



The Evangel *February 2012*

My Brothers and Sisters,

We continue this month with Part 4 of Jim Thurston's reflections on his mission trip to the Dakotas. I offer it to you on page one because it is important. We are a church with a mission: To be the hands and heart of God, to heal a broken world.

Thank you, Jim, for generously sharing your very personal journey with us all.

Wayne+

Sunday, July 3, 6:30am. Lights on - no big deal for me since I've been awake and up since 4:30am. Shower – water on, get wet, water off, soap up, water on, rinse off, water off; under 3 minutes. Mellow yellow for me then got dressed sat and waited for others to get up. Went outside to view the sunrise but there were too many mosquitoes so I shuffled to the kitchen and watched the sunrise from a window. Not the same but fewer mosquitoes. Coffee smelled and tasted as good. Good tradition for meal lines ELDERS first. I can dig it forever. Same one scoop for all meals applies. Great time to shed some pounds, besides the more I save the more others might have. Today was touring time for Monday we work. After breakfast 2 busses transported us to Wounded Knee where a Native Lakota person shared the truth.

History books forget to share the gross truth on how Indian women, children, and other less capable people were gunned down because of a misunderstanding about a gun and the ensuing shot from it.

More than 150 Indians and about 25 soldiers were dead after the military opened fire with automatic weapons against these "Savages". The Indian bodies were tossed into a mass grave: see site: http://s2.hubimg.com/u/1116077_f520.jpg and also this site:

http://en.wikipedia.org/wiki/Wounded_Knee_Massacre .

It's said that medals of honors were bestowed upon troops for this heroic episode. I shared my hat with a travel mate the sun was direct and she was hot. I left emotionally drained as we walked to the gravesite across the road on top of a hill. As I walked with a new friend I felt hurt and shame with each step to the site. I hurt for the lost. On top of the hill I turned around and noticed the tall tree line across the road where soldiers killed buffalo and piled their carcasses as high as the treetops. Buffalo provided the Indians food, clothing, and shelter. The story says the pile of dead buffalo reached as high as the treetops and stretched hundreds of feet in length. The method of depleting the food supply and starving the savages was effective. I found an interesting site: <http://wintercounts.si.edu/flashindex.html> and a related site of: <http://wintercounts.si.edu/index.html>

I heard the moans of many from afar. I stopped next to a fellow traveler and asked how he's doing. He struggled with the gravesite of Wounded Knee apparently not cause of the carnage but of the cross at the entrance of the gravesite. The gravesite cross is a Christian symbol he said. What do you mean? Look at the cross, they're not Christians. Why are they here how would they feel about it. I didn't have an answer other than God created everyone and he loves us all. I'm reminded of my Applebee's discussion about why I came. Once again, God help me with him. Help him feel with his heart and stop thinking with his head. I later learned the graveyard was a Catholic site. God loves us all. PERIOD.....

Before we headed to stop #2, Bad Lands National Park, we were treated with how the name: Re-Member came to be. But first we celebrate communion since it was Sunday and we we're on holy ground.

Re-Members' name came to be when a favored stuffed animal of a founding father was torn apart by his pet. A granddaughter gave this stuffed animal to him. The dog of the house played too rough with it and the toy failed to defend itself properly like our native family. The grandfather took this dismembered toy to a local tailor in hopes of a miracle.

The plan was to repair this dismembered toy by remembering the appendages; thus Re-Member, to make whole, to rejoin.

This is what Re-Member does; brings together what has been torn apart.

This is a man made disaster and I'm being called to remember it. We filled the bus and headed to the Bad Lands. A long quiet ride it was from Wounded Knee to the Lands. Many were processing what we've learned - damn we're vicious and the only progression we've made since 1492 is our ability to hurt other humans more efficiently - I hate what my ancestors did. I hate what we, what I, continue to do to others, who don't look, act, think, and speak like the majority. The oppressed became the new oppressors' of their New World inhabitants. The Bad Lands is where we made lunch of sandwiches, chips, water, soda, more water, fruit, candy and more water and where we searched for snippets of shelter from the sun. Good god the sun is hot. I connected with the welcome center greeters who were Natives. I learned, they laughed, I smiled, and we hugged. My trip into the Lands was better because of them. Holy molly it's hot and my sandals were no match for the dry hard plains I'm about to walk on. I hooked up with others and shared my hat with those less fortunate. Amazing how we show off to others when in a crowd. Us desk types can show others - yeah you show'em. Equally amazing is how we become billy goats and climb on hills that become small mountains. Me Tarzan, you Jane. I drank 2 bottles of water on the walk, really hot and needed water to cool off. Rule was no souvenirs and with me a rock hound at times I really practiced restraint and left the petrified rock alone; even the smallest pieces stayed at their prairie home. Got back in the bus and someone brushed off a tick. I itched all day long after the tick thing mind over reality, power of association. Returned to the camp, passed Wounded Knee and remembered why I'm here. Evening supper was good we had buffalo stew and other items. Clean up crew did a great job; KJ was introduced. He was our first guest speaker and for the next 2 nights we would be educated on the Lakota ways and what life is like on the Reservation. KJ is of small stature long dark hair parted in the middle with long flowing hair braids. He light sage and performed a purification ritual. We all participated and were silent. He began his talk by telling us how his people were treated in 1492 and later. He continued to say that every treaty offered by our government was never honored. He continued to tell us genocide was the

mission of the whites how killing Indians was a sport, how reservations were nothing more than prisoner of war camps, how his people died and bounties were offered for Indian scalps. He continued to say our July 4, Independence day is not celebrated by many native people as it is not a day of independence for American Indians.

Buffalo herds were slaughtered in order to starve his people into submission, how the Lakota were sent to boarding schools, hair cut, non native clothing provided, their spoken language was forbidden, Lakota traditions forbidden and on and on and terrifying on and on and shameful ancestral stories were passed on and on and on. I cried with shame to what happened. Many eyes were tear-filled. KJ remained silent for sometime. It was deafening. Not a word from anyone NOT ONE.... KJ broke the silence to say how Re-Member has made a difference, how **we** make a difference and he thanked us for being here to help. The Pine Ridge Reservation natives appreciate what we do. KJ finished his talk we applauded his bravery then he left and several followed him outside to continue the story. I did not. I could not. I wanted to die. I did nothing of what was told and I still wanted to die. I went to bed and slept a very restless sleep.

From the Diocese of Western Michigan Opportunities This Year

TUSCALOOSA, ALABAMA,
JOPLIN, MISSOURY
PINE RIDGE INDIAN RESERVATION
IRVINE, KENTUCKY
 READING CAMP
 REBUILD

NEW ORLEANS

MARCH 9 TO 18
APRIL 25 TO MAY 5
AUGUST 11 TO 17

JUNE 22 TO 30
SEPTEMBER 15 TO 22
SEPTEMBER 23 TO 29
NOVEMBER 10 TO 17

The first two missions to Tuscaloosa and Joplin are ongoing relief for tornado victims in 2011. Near Tuscaloosa, over 200 people were killed. In Joplin, tornadoes ripped through the center of the city. Home repair is top priority, but there are additional community projects for volunteers. Experience with dry wall, framing, flooring, installing windows and cabinets, painting, or insulation are typical examples of work. Crew leaders provide on the job training for inexperienced volunteers.

The Kentucky Reading Camp for 2nd, 3rd and 4th graders needs twenty volunteers. Ten volunteers must have training or experience teaching reading. Additionally, five teacher aides are required, and five youth counselors between the ages of 16 to 22. The camp provides training and orientation.

To volunteer or for more information on any of the above missions, contact Terry Dorcy at tjdorcy@aol.com, or phone 269-349-3625.



Remember our Homebound Members

Stop by to visit or drop a card to our parish members who are homebound.

Jean Briggs (Alice Louisell's sister)
Tendercare, 1524 Portabella, Mt. P

Maribeth and George Injasoulian
Prestige Centre, 5785 E. Broadway, Mt. P
773-9421

Shirley Robinson (c/o her son, Richard)
1002 S. Brown St., Mt. P - 317-3231

Verna Schurr

Applewood Assisted Living
55775 W. Isabella Rd. (M20) Mt. P
772-1866

Connie Smith,

1526 C Canterbury Trail, Mt. P - 772-4577

Home Communion



Just a reminder: you should let the parish office know if you are ill and wish to receive communion or a visit from either the clergy or a Lay Eucharistic Minister.

St. John's Prayer Group

The 16 members of the Prayer Group offer petitions daily for the church and for specific requests. All parishioners are welcome to become members of the Prayer Group or to submit requests by contacting Sandy Wood, 773-9326, Martha Rarick, 773-7510, or the church office. The Prayer Group meets for 9:00 a.m. Morning Prayer and Coffee on the 2nd Tuesday of each month.



Stacy Smith	3
Thomas Mower	12
Nancy Parshall	12
Rex Dingman	16
John Wirth	17
Eric Vinciguerra	18
Eric Lovejoy	21
Marian Matyn	22
David Dingman	25
Peg Hicks	27

Ongoing Rummage Sale Info:

The St. John's Rummage Sale Committee is accepting good used clothing all year long! Please leave all contributions in the Parish Hall kitchen. Thank you!



Meijer Community Rewards Program St. Johns' Account Number 972219

Altar Flowers 2012

The new Altar Flowers chart is now posted in the Parish Hall. There are two Sundays open in February (5th and 19th) for parishioners to place flowers on the altar in honor of anniversaries, birthdays or other special occasions or in memory of a lost one. There are many options to having flowers placed on the altar. Flowers can be brought in from your gardens, purchased at stores such as Meijer or Kroger and arranged by the member or they can be order from a florist in town and they will do the arrangement according to your wishes. If you would like a Sunday and do not get to the parish hall call or email the office and talk to Sandy on what is available. --The Altar Guild

Outside the Tent

On January 21, Dare Cox led the Red Tent gathering on a journey into the myth of Inanna, the Sumerian goddess of abundance, “Queen of Heaven and Priestess of all the lands.” Belief in her dates back to 4000-3000 B.C.E., and her influence was broad: the Hebrew women in Anita Diamant’s novel, *The Red Tent*, worship her. According to the myth, Inanna decides to descend into the underworld. For this journey, she dresses elaborately, and at each gate into the depths she surrenders one piece of her adornments—her crown; her beaded necklace and her amethyst beads; her jeweled belt; her gold arm band; her measuring rod; her robe of queendom—all symbols of her power. In the lowest pit, she falls to the ground, naked and lifeless until the Kalatura and Kuragara, two tiny beings, bring her back to life with their whispered words of compassion. She then begins the arduous ascent to earth, reclaiming her accoutrements, and, more important, growing in knowledge, in wisdom, in understanding, in compassion. Dare challenged us to enter into Inanna’s death and resurrection, to remember times in our lives when we have been at the various stages of her journey. It was an intense six hours—both painful and joyful—a “desert” time that helped me think more clearly about who I am at this point in my life and ministry.

By the time Jesus entered the desert for forty days and forty nights—and three years later suffered and died, descended to the dead, then returned to life and ascension into heaven—Inanna, along with the multitude of gods who ruled the ancient world—had been swept aside in favor of Yahweh, the God who promised Abraham that his descendents would be as numerous as the stars in the sky. But the stories of descent into darkness and ascent into light remained a part of Hebrew faith. I think of Jacob in the desert, wrestling with God; Noah submerged in the sea and rising again to life; Job devastated by death and disease, then restored to wholeness.

These journeys have been important throughout the Christian era as well, most strikingly in the monastic tradition, with its emphasis on self-examination and asceticism. Less severe is our annual Lenten remembrance of the journey of Jesus into the wilderness. When I was a child, we gave up candy or Coke for Lent, or we pledged to give up disobedience to our parents, or fighting with our siblings. But I think Lent is more than depriving ourselves of one or two pleasures. It is meant to be a time for journeying into the depths of our hearts and souls, for stripping away what is holding us back from full personhood. A time for reclaiming what enriches us and draws us closer to our creator and to one another.

It seems fitting that Lent begins this year in the depths of winter, a time when life itself seems to have gone underground. We know, of course, that the trees will bud again and that flowers will push up through the thawing earth. In the cold darkness they gather energy for the new season. They are indeed a metaphor for the death and resurrection—the journeys in and out of darkness—that we experience throughout our lives, and that we especially mark in these forty days and forty nights.

May we all be richly blessed as we venture into this season.

Nancy

**2011 End of the Year
Contribution Statements**
Please pick up your 2011
Statement of Giving in the
Narthex of the Church.
You will need this receipt
when filing your taxes!

**FAT
TUESDAY
PANCAKE
SUPPER**
February 21, 6:00 p.m.

**Sunday, February 12
5:00 p.m. Evensong
for St. Valentine**
The choir from St. John's
Episcopal of Saginaw
will be joining us. A reception
will follow Evensong.

**Ash Wednesday
Services-February 22
Holy Eucharist with
imposition of Ashes**

**February 22
8:00 a.m.
12 Noon
7:00 p.m.**

**The Center for Christian Spirituality and Faithweavers
presents:**

“The Prodigal Son and Forgiveness”

Saturday, February 25th

9:00 a.m.—2:00 p.m.

Amy Tolten, Spiritual Director, will be our leader

**To reserve a space for you, call the church office,
773-7448 or sign up in the Parish Hall.**

There is a \$10.00 registration fee.

Lunch will be provided.

You are cordially invited to
The Eighth Annual
Goodrow Fund Benefit Ball

February 17, 2012

at

Buck's Run in Mt. Pleasant

Social Hour begins at 5:30 p.m.

Dinner is at 6:30 p.m.

Raffles, Music, Great Company!

\$40.00 per person

For more information,
or to purchase tickets, contact any
Goodrow Board Member or call
Debi Peterson, Goodrow Fund
Director at 989-506-5383

February 2012





Sunday Lay Ministry



DATE	LESSONS	PRAYERS	GREETERS	COFFEE HOUR HOSTS	ACOLYTES	ALTAR GUILD
February 5 5 Epiphany	8:00 a.m. Steven Berkshire 10:00 a.m. Gordon Bloem	8:00 a.m. Peg Hicks 10:00 a.m. Nancy Hartshorne	Ford and Pamela Dingman	Jane Gilmore and Cindy Seger	Zach Dearing and Seth Hartshorne	Peg Hicks and Karen Varanauskas
Lectionary: Isaiah 40:21-31 Psalm 147:1-12, 21c 1 Corinthians 9:16-23 Mark 1:29-39						
February 12 6 Epiphany	8:00 a.m. Barbara Sheperdigian 10:00 a.m. Nancy Hartshorne	8:00 a.m. Martha Rarick 10:00 a.m. Joan Kadler	Roger Hatch and Joyce Baugh	Joan Kadler and Mary Kiesgen	Zach Dearing and John Rousseau	Peg Hicks and Karen Varanauskas
Lectionary: 2 Kings 5:1-14 Psalm 30 1 Corinthians 9:24-27 Mark 1:40-45						
February 19 Last Epiphany	8:00 a.m. Jim Thurston 10:00 a.m. Joan Kadler	8:00 a.m. Peg Hicks 10:00 a.m. Mary Kiesgen	Joan Kadler and Mary Kiesgen	Roger Hatch and Joyce Baugh	Zach Dearing and Seth Hartshorne	Pamela Dingman and Paula Shirley
Lectionary: 2 Kings 2:1-12 Psalm 50:1-6 2 Corinthians 4:3-6 Mark 9:2-9						
February 26 1 Lent	8:00 a.m. Martha Rarick 10:00 a.m. Harry Kelley	8:00 a.m. Eileen Swinehart 10:00 a.m. Jo Redman	Lynne L'Hommedieu and Jo Redman	Rod Leslie and Marian Matyn	Zach Dearing and John Rousseau	Pamela Dingman and Paula Shirley
Lectionary: Genesis 9:8-17 Psalm 25:1-9 1 Peter 3:18-22 Mark 1:9-15						
March 4 2 Lent	8:00 a.m. Steven Berkshire 10:00 a.m. Mary Kiesgen	8:00 a.m. Martha Rarick 10:00 a.m. Nancy Hartshorne	Rod Leslie and Marian Matyn	Lynne L'Hommedieu And Jo Redman	Zach Dearing and Seth Hartshorne	Sally Goodrow, Lynne L'Hommedieu Martha Rarick
Lectionary: Genesis 17:1-7, 15-16 Psalm 22:22-30 Romans 4:13-25 Mark 8:31-38						



February 2012 at St. John's Episcopal Church

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
January 29, Epiphany 4 9:00 a.m. "Fifth Sunday" – an Instructed Holy Eucharist	30 <i>Office Closed</i> 5:30 p.m. EFM	31	February 1 Brigid (Bride), 523 Noon Eucharist	2 The Presentation of Our Lord (Candlemas) 4:30 p.m. Goodrow Board Meeting 5:30 p.m. Choir 7:00 p.m. Compline for Candlemas 7:00 p.m. Compassion Club	3 Anskar, Archbishop of Hamburg <i>Office Closed</i>  7:00 p.m. Master's Choral Conducting Recital & Reception	4
5 Epiphany 5 8:00 a.m. Holy Eucharist 10:00 a.m. Choral Eucharist <i>"First Sunday" Loose Change Offering for the John H. Goodrow Fund</i>	6 Noon: Daughters of the King 5:30 p.m. EFM	7 7:00 p.m. Compassionate Friends	8 Noon Eucharist 5:30 p.m. Vestry	9 9:00 a.m. Staff Morning Prayer 9:30 a.m. Staff Meeting 5:30 p.m. Choir	10 <i>Office Closed</i>	11 St. Demetrios Worships at St. John's
12 Epiphany 6 8:00 a.m. Holy Eucharist 10:00 a.m. Choral Eucharist 5:00 p.m. Evensong for St. Valentine	13 5:30 p.m. EFM	14 St. Valentine 	15 Thomas Bray, Priest and Missionary Noon Eucharist	16	17 Janani Luwum, Abp. of Uganda <i>Office Closed</i> 	18 Martin Luther
19 Last Sunday After The Epiphany 8:00 a.m. Holy Eucharist 10:00 a.m. Choral Eucharist	20 Presidents' Day <i>Evangel Deadline</i> <i>Office Closed</i> 5:30 p.m. EFM	21  6:00 p.m. Mardi Gras Pancake Supper	22 Ash Wednesday 8:00 a.m. Holy Eucharist Noon Holy Eucharist 7:00 p.m. Holy Eucharist	23 Polycarp, Bishop and Martyr 5:30 p.m. Choir	24 <i>Office Closed</i>	25 9:00 a.m. Center for Christian Spirituality and Faithweavers: <i>The Prodigal Son</i>
26 Lent 1 8:00 a.m. Holy Eucharist 10:00 a.m. Choral Eucharist	27 George Herbert, Priest 5:30 p.m. EFM	28	29 Leap Day Noon Eucharist 5:00 p.m. Girl Scout Training	March 1 David, Bishop of Menevia, Wales	2 Chad, Bishop of Lichfield <i>Office Closed</i>	3 John and Charles Wesley, Priests <i>(Prodigal Son "Snow Date")</i>

Monday through Friday, Morning Prayer at 9:00 a.m.
For Updates: Visit the Parish Website and Click on "Calendar"

This is our Greeter/Coffee Hour Host Schedule—If you cannot serve on the date you were given, please exchange dates with someone else on the list and call the Parish Secretary at 773-7448

Greeter Rotation



February

- 5 Ford and Pamela Dingman
- 12 Roger Hatch and Joyce Baugh
- 19 Joan Kadler and Mary Kiesgen
- 26 Lynne L'Hommedieu and Jo Redman

March

- 4 Rod Leslie and Marian Matyn
- 11 Betsy Richard and Jim Eikrem
- 18 Marcia David and Harriett White
- 25 Sharon Bolton and Candy Henderson

April

- Palm Sunday
- 1 Colin, Anne and Matthew Alton
- Easter Sunday
- 8 Babcock/Zygmontowicz family
- 15 David and Carrie Blackburn
- 22 Gordon Bloem and Nancy Parshall
- 29 Tim Brockman and Harold Cook

Coffee Hour Rotation



February

- 5 Jane Gilmore and Cindy Seger
- 12 Joan Kadler and Mary Kiesgen
- 19 Roger Hatch and Joyce Baugh
- 26 Rod Leslie and Marian Matyn

March

- 4 Lynne L'Hommedieu and Jo Redman
- 11 Betsy Richard and Jim Eikrem
- 18 David and Paula Shirley
- 25 Harriett White and Marcia David

April

- Palm Sunday
- 1 Sharon Bolton and Candy Henderson
- Easter Sunday
- 8 Colin, Anne and Matthew Alton
- 15 Babcock/Zygmontowicz family
- 22 Ralph Baber and Karen Varanauskas
- 29 David and Carrie Blackburn

**St. John's Episcopal Church
Minutes of Vestry Meeting
Wednesday, January 11, 2012**

Next Regular Meeting: Wednesday, February 8th, 5:30pm

Present: Gordon Bloem, Laura Cochrane, Harold Cook, David Dingman, Rod Leslie, Wayne Nicholson, Betsy Richard, Eileen Swinehart, and Karen Varanauskas.

Rev. Wayne Nicholson called the meeting to order at 5:35pm and offered an opening prayer for the Parish.

The minutes were approved from December.

1) Annual Meeting

*The annual meeting will be this Sunday, January 15th. We will have one service at 9AM, coffee hour, and then return to the Church for the annual meeting. New vestry nominations will occur. David Dingman has agreed to serve another term. Additional vestry nominations include Rene Babcock and Paula Shirley. Wayne indicated that everything is in order for the meeting; reports have been coming in from various individuals.

2) Mission/Outreach: Nothing to report

3) Building and grounds:

*The basement carpeting will be installed on Thursday, January 12th.

4) Stewardship: Nothing to report

*Tim and Elizabeth Brockman will be chairing the committee and will be introduced at the annual meeting.

6) Finances:

*Current financial situation was discussed. Harold informed the group that with the added appeal at the end of the year (specifically the request for a 13th month) brought in a sizeable increase in giving for the month of December.

*Discussion regarding elimination of childcare and cleaning. It was decided that we would plan to consider canceling custodial services after Easter and childcare at the end of May.

*Karen moved to roll over the CD that is coming due next month for another year, Eileen seconded, and the motion passed.

5) Upcoming events and programs:

*Center for Christian Spirituality:

1) Red Tent will have Dare Cox as a guest speaker for the January 21st Meeting.

2) Amy Tolton will be lead a session on Forgiveness exploring a book by Thomas Merton in the New Year.

*Fifth Sunday:

*Will be January 29th, one service at 9AM, with lots of surprises!

*Goodrow Fundraiser – Friday, February 17th at Bucks Run at a cost of \$40.

Rather than a silent auction, there will be four larger items that will be auctioned.

Eileen motioned to adjourn the meeting and David seconded. Meeting was adjourned at 6:36pm.

Respectfully submitted by Elizabeth (Betsy) Richard, Vestry Clerk



If You Are Interested in the Arts...

A committee is meeting to explore ideas for an art program for St. Johns, focusing on the intersection of the arts and our spiritual journeys. You do not have to "do" art to participate. If you have an interest in the arts and would like to help explore ideas for the arts for the church, contact Pat Thurston at 517-303-1046, or email at thursto9@msu.edu.

ANGLICAN WORTHIES

255. Meade, William (1789-1862)
Bishop

Those who have visited Williamsburg, Virginia and have toured its historic sites will remember sitting in Bruton Parish Church and perhaps listening to its wonderful colonial organ which, like the rest of the town, has been carefully restored. It was not always like this. The Diocese of Virginia at the beginning of the nineteenth century was in financial and spiritual decay, as our account of Bishop William Channing *Moore indicated. Bruton Parish Church was decrepit. That it was saved from ruin was one of the more notable achievements of William Meade, who succeeded Moore as Bishop of Virginia.

An account of Meade presents us a Christian who, faced with a crisis he did not create, made decisions based in part on his faith & convictions and part on the culture of which he was a part. He was a native of Frederick County (Winchester) and attended the College of New Jersey (Princeton) before being privately prepared for holy orders. His mentor inspired in him an evangelical fervor, which continued throughout his life. He strongly believed that the scriptures were “the infallible word of God. . . our only rule of faith and great instrument of conversion and sanctification.” He also felt that believers in Christ had to undergo a personal experience of conversion, concepts that group him with non-liturgical denominations and sects. “The preacher’s primary task was to preach the gospel, thereby convincing members. . . that they were sinners who needed to turn to Jesus Christ for salvation.” He was ordained by James Madison (not the statesman) at Bruton Parish and served three years at Christ Church, Alexandria, where Bishop Moore had previously served. After other parish calls he was named assistant bishop in 1829 to Channing Moore.

The historians Heim and Shattuck claim that Meade “more than anyone else in his diocese. . . was responsible for restoring the fortunes of the church in Virginia over the next 50n years.” William Thomas Manross believes Meade was a man of “intense, if narrow, piety” who, as assistant to Moore, organized revivals and meetings as well as missionary societies and clergy associations throughout the diocese. Manross adds that “the Evangelical influence in the diocese led to the insistence upon much more rigid standards of personal conduct and a higher tone

of spiritual life than had been customary in colonial times,” but this “warmer” faith was primarily responsible for the revitalization of Episcopalianism in Virginia. It was more in keeping with the spirit of their parishioners; remember, this is the early nineteenth century, the heyday of evangelical fervor throughout the young nation. Meade’s clergy were taught to supply for one another because there was still a shortage of ordained presbyters. He was also involved with Moore and others in establishing the second Episcopal seminary in this country, Virginia Theological, in Alexandria in 1823. To this day VTS retains its reputation as one of the best Episcopal seminaries, but is probably the most evangelical. When Moore died in 1841, Meade succeeded him as bishop.

In the 1840’s, when W.J. Boone was being consecrated to serve as bishop in China, Meade wisely reminded him that China was not a nation of heathens but a country with its own rich and ancient culture.

The greatest crisis of Meade’s career was the conflict between North and South over slavery. It can also be viewed as a conflict between Christian teaching and regional culture. Meade’s response shows that while he tried to find an accommodation consistent with his beliefs as well as his heritage, he must have struggled. We are told that “he never challenged slavery directly,” but like other persons of faith, he supported the American Colonization Society, which advocated the freedom of slaves and their repatriation in the new colony of Liberia. He opposed Southern secession, but once the Confederacy was formed, he declared it the duty of Christians to defend their “homeland,” i.e. the southern states. He was instrumental, moreover, in forming the Protestant Episcopal Church of the Confederate States of America. One of his final acts was to consecrate Richard Hooker Wilmer as Bishop of Alabama, the only primate created during the Confederacy.

Meade was buried in Alexandria and will always be associated with the seminary there. He lived through troubled times. --hlf

End of 2011 Financial Report

The detailed financial report for 2011 and the budget for 2012 were included in the annual meeting report, so I will only summarize that report here. The budget for last year (2011) included operating and loose change offering revenue estimates of \$168,225, operating expenditure estimates of \$177,131, and a projected deficit of \$8,906. Actual operating and loose change revenues exceeded the budget by \$12,126, largely as a result of an excellent rummage sale and the December appeal for a 13th month contribution to cover an anticipated deficit. Receipts during December of about \$28,000 were about twice the usual amount. Actual expenditures for the year were \$1,473 higher than budgeted expenditures. The combined effect of these items resulted in an actual operating surplus of \$1,747 for the year instead of the budgeted deficit of \$8,906.

The pledge campaign for 2012 appears to be complete. The total amount pledged as of January 24 is approximately \$153,000. This amount exceeds the amount anticipated when the budget for 2012 was prepared. As a result, Vestry will most likely make adjustments to the budget. There will most likely still be an anticipated deficit, but it will not be as high as the \$6,706 reported in the annual meeting report.

Questions about details of the church's finances may be directed to Pamela Dingman or Harold Cook.

St. John's Episcopal Church

206 West Maple Street

Mt. Pleasant, MI 48858

Phone: 989 773-7448

Fax: 989-772-3480

E-mail: saintjohnsmp@gmail.com

Website: www.stjohnsmtpleasantmi.org

Our Mission:

St. John's Episcopal Church, with God's help and in the Anglican tradition, lives to proclaim the Gospel of Christ by ministering through worship, outreach, fellowship and education. We welcome all who enter our doors, and we support the diverse callings of each member as we seek to serve Christ in every person

Rector:

The Rev. Wayne Nicholson, 772-1203

Deacon:

The Rev. Nancy Casey Fulton, 773-7193

Your NEW 2012 Vestry Members

Renee Babcock, 989-773-6936

Sharon Bolton, 989-828-5475

David Dingman, 989-633-8413

Betsy Richard, 989-772-2369

Paula Shirley, 989-773-3463

Gordon Bloem, 989-773-5480

Laura Cochrane, 989-493-5885

Rod Leslie, 989-386-8131

John Rousseau, 989-630-6798

Karen Varanauskas, 989-506-3750