in the subjugation, enslavement, and genocide of societies of indigenous peoples, including Native Americans and Pacific Islanders.

We lament the Church's role in profiting from the selling, trading, and genocide of people of

African descent and the lasting effects of the peculiar trade present with us today.

We lament the Church's complicity-by-silence in the commoditization, dehumanization, and belittling of peoples brought to this country to toil in brutal labor, including Latinx people, Asians, Pacific Islanders, and other immigrant and undocumented populations.

We lament the Church's complicity in the historical exclusion, internment, and denial of civil rights of Asians and Pacific Islanders.

We lament the Church's complicity in failing to honor the language, culture, and civil rights of Latinx people, both American citizens and those from other countries.

We lament the places in which we have been spectators and participants in the public and private lynching of people of African descent.

We lament the Church's lack of moral courage to stand with and on the side of the poor, the marginalized, and the oppressed.

We lament the systems of white supremacy, white exceptionalism, and white privilege present in the Church that have condoned people — particularly people of African descent, — being viewed as less, inferior, or unworthy rather than as beloved children of God, made in the image of the Divine.

We lament the ways in which the stories of People of Color have been diminished or erased from the histories of our churches, institutions, and communities of faith.

We lament the collusion of the Church with systems that directly and indirectly promote racism, oppression, segregation, and disenfranchisement.

We lament the willful blindness of Christian leadership in promoting and advocating for systems of over-policing, the militarization of police, mass incarceration, school-to-prison pipelines, poverty, and violence.

We lament the resounding silence and the crippling fear that often infects the Church in matters of racial reconciliation and social justice.

We covenant ...

As people of faith, we are called to “love the Lord our God with all our heart, and with all our soul and with all our mind and to love our neighbors as ourselves.” Recognizing the places in which the church and people of faith have fallen short of God’s love, particularly in the legacy of racism and white supremacy, we seek to amend our lives to more fully reflect God’s dream of Beloved Community.

We covenant to re-examine the history of our communities of faith and institutions to, in tangible ways, acknowledge racist legacies and to recognize, remember, and retell the stories of Native American, enslaved persons and other People of Color, whose labor contributed to white privilege.

We covenant to engage our communities of faith, staffs, colleagues and experts in critical discourse that propels us forward.

We covenant to devise and implement standards, policies, and programs that make our commitment to diversity and inclusion a visible reality.

We covenant to invest in local businesses that are owned and operated by People of Color and underrepresented populations.

We covenant to listen to and to validate the stories, experiences, and feelings of People of Color as companions along the journey, valuing those experiences as being sacred.

We covenant to adopt an intersectional approach in all aspect of our common life, remembering that all forms of oppression are connected.

We covenant to financially support the important work of Historically Black Colleges and Universities.

We covenant to work toward the dismantling of the school to prison pipeline and other systems of institutional oppression.

We covenant to stand up and speak out against everyday micro and macro acts of oppression or aggression.

We covenant to struggle and speak out against denial of civil liberties and voter suppression.

We covenant to educate ourselves, and share with others, the many places where our privilege blinds us from being compassionate to others.

We covenant to call out bigotry and hate speech in all aspects of our common life.

We covenant to gather with others, including faith leaders and decision makers, at all levels of the church, to ask the hard questions:

Does the leadership of our institution reflect the diversity of those we serve?

Are the many faces of the diverse body of Christ represented in decision-making processes?

How are we inviting and forming leaders?

Who is missing around the table?

Whose untold story do we need to hear?

We covenant that in our corporate worship; and other activities of our communities to intentionally cultivate welcome, hospitality, and participation for people of all cultures, ethnicities and backgrounds, and to include their rich musical and liturgical offerings in worship.

We covenant to invite all members of our faith communities to reflect about and seek a better understanding of racism and privilege.

We covenant to preach about and pray together for an end to racism and white supremacy, not to bring down people of European descent, but to lift all others up.

We covenant to join with local community organizations in working for racial justice.

St. John’s may add our own commitments to this covenant.

Jennifer Shook from LTHC at St. John's Sunday, May 14

Jennifer Shook, Chief Development Officer at LTHC Homeless Services, will preach at each service and talk about LTHC's work in the Greater Lafayette community.



Pentecost Sunday, May 28

“Put on your red dress, baby!” and join Christians around the world as we celebrate Pentecost Sunday. Pentecost is the day the Church celebrates the coming of the Holy Spirit and the empowering of the Church's life and witness. Wear red to celebrate the fire of God's love and the mission of the Church.

We will be joined by our friends from the Chapel of the Good Shepherd. Services will be at 8 a.m., 9 a.m. (via Zoom), and 10:30 a.m. We'll have ice cream sundaes after the 10:30 a.m. service.



St. John's kids getting ready for the Easter Egg Hunt on Sunday, April 16.

Unfortunately, the rain meant the egg hunt was upstairs in the education wing.

Thanks to the youth and parents who helped hide eggs.

Follow up on Discipleship Groups at St. John's, Lafayette

Like many of the words we use in church, the word “discernment” has too often come to mean discernment for ordained ministry. While there’s nothing wrong with discerning a call to ordained ministry, discernment is really about finding how God is at work in the world and how we might get involved with that work. Where do I see God? What is God doing? How is God calling me to use my gifts? Who is God calling me to be? What is God calling me to do? These are all questions of discernment.

What it would be like to do this discernment work intentionally. In his book *The Restoration Project* and in his ministry, Christopher Martin has created a way of organizing “Discipleship Groups” focusing on six core practices of the Christian life — prayer, worship, service, stewardship, study, and discernment. Discipleship Groups function as a kind of accountability group. Members ask one another: Which of these practices do you need to emphasize in your life right now? Are you following through on your commitments to these practices? How can we support you in fulfilling your commitments? How can we call you back to the work you have committed

Christian Education Director

St. John’s is seeking a part-time Christian Education Director to work with the parish clergy, staff, and volunteers to help inspire children and youth in the Christian faith and life and to guide them in seeing God at work in the world and in hearing God’s call on their lives. This includes providing leadership and oversight of children and youth activities and Christian formation as well as developing and maintaining meaningful relationships with St. John’s families. Experience in working with children and youth in a church or secular setting is desired, and knowledge of the Episcopal Church is helpful, but not required. In addition, St. John’s is an open and

yourself to do? And while discernment is singled out as one of the practices, the entire process is really shot through with the above questions. Where do we see God? What is God doing? How is God calling each of us to use our gifts? Who is God calling each of us to be? What is God calling each of us to do?

If you are interested in being a part of a Discipleship Group at St. John's, please go to <https://forms.gle/DReP85QiWjrxFD2HA> and fill out the form. You can also contact Father Bradley directly or just create a group. Groups commit to meeting “for a season” (a set number of meetings or period of time). And while there is a process and a framework, groups can meet in any number of ways (weekly, monthly/via Zoom or in-person, etc.) and focus their energy as will be most helpful for them.

Hopefully, this will be an ongoing part of our community’s way of being — an ongoing part of discerning where God is at work in our lives and in the world and how to join God in that work.

– Bradley Pace, bradleypace@stjohns-laf.org

affirming parish, which welcomes LGBTQ+ people as full members of the Body of Christ and in all aspects of ministry. St. John’s also embraces neurodiversity in children. Our expectation is that candidates will honor these commitments.

This position is part-time, averaging no more than 15 hours a week over the course of the year. If you know someone who might be interested, please have them submit a letter indicating their interest in the position and a resume with references to Father Bradley. – Bradley Pace, bradleypace@stjohns-laf.org

March 2023 Vestry Notes

The St. John's Vestry met on Wednesday, March 15, for its regular meeting. Among the items discussed were:

- Follow up discussion: George Moore will be doing Acolyte training for a few youths. Thanks were given for Home Eucharist evenings. We continue to review thoughts from the vestry retreat and the Mutual Ministry Review.
- Financial report: Elizabeth reviewed the finances with us. All is as it should be but we will need to watch the utilities.
- A new copier was approved.
- Phone/Internet upgrades were discussed and approved.
- A report was given about the Church Building for Collaborative Partnership. The team is studying ways we may more fully utilize our building,
- Father Bradley has completed the job description for a Christian education director position. He asked for suggestions of places to post the part-time job.
- A reminder of the Habitat for Humanity Project. A date for St. John's to be working on the house is being considered.
- The vestry was asked to study the Covenant to Root Out Racism and be prepared to discuss it at the April meeting.
- Upcoming events were reviewed.

St. John's Financial Summary

March 2023

INCOME	Jan-March	Budget	% of Budget
Operating Income	\$110,251.23	\$495,730.62	22.2%
Non-Operating Income	\$9,938.35	\$58,557.40	17.0%
Transfer Income	\$0.0	\$42,100.00	0.0%
TOTAL INCOME	\$120,189.58	\$596,388.02	20.2%
EXPENSES			
Outreach	\$16,247.32	\$86,001.00	18.9%
Program	\$3,633.80	\$28,620.00	12.7%
Administration	\$1,456.59	\$4,450.00	32.7%
Personnel	\$78,388.67	\$342,185.51	22.9%
Office	\$5,679.23	\$28,912.00	19.6%
Property	\$27,603.95	\$106,219.51	26.0%
TOTAL EXPENSES	\$133,009.56	\$596,388.02	22.3%
Net Income (loss)	\$-12,819.98		

St. John's Episcopal Church

600 Ferry Street
Lafayette, IN 47901-1142

Non-Profit Organization
U.S. Postage
PAID
Permit No. 104
Lafayette, Indiana

www.stjohns-laf.org | @stjohnslaf



Anniversary Organ Concert featuring James O'Donnell Friday, May 5, 7:30 p.m.

Internationally recognized as a conductor, organist and teacher, James O'Donnell has performed all over the world. Following a distinguished 23-year tenure as Organist and Master of the Choristers at Westminster Abbey, O'Donnell is now Professor of Organ at Yale University School of Music. Professor O'Donnell will be at St. Johns' on May 5 at 7:30 p.m. The concert is free, and all are welcome.

More information on page 8.