



# LOGOS

The Newsletter for St. John's Episcopal Church, Arlington

*"The light shines in the darkness and the darkness did not overcome it." John 1:5*

## **From the Rector: Faith in the Midst of Fear**

Last Sunday, I preached a sermon on faith and what a risky and vulnerable endeavor acting in faith could be. The next day, I went to Quantico with Jack Turner's family for the ceremony surrounding the interment of his ashes. After we were finished, we went and looked at the area where the ashes would be buried. As we walked among the stones, I thought about some of Jack's last conversations with me. He told me he was ready to go. He said all his funeral plans were ready—all he had to do to complete them was to die. We both laughed a bit, knew that it was true, and that it would be in God's time.

For the last four years we walked with Jack through his battle with cancer, first in his colon and then in his liver. Jack was a natural optimist, but it cannot ever be easy to live with the unpredictability of cancer. Chemo is painful and debilitating, and the constant worry about when and if the cancer will return is bound to come up over and over again.

Yet Jack was a modern-day example of choosing faith over fear. He continued being Jack—doing his art, playing his music, dancing with the ladies at Goodwin House, and, of course, being a faithful member of St. John's. His family told me that he kept up all of his activities until the last two months or so. He had to have had some fears, concerns, and regrets about leaving the life he lived so passionately, but he continued to act with faith in God and love for others.

Recently I heard two things about faith and fear. One was from a Disney movie. The line went something like this: Courage is not the absence of fear; it's the decision that something else is more important. The other was from a book a member of Jack's family showed me that discussed worrying about tomorrow. The writer said that most people would say that it's just human nature to worry—and it is! But it is part of our fallen or sinful human nature, not the nature God created us with—a nature that trusts God implicitly as our savior.

Faith is a gift from God, but we can choose whether or not to act on it. We can choose to act faithfully by doing what we can today to use our gifts and help others. We can choose to act faithfully today by reaching out for help as God designed us to do, instead of isolating ourselves physically or emotionally for fear we might be rejected. We can take a risk and do something God calls us to do even though we don't feel qualified, because God qualifies those whom God calls. We act in faith when being afraid does not keep us from doing something for God or for others. We act in faith when we do our best to live in the "what is" instead of the "what if" or the "what was."

Of course, there is something to be said for fear. Fear tells us we are in danger. If a bear or a tornado is out there, we would do well to walk quietly away or take cover. If certain people

scare us, perhaps we should stay away. That goes under the category of instinct. The fear that twists us up and separates us from God is the anxiety that wants to know and control the outcome of everything, that wants to decide when something will happen instead of leaving that to God. But no matter how hard we try to control the future, we cannot. Human beings do not have that ability.

Jack was one who always chose faith over worry and fear. It was more important to continue to be part of life for as long as he could, to do the things he loved to do with the people he enjoyed. He took care of the side effects of chemo as best he could and rarely missed a Sunday until the last few weeks of his life. Living was more important than the fear of dying, which could easily have haunted him or any one of us. And in God's generous economy, choosing to act faithfully, to keep on living and being and doing, helps our faith increase and our fear diminish.

It is not wrong or sinful to be afraid or to feel insecure about the future. We all experience those feelings because we are all human. It is the way we act that draws us closer to God or further from God. Jack was a wonderful example to us of acting in faith in the midst of a scary time. He inspired us, kept us laughing, and brought out the best in us. Thanks, Jack, for all you gave us. We'll miss you.

Ann †

## LOGOS

The LOGOS is published nine times a year in February, March, April, May, July, September, October, November, and December near the beginning of the month.

Lorraine Underwood, Outgoing LOGOS editor

Dave Dunlap, Incoming LOGOS Editor

Jane Edwards, LOGOS Editor and Page Layout

Email Dave at [dave\\_dunlap@yahoo.com](mailto:dave_dunlap@yahoo.com) (preferred) or leave CD in newsletter box in the office.

*The next deadline is Friday, August 15 at 10:00 am.*

## Mystery Closet, Missing Key

We are looking for the key that opens the closet at the end of the hall on the top floor (where the Sunday school rooms are). The closet has a deadbolt lock, and we can't find a key that works. We'd like to know what's in the closet—and if the closet is suitable for storage. If you knows what's inside the mystery closet, or where the missing key might be, please let the church office know.

## It's Not Too Soon to Plan for Shrine Mont

by Faye and Bill Pritchard

It may be the height of summer, but it isn't too soon to put this fall's Shrine Mont retreat on your calendar. This year the St. John's family will be going for their time apart at Shine Mont on the weekend of October 3–5.

We'll have good company, good food, and gorgeous foliage. The Rev. Sue Hardman will guide us as we consider how we can build a closer, stronger St. John's community. And we will have the option of taking the time we need for prayer, meditation, rest, reading, and recreation—either by ourselves or with our friends.

Pamphlets and registration forms will be available in July, but all you really have to do is contact Bill or Faye Pritchard (703-931-2168 or [pritchardh2o@aol.com](mailto:pritchardh2o@aol.com)) and ask them to put you on the list.

## Change in LOGOS Editors

Lorraine Underwood, who has done a wonderful job as editor of the LOGOS since May 2004, is stepping down from this job to use some of her other gifts. (She will continue to write articles for the LOGOS and teach adult Christian education classes.) Her faithfulness in putting the LOGOS together month after month has been such a blessing to St. John's, and we are so grateful for her service. Thank you so much, Lorraine.

We also want to give our continuing appreciation to Jane Edwards, who has been our layout editor since March 2001. Lorraine and Jane's careful work and good ideas have kept us up-to-date on happenings in the parish and the diocese. Thank you, Jane.

Beginning with the September issue, Dave Dunlap will take over as LOGOS editor. Dave has also served as Register for the vestry. Thank you, Dave, for stepping up to fill this much-needed job.

## Who Owns What

by Bill Schenck

*For the law brings wrath; but where there is no law, neither is there violation.* —Romans 4:15

I recently spent three days in court. No, I wasn't being sued; I was a spectator at a very important trial. In December 2006, some Episcopal congregations in this area voted to leave the Episcopal Church. While most are mission churches, this group also includes large churches such as Truro in Fairfax and The Falls Church. These congregations have affiliated with the "Convocation of Anglicans in North America." Known as CANA churches, they are under the supervision of the Archbishop of the Anglican Church of Nigeria.

The CANA churches voted to leave the Diocese of Virginia and the Episcopal Church for many reasons (which I don't have space to enumerate here). The legal case is about who owns the property of the departing churches—the land, buildings, and money. The question is: Does the property belong to the diocese or to the individual churches? Both sides believe the law favors them. There are really three issues:

First, is the Division Statute (Code of Virginia, Section 57-9) applicable to this case? This Virginia law was passed in 1867 to deal with dividing the property of hierarchical churches (like the Episcopal Church, and other "main-line" denominations) that split during the Civil War. In April the judge ruled that the statute is applicable to this case.

Second, after the judge's April decision, the question becomes: Is the division statute constitutional? The Diocese, the national church, and sixteen other denominations that filed *Amici Curiae* briefs, argue it is not constitutional because it violates the First Amendment of the U.S. Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof..." They argue that the First Amendment prohibits any law that favors a specific type of religion over another—and 57-9 does that because it concerns only hierarchical denominations. The Virginia attorney general and CANA lawyers argue that the law is constitutional.

The third issue, to be heard in October, will concern the actual division of church property.

As a non-lawyer who sat through some of the trial, I believe that both sides appear to have valid legal points. It is impossible to guess how the judge will rule. The only certainties are that the losing side will appeal, and both sides will face huge legal bills.

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## Bishop Johnston Meets With Region 3 Clergy and Lay Delegates

by Dave Dunlap

On May 12, Bishop coadjutor Shannon Johnston attended a meeting of the clergy and lay representatives of Region 3 at St. Andrew's. The meeting was a part of Bishop Johnston's continuing effort to acquaint himself with the Diocese of Virginia. In the year since his consecration, he has met with nearly all of the regions, as well as with diocesan committees and groups. He opened his remarks by emphasizing that he was there to listen, not to put forth a plan for the diocese. He said that he is still learning about the diocese and that one year is not enough time to learn and then make a plan.

However, Bishop Johnston did address several areas which concern him. One is diocesan stewardship. Parishes in Virginia contribute an average of 6 percent of their budgets to the diocese—a level that ranks Virginia last among the 105 Episcopal dioceses. Attendees dis-

cussed possible reasons for this, focusing on whether the diocese needs to have a higher profile with parishes so they understand what the diocese does to benefit them.

Bishop Johnston said he is very interested in fostering joint ventures with neighboring dioceses; he has contacted neighboring dioceses and looks forward to working with them.

With regard to the current division in the church, he said that devotion to the church's mission will bring healing over time. Bishop Johnston also shared his conviction that Christian formation is a lifelong process that includes ongoing Christian education. With regard to worship, he noted that liturgy needs to be involving and engaging, and it does not matter if it is high church or low church. Worship, he said, comes first, then programs.

## Parish News

### We Welcome to the Household of God

Alexzandra Lyn Cullen-Ricketts, baptized June 8, 2008

### We Welcome to St. John's

Debbie, Henry and Robert (Robby) Carter, who come to us from St. Thomas Episcopal Church in College Station, Texas

### Rest in Peace

Jack Turner, who entered the Life of the Resurrection on May 6

Millie Burke, who entered the Life of the Resurrection on May 2

### Thank You to

Everyone who helped make Jack Turner's funeral such a splendid way to bid farewell

Everyone who helped to set up, cook, publicize, and clean up for the Morning Guild's Spring Tea.

Christopher Van Wyk and Carolyn Corlett, who have agreed to join Lynn Robinson as trustees for St. John's

Jeff Aitken, Penny Hess, and Bill Schenck, for agreeing to serve on the newly formed audit committee

Bill Pritchard, for putting our parking lot sign back up when the wind knocked one of its hinges loose

Del Hunt and Marshall Adair, for all the work they are doing with the sprinkler system, the landscape plan, and the tree limbs that need to be pruned

Those who have volunteered to help weed, including Bill Schenck

Bill Thomson, Marshall Adair, Jud Buchanan, Lynn Christopher, and Sherwood Hedrick, for volunteering to carry the cross when we do not have a senior acolyte

Linda Trochim, for her work in getting a large Vacation Bible School sign put together for us

Bill Thomson, John Restall, Del Hunt, Dave Dunlap, Bill Schenck, Bill and Faye Pritchard, Jeff Wallace, Linda Trochim, and Henry, Debbie, and Robbie Carter, for their help with our Glencarlyn Day hot dog sales

Bill Schenck and Lynn Christopher, for purchasing a new coffee pot

Kay Wells, for putting up and taking down the lovely

decorations for the Morning Guild Spring Tea

Everyone who contributed books and money for Anna Minor's summer mission trip to the Standing Rock Sioux reservation in North Dakota

### Congratulations to

Ericka Cullen on the birth of her daughter Alexzandra Lyn Cullen-Ricketts on May 1

Diane Henderson on her graduation from Education for Ministry

### Birthdays

#### July

- 3 Ginger Adair
- 6 Matt Lodsun
- 7 Thomas Held
- 10 Comfort Appiah
- 13 Ray O'Connor
- 14 Justiniano Garay
- 15 Brian Cavey
- 16 Klaus Held
- 16 Marion Reed
- 22 Karen Spencer
- 23 Michael Beavin
- 23 Kenji McCartney
- 24 Ross Dickerson
- 25 Margaret Jones
- 26 Helen Naw Mumu
- 29 Bill Pritchard

#### August

- 2 Carolyn Corlett
- 6 Virginia Pearson
- 7 Paul Petrich
- 10 Janice Hull
- 10 Lynn Robinson
- 16 Carol Bogart
- 17 Cheryl Lemmer
- 19 Josh Cullen
- 21 Lorraine Underwood
- 22 John Wilson
- 25 Nancy Gibb
- 26 Marshall Adair
- 27 Anne Kaylor
- 29 McKenzie Elizabeth Hart

### Wedding Anniversaries in July

- 3 Rob and Sue Hardman

## LEM's Commissioned

On Sunday, June 1, St. John's commissioned (or recommissioned) several new and existing Lay Eucharistic Ministers (LEMs). This spring, Anna Minor, our seminarian, taught a class about how to perform this special ministry. LEMs are divided into two categories:

- *Those who pass the chalice during Holy Communion.* Debbie Carter is a new chalicist; John Wilson and Pat Bleicher were recommissioned.
- *Those who pass the chalice and take Holy Communion to homes and hospitals.* They serve those who are unable to be with us on Sunday mornings, usually due to illness or injury. LEMs commissioned this ministry: Betty Vertiz, Sherwood Hedrick, Marshall Adair, Pamela Corey-Archer, Linda Trochim, Jan Hull, Anne Stenger, and Paul Stenger. Vernon Martin, Don Hess, and Del Hunt were recommissioned.

If you are unable to attend church and would like someone to bring you Holy Communion, please call the church office.

## Library News

by Bill Schenck

If you see the word *mozzetta*, does it mean: (a) an Italian cheese; (b) a 1930s-era Italian race car; or (c) a religious vestment worn by a Pope. If you answered "c," then you don't need to read the latest addition to our library: *Church Vestments: Their Origin and Development*, by Herbert Norris.

The book was first published in 1950. The Dover paperback in our library, published in 2002, is lavishly illustrated (with several color prints). It covers everything a religious figure might wear or carry (such as a crozier). The author describes each item, including its history, and provides an illustration.

So if you want to know what a chimere, a dalmatic, or even a mozzetta are, this is the book for you. During May it will be on the credenza and then in the section on liturgy (in which each book has two red dots).

## Speakers Present Variety of Topics

During the 2007–2008 academic year, St. John's Speaker Series presented four speakers. Faye Pritchard and Bill Schenck worked hard to come up with subject matter that would give us information on subjects of interest to St. John's and the wider community. Our topics and speakers included:

- *Immigration Facts and Myths*, presented by Francisco **Concepción**, an immigration lawyer who discussed historical and current immigration trends and legal issues.
- *Socially Responsible Investing*, presented by the Rev. Ed Miller, rector of St. John's in McLean, who talked about such investing from the Episcopal Church's point of view. He provided insights about how we, as individuals, can become involved in this type of investing.
- *The Role of the Church in the Public Square*, presented by John Johnson IV, who works as a lobbyist for the Episcopal Church. He enlightened us about how the church works to influence public policy. He covered topics such as how the Episcopal Church works with other churches, what kinds of issues the church works on (ones that the General Convention has made a statement about), and how individuals can help these efforts. One of his suggestions was to become a member of the Episcopal Public Policy Network.
- *Encouraging Faith and Spirituality in Children*, presented by the Rev. Dr. Joyce Mercer, professor of pastoral theology at Virginia Seminary. She emphasized storytelling, intergenerational work, and "apprentice learning," which involves young people in "doing Christianity" instead of just passively absorbing information.

Attendees were mostly from St. John's; the speakers attracted people from other Arlington Episcopal churches as well as a few neighbors.

Our 2006–2007 series included topics such as getting your affairs in order (wills, living wills and powers of attorney), relating to our Muslim neighbors, global warming, and recovering from mental illness.

## Gospel Lessons for July and August

### July 6, Eighth Sunday after Pentecost, Matthew 11: 16–19, 25–30

In this Gospel passage Jesus offers thanks to the Father in heaven for the revelation God has given, and bids all to come and find that the yoke of his teaching is easy to bear. The disclosure of the diving will come as God's gracious gift, not through human knowledge. Especially intimate is the relationship between the Lord of all the world and Jesus—that of Father and Son. Yet, though he is the Son, he is humble of heart and gentle.

### July 13, Ninth Sunday after Pentecost, Matthew 13:1–9, 18–23

Our Gospel is Jesus' parable of the sower, together with its interpretation. The story by itself may once have been used to stress how surprisingly fruitful God's power can be, quite apart from human expectations or control. With its explanation the parable was used as an allegory by early Christians to help them understand the missionary situation of the church. Because of the work of the devil and human weakness and sin, the world they preached did not always produce. But, in the right circumstances, its fruit could be anywhere from substantial to amazing.

### July 20, Tenth Sunday after Pentecost, Matthew 13:24–30, 36–43

The Gospel is the parable of the wheat and the weeds, for which Jesus then provides an explanation. The story points to a mystery: why there is both good and evil in life. The parable may at one time have been used to suggest that it is not so easy for humans to know what is good and what is bad from the divine perspective. In a strangely mixed world one must carry on with patience. The allegorical explanation emphasizes the judgment that will take place in the end at the hands of the Son of Man.

### July 27, Eleventh Sunday after Pentecost, Matthew 13:31–33, 44–52

Our Gospel comprises five of Jesus' short parables: the mustard seed, the leaven, the hidden treasure, the priceless pearl, and the net. They suggest how the action of God's reign is realized. What seems insignificant is suddenly of great importance. It is like a marvelous gift that one seizes upon joyfully and for which all else is willingly sacrificed. The kingdom takes in all kinds. Only at the end will there be a sorting out.

### August 3, Twelfth Sunday after Pentecost, Matthew 14:13–21

Our Gospel is the story of Jesus' feeding of over five thousand persons. After the death of John the Baptist, Jesus seeks a time of retreat. The crowds, however, follow him, and he has compassion on them. The narrative suggests many levels of meaning. It recalls Old Testament stories, especially God's feeding of the Israelites with manna in the wilderness, and points forward to the legendary banquet at the end of time where Christ will preside. The abundant miracle illustrates Jesus' lordship; he is intimate with the powers of creation. Other themes associated with the Eucharist are also close at hand.

### August 10, Thirteenth Sunday after Pentecost, Matthew 14:22–33

The Gospel is the story of Jesus' walking on water and his rescue of Peter after his faith fails him. The narrative has several levels of meaning. In legendary terms Jesus is like the creator God who strides over the watery chaos monster. Matthew's Gospel stresses this revelation of Jesus' close relationship with God, as God's Son, and the importance of faith on the part of the disciples. A church beset by its own problems and lack of faith would be glad to perceive in the story the saving presence of its risen Lord.

### August 17, Fourteenth Sunday after Pentecost, Matthew 15:21–38

The Gospel is the story of Jesus' conversation with the Canaanite woman and his healing of her daughter. The narrative was especially important to the early church because it showed Jesus' power reaching out beyond the borders of Judaism. The first Christians were unsure whether they were to offer the faith to on-Jews, and the give and take in the story reflects the uncertainty. Jesus sees his own mission as confined to Israel, but the woman's faith causes him to give her the bread she asks for. Symbolically, it is the saving food of the Gospel that heals her daughter.

### August 24, Fifteenth Sunday after Pentecost, Matthew 16:13–20

In our Gospel Peter realizes that Jesus is the Christ, and Jesus then sees Peter as the rock foundation for his church and gives to him the keys of the kingdom. The passage helps us to recognize that during Jesus' lifetime and afterward there was speculation about his role. Some saw the Son of Man as a kind of reembodyment of John the Baptist or some other prophet. Simon is renamed Peter (which means rock) for on him and because of this revelation the church will be built, although Jesus' messiahship must be kept secret for the present. To Peter are given the keys to open or shut the gates of the kingdom and so to make judgment.

### August 31, Sixteenth Sunday after Pentecost, Matthew 16:21–27

In this Gospel reading Jesus teaches Peter and the other disciples that the way of his ministry and theirs is the way of the cross. Peter had just confessed Jesus to be the Christ, but now he cannot accept the idea of the Christ being put to death. Jesus calls Peter Satan because his words represent a temptation to him. Jesus' way costs no less than everything and leads to the discovery of that which is priceless. In the end the Son of Man will come as judge to repay all people for what they have done.

Lesson introductions are used by permission and adapted from *Introducing the Lessons of the Church Year* by the Rt. Rev. Frederick H. Borsch, retired bishop of the Diocese of Los Angeles. The guide was published by Trinity Press International, Philadelphia.

## St. John's Calendar

### July

- Wed 2 Candlelight Prayer Service, 7:30 p.m.
- Fri 4 Independence Day, Office Closed
- Sun 6 Eighth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Tue 8 Vestry Meeting, 7 p.m.
- Wed 9 Candlelight Prayer Service, 7:30 p.m.
- Sun 13 Ninth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Wed 16 Candlelight Prayer Service, 7:30 p.m.
- Sat 19 Men's fellowship, 9:00 a.m.
- Sun 20 Tenth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Wed 23 Candlelight Prayer Service, 7:30 p.m.
- Sun 27 Eleventh Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Wed 30 Candlelight Prayer Service, 7:30 p.m.

### August

- Sun 3 Twelfth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Wed 6 Candlelight Prayer Service, 7:30 p.m.
- Sun 10 The Transfiguration (observed)  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Wed 13 Candlelight Prayer Service, 7:30 p.m.
- Fri 15 Deadline to submit articles to LOGOS
- Sun 17 Fourteenth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Wed 20 Candlelight Prayer Service, 7:30 p.m.
- Sun 24 Fifteenth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Wed 27 Candlelight Prayer Service, 7:30 p.m.
- Sun 31 Sixteenth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.

### September

- Mon 1 Labor Day, Office Closed
- Wed 3 Candlelight Prayer Service, 7:30 p.m.
- Tue 4 St. John's Book Club, 7:30–9:00 p.m.,  
will discuss *Radical Evolution*, by Joel Garreau
- Sun 7 Seventeenth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.
- Wed 10 Candlelight Prayer Service, 7:30 p.m.
- Thu 11 Morning Guild, 10:00 a.m.  
Choir Practice, 7:30–9:00 p.m.
- Sun 14 Eighteenth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Christian Formation for all ages, 9:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.  
Education for Ministry, 6:00–10:00 p.m.
- Wed 17 Candlelight Prayer Service, 7:30 p.m.
- Thu 18 Choir Practice, 7:30–9:00 p.m.
- Sat 20 Men's fellowship, 9:00 a.m., in the undercroft
- Sun 21 Nineteenth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Christian Formation for all ages, 9:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.  
Education for Ministry, 6:00–10:00 p.m.
- Wed 24 Candlelight Prayer Service, 7:30 p.m.
- Thu 25 Choir Practice, 7:30–9:00 p.m.
- Sun 28 Twentieth Sunday after Pentecost  
Holy Eucharist Rite I, 8:00 a.m.  
Christian Formation for all ages, 9:00 a.m.  
Holy Eucharist Rite II, 10:00 a.m.  
Education for Ministry, 6:00–10:00 p.m.

#### St. John's Mission Statement

To discover and share the transforming love of Christ

#### St. John's Vision Statement

St. John's is dedicated to making disciples for Jesus through

- attracting and welcoming newcomers;
- sharing faith-deepening worship, education, outreach, and pastoral care; and
- together carrying God's vision of the kingdom into the world around us.

St. John's Episcopal Church  
415 South Lexington Street  
Arlington VA 22204  
703-671-6834  
<http://stjohnsarlington.thediocese.net>

*Next deadline is Friday, August 15 at 10:00 a.m.*

## **Time Sensitive Material—Please Deliver Promptly**

### **Staff**

Rector: The Rev. Ann B. Barker  
Seminarian: Anna Minor  
Minister of Music: Lynn Robinson  
Organist: Carol Dunlap  
Secretary: Virginia Pearson  
Sexton: Justiniano Garay

### **Parish Leaders**

Jean Harrison, Treasurer  
John Restall, Assistant Treasurer  
Don Hess, Co-chair, Building and Grounds Committee  
John Wilson, Co-chair, Building and Grounds Committee

### **Vestry**

Bill Thomson, Senior Warden  
Bill Pritchard, Junior Warden  
Marshall Adair  
Pamela Corey-Archer  
Jan Hull  
Paul Stenger  
Linda Trochim

### **LOGOS Volunteers**

Outgoing Editor: Lorraine Underwood  
Incoming Editor: Dave Dunlap  
Page Layout and Webmaster: Jane Edwards