



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: Know Thyself

Do you know who you are? It may sound like a frivolous question, but it is not. Many of us are, as a friend says, like the hole in the doughnut, in some if not all areas of our lives. We are not self-defined. Instead we are defined by the expectations of others. Who we are is then set by outside standards and not by our own internal efforts.

It is very important to discover ourselves—our likes and dislikes, our strengths and weaknesses, our talents and limitations, our burdens and our joys. God put us into the world to be just who we are. God has made us sons and daughters and fellow heirs with Christ and God delights in each one of us. We are each God's favorite child. God enjoys working with us and playing with us, keeping company with us in good times and bad times, sharing our leisure time and guiding our feet when life challenges us mightily, as it can often do.

God promises us Godself and what God wants from us more than anything is for us to give ourselves to God, but we cannot do that if we are not aware of what we're giving. Before we are a child or a sibling or a spouse or a parent or a helper of any kind, we are us. One of our parents' most important jobs is to help us become us, to raise us to think and feel for ourselves, to confront our lives with their help and support, to become the people God has called us to be and to learn how to be in healthy relationship with other children of God by setting boundaries about what we will and will not do.

Since no parent is perfect, this job can get short-circuited—by a little bit or a lot. Instead of helping us grow to be ourselves, they can instead help us grow into being the person they expect us to be, a person who meets their needs or fills part of the hole that is in their doughnut. If they cannot meet our individual personality needs, then our needs become wrong and bad. Sometimes we are made responsible for adult feelings. Then we feel like it is up to us to control our environment, We might say, "Things would be OK if only this or that person would do what I wanted them to do or this or that situation in my life was not there." Our expectations for happiness in life become conditional on others' behavior (if someone is pleased, I am good, if someone is not, then I am bad) or on our outer circumstances (meeting norms and standards set for us by workplace, family or culture.) We may function well, but we are still all doughnut and no hole.

We can look at Jesus as an example of someone who was fully self-defined. Jesus knew what he was going to do and he did it. He knew who he was over against the prevailing culture and insisted on being the person God made him to be even though it led to his death. Jesus' expectations for himself were not based on other's thoughts about who he should be or who the Messiah should be, though he was certainly tempted, as we all are over and over again,

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to go with what the culture wanted because it was less painful and challenging for him. It cannot have been easy to face all the rejection Jesus did through his teaching and preaching and healing. The Pharisees wanted him to be under their control, his family thought he was insane, his town rejected him because they wanted him to do what carpenter's sons did—to be a carpenter like his father and not this person they could not slide into an easy category.

Even the disciples had expectations about him. Following a popular rabbi would give them some status they thought. Peter rebuked him when he talked about the Messiah suffering and dying. They wanted him to do as they expected and he did not.

Yet Jesus did not rely on others, but on the Holy Spirit for his self-definition and for the strength to stick to his call, however difficult it got. And so can we. When we find ourselves feeling particularly pulled apart by others' expectations, feeling bad in some way because we cannot do or be what someone else has asked of us, with God's help we can ask ourselves what *we* want to do and who *we* want to be. Sometimes our problem is unrealistic expectations of ourselves (we want to be superhuman) and we can ask God to help us accept, love and care for ourselves as we are. Sometimes we just do not know what path we are on or where we are going. In these transition times, we can ask God for clarity about who we are. We can ask that God show us what we look like in God's mirror. We can also ask God's help to express who we are into the world—our thoughts, our feelings, our love for others.

Many psalms remind us that God knows us better than we know ourselves and God's ideas for us are better than our own. In Jeremiah God promises the plans for us are for a future and hope. Jesus tells us he knows each of his sheep by name, in our personhood. He knows who we were born to be, who we can become working in partnership with God, who we can BE. And it is our being that others need so desperately. There is only one of us and God has work for us to do—work that is our job and no one else's.

The work of being (not doing!) yourself is hard work, but it is worthwhile to God and to us. It is where true joy in life comes from, knowing who we are as God's child, both in general and in very specific terms. As the leaves change this fall and the seasons shift once again,

may each of us more truly see ourselves in God's mirror as we are, and make our own shifts in how we relate to the world, ourselves and others so that more and more of our best selves shines through in our love and service to the world.

Ann †

Giving of Our First Fruits—Food for Thought

Jacob shook the dust from his cloak. Sandals, hardened by the frequent interaction of sweat and soil, clung to his feet like a second set of footprints. His back ached as the leather thongs might ache, could they, and a bitter, gritty film covered every surface of his skin.

And yet Jacob smiled. Inwardly giddy, Jacob's long journey through one full swirl around the sun was nearly complete. He recalled the seasons: the late planting, delayed by a wet spring, then worry through the especially hot summer, followed by an unexpectedly bounteous harvest. Yes, Jacob earned the giddiness. He felt the joy of his Creator, blessing his efforts from the nurturing of seeds into buds, buds into shoots, shoots into stalks, then ... blessed grain! Each year the appearance of grain managed to surprise and please Jacob. He collected it tenderly, each shaft a gift. Winnowing and threshing, a celebration of that which grew from nothing into something, a something to nourish his body, his family.

Now for the treat—to make a sacrifice of that which he'd been given! Joyously Jacob gathered the grains as if each was his own offspring, collected to be returned to the Maker. First Fruits, a sign of the abundance, the overflowing bounty, given him by God! Those First Fruits returned to the place of their origin, with the Giver. And so sang Jacob's heart.

Not all years were so bountiful. Memory recalled meager times, stretched thin, First Fruits that ... truthfully, with a strained face and almost imperceptibly nodding head ... were hard to part with. But as Jacob remembered those years, he knew too that those First Fruits were all the more precious due to their scarcity. Cherished, if possible, even more by the Giver for the trust they represented, the demonstrable sign of faith that the bounty would continue, that all would be well, that the blessings would sustain.

Jacob's cloak and crusty sandals would seem odd on South 5th Road. And so might his generosity. How can

First Fruits—continued from page 2

a man with so little carve off so much ... to give away? After stooping in a field for so long, the murmured discontent of tendons and muscles growing to a disembodied cry, after investing so much tortured energy, how can he release his little wealth to someone else's control? That's strange to us perhaps. Because we often give not from the first, but from the last fruits. I do. Whatever is left over.

But I've thought about it a lot lately, and now I think that's out of whack. And though I feel a hint of guilt, I realize my out-of-whackedness derives mostly from not having pondered my giving habits. Though I give, it's not been commensurate with what I get, what I value at St John's. My First Fruits have been a bag of apples at Giant, and they've been mostly for me.

That's not what Jesus wants for me. He wants me to know the joy that giving brings, to reap the benefits that offering up my First Fruits produces.

As we approach this year's stewardship campaign, I humbly ask that you prayerfully reflect on your First Fruits. Our circumstances are far removed from those of our Jacob, but a thread connects us, and though our bounty is not physically raked in, it's a distributable gift nonetheless. May our prayers unlock the Jacob inside.

Michael Beavin
Stephanie Beavin
Stewardship Campaign Chairs

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.

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The next deadline is Friday, October 14 at 10:00 am.

Blessing of the Animals

Come Celebrate St. Francis's Day

Blessing of the Animals Outdoors

October 5 at 5:00 p.m.

Bring your pets that are well and that "play well with others" or

Bring a photograph of your beloved pet

Elizabeth Appiah's Book Documents an Inspiring Life

Many of us have been inspired by someone in our life. It may have been a teacher, a relative, or a particular friend. But how many of us have been so inspired that we had to tell the world about this special person? Elizabeth Appiah, one of St. John's regulars at the 8:00 service on Sunday, has done just that.

Crown of Glory tells the life story of Mrs. Mary Dorothy Adams. Elizabeth Appiah was a teenager when she met Mrs. Adams, who was then in her late 60s. Over the 35 years Elizabeth knew Mrs. Adams she was continually inspired by the woman she called Mama, Grandma, Mrs. Adams, Maame Adams, and Aunt Mary. As she says in the preface to the biography, "Her life has had a tremendous impact on me, and I want to share with the whole world her teachings and the advice I received from this extraordinary woman."

Mrs. Adams lived her life—all 102 years of it—in Ghana (or Gold Coast as it was called when it was a British colony). The daughter of a civil servant, she became one of the first trained nurses in West Africa before Ghana gained its independence. She was instrumental in establishing a nursing school and in establishing the Beth-el House of Prayer, where Elizabeth Appiah met Mrs. Adams. *Crown of Glory* documents the life of a woman who followed the Holy Spirit throughout her life, and in living inspired others.

Crown of Glory, the biography of Mrs. Mary Dorothy Adams (1902–2004) by E. Naabena G. Appiah, is available on line from Amazon.com for \$15.99, or from the publisher, BookSurge Publishing, North Charleston, South Carolina.

My Summer at Standing Rock

by Anna Minor

As you probably know, I spent this past summer at Standing Rock Sioux Reservation in North Dakota. Standing Rock is home to members of the Dakota/Lakota Nation, and it stretches from the southern part of North Dakota down into South Dakota. Dakota or Lakota means “friend” or “ally”. The word Sioux actually comes from Nadowesioux, which is an Ojibway name for the Dakota/Lakota and means “little snake” or “enemy”. The U.S. Government adopted the Ojibway name, and so the Dakota/Lakota people are also known as the Sioux Nation.

The Episcopal Church is very active on Standing Rock. I was involved with churches only on the North Dakota side of the reservation. The Episcopal Church has three churches and one camp, each one being about 30–45 minutes from the other. The three churches are: St. Luke’s in Fort Yates, St. James’ in Cannonball, and Church of the Cross in Selfridge. The camp is named St. Gabriel’s and that’s where I lived.

The bulk of my time was split between pastoral care in the form of hospital visits and youth ministry. I visited Dakota/Lakota Episcopalians at two hospitals in Bismarck (which is an hour drive from the camp). Youth ministry included 3 three-day camps for middle and senior high kids, vacation bible school for younger kids, and contact time spent in the community. I also assisted liturgically at services at all three churches and preached a total of four times this summer. Pastoral care, youth ministry, and preaching are things that I’ve done before, but what was different about this summer was that they were focused in a cross-cultural setting.

I was blessed to have many unique opportunities. I took anti-racism training with a diverse group of people, including some Native Americans. I attended the Niabrara Convocation (gathering of Episcopalians living on reservations) in South Dakota and met the Presiding Bishop. I visited a parish in Moorhead, MN that is home to a large number of Sudanese “lost boys”. And I helped out with construction on a new church in Fort Totten, North

Dakota which part of another Dakota reservation called Spirit Lake.

The most difficult part about my summer was seeing the hard situations that so many Lakota and Dakota people live in. The statistics paint a picture of a grim reality:

- Seventy percent are unemployed, and 60% of the employed are below the poverty level
- Average life expectancy for men is age 47, for women is age 58
- About half the population is under the age of 20.
- There are near epidemic levels of alcoholism, drug use, diabetes, teen suicide and teen pregnancy.

All these statistics contribute to the fact that there is a large amount of grief and despair on the reservation. The church tries to offer hope and support, but there is so much work to be done and too few workers out in the fields.

This summer I learned about the importance of raising local leadership and how effective diaconal ministry can be. There are several Lakota deacons on Standing Rock who are on a rotating schedule for services and pastoral care. I also learned about how meaningful it can be to include a culture’s symbols within a worship space. Two of the three churches have been remodeled to include Lakota symbolism. This includes the types of woods used for the floor and altar, the colors of chairs in the sanctuary, icons that have Native Americans on them, and burning sage for incense. One thing I really enjoyed was the privilege of hearing some people’s stories, and attending a couple powwows.

I would like to thank everyone who contributed to making this trip a possibility. This has been a challenging and rewarding experience for me, and I look forward to sharing more about it. The forum will be sometime in October, look for the date to be listed in the bulletin. In addition, there will be pictures from my summer posted soon on St. John’s website.

Editor’s Note: The web address will be <http://stjohnsarlington.thediocese.net/standingrock> once we have been given the pictures, and will be up for a year.

Daylight Savings Time

Daylight Savings Time ends November 2. “Fall back” and get another hour of rest!

Honoring Bishop Lee—The Bishop’s Chapel at Roslyn

As Bishop Lee nears retirement, an initiative has been launched to raise funds for a chapel honoring him at Roslyn, the Diocesan retreat center in Richmond. While Roslyn has 16 buildings for meeting, dining, and sleeping, it has never had a chapel.

Early in his episcopacy and over the ensuing years, Bishop Lee has expressed his desire to see a chapel built at Roslyn, which makes this a particularly appropriate project. It is also appropriate in light of his efforts as bishop to establish places of worship.

Architectural drawings are being made for a simple building in carpenter gothic style, reminiscent of many country churches in the Diocese of Virginia. The chapel will include worship space for 100 and provide a serene setting for quiet contemplation.

Both parishes and individuals in the Diocese are being invited to support this memorial to Bishop Lee’s episcopacy. Information on this project is available at St. Johns—look for it in the basket on the shelf in the Narthex or in the undercroft.

Like to Read?

William Channing, a famous Unitarian minister, once said about books that “They are the true levelers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our human race.”

The St. John’s book club meets the first Tuesday of each month, in the undercroft. We read fun books, scholarly books. Fiction, non-fiction, even science fiction. Some books have a religious theme; most do not. At our September meeting we chose books to read for the next four months:

- October: Bruce Feiler, *Walking the Bible*
- November: David Levering Lewis, *God’s Crucible: Islam and the Making of Europe*
- December: Susan Winnigar, *Water for Elephants*
- January: Kate Jacobs, *The Friday Night Knitting Club*

We try to select books easily available at local libraries or bookstores. Please join us to discuss these (and other books); help us select books to read in the spring. We even serve light refreshments.

Any of our group will be glad to answer any questions for you; just ask Kay Wells, Lynn Robinson, Bill Schenck, Debbie Carter, Penny and Don Hess, or Carolyn Corlett.

Who are St. John’s Trustees and Why are They Important?

by Bill Schenck

The Vestry recently named three trustees for St. John’s. Two are new trustees—Carolyn Corlett and Christopher van Wyk; Lynn Robinson continues to serve. “What does a Trustee do?” you ask. I asked that question myself. Fortunately Mike Kerr, the Treasurer of the Diocese, answered the question for me.

Actually a trustee is one of the most important jobs and yet does almost nothing. They serve for life (or as long as they want). Carolyn and Chris replace Cecil King and Jack Turner, both deceased.

According to the Canons of the Diocese (the rules and regulations) every church has to have trustees and they are appointed by the vestry. Canons do not specify how many are required, but three is a standard number. It is the job of trustees to sign legal documents for the church as the church itself can’t sign a document.

Let’s imagine that St. John’s decided to buy property and build a new church. The vestry would have to approve; then the congregation would vote. And the Diocese would have approve. Only then, when it came to signing legal documents, would the trustees be involved—they would sign any documents. It’s important to note that the trustees have no authority—they only carry out what the church (and the Diocese) agrees upon.

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.

Adult Education Probes Theological Topics

In October and November our adult forum will continue to discuss various theological topics based the book *Theology Basics*, by Anglican theologian Alistair McGrath. His choice of themes, including God, salvation, creation, and faith is based on the subjects covered in the Apostle's Creed. Sometime in October, Anna Minor will present an adult forum about her time at Standing Rock Reservation. We will also have Mitzi Budde, librarian at the seminary, come one week and talk with us about new books to be on the lookout for. Bill Schenck is planning a session that discusses why there is suffering in the world. Other potential topics include Christianity in China, Celtic spirituality, and setting relationship boundaries based on biblical precepts.

Children Learn About Stewardship of Creation

Our children's Sunday school class is working on the topic, "The Stewardship of Creation". Part of our response to the gifts we receive in creation is gratitude. On two Sundays in September, the class passed out gratitude bags for us to list what we are grateful for, how we will respond to God for the gifts and what we plan to do in the long run to show our gratitude. During October, they will be working with stewardship of creation as it relates to our commitment campaign. They'll help participate in our stewardship moments during announcements and create some surprises for us. Throughout the fall they will be helping with hospitality and offering their fair trade coffee for sale.

Parish News

Congratulations

To Amanda Eiman, on her ordination to the diaconate September 6

To our new kindergarteners—Amanda Pardo, Kenji McCartney and Sam Beavin

Thank you

To Carrie and Bryan Harbin for painting our sign frames

To Kaipō McCartney for updating our nursery

To Bill Pritchard for repairing the 5th Street door

To Del Hunt for continued work on the watering system and general weeding and trimming

To Bill Thomson for supervising our tree work

To Jeff Wallace for designing a new spreadsheet for the vestry's monthly financial reports

To Faye and Bill Pritchard, for their prodigious work in organizing our Shrine Mont weekend

Rest in Peace

John Michael Mulvey, brother of Anne Stenger, who entered the Life of the Resurrection August 30

Jeanne Faith, mother of Tricia Wells, who entered the Life of the Resurrection September 1

Lucile van Emon, aunt of Dave Dunlap, who entered the Life of the Resurrection August 27

Birthdays

Ericka Cullen, October 2

The Rev. Peter Swarr, October 3

Jessica Lemmer (daughter of Charles and Cheryl),
October 14

Liz White, October 5

Jacob Beavin (son of Michael & Stephanie), October 8

Carrie Harbin, October 18

Erin Tallent, October 18

Elizabeth Ann "Betsy" Cullen, October 21

John Hart, October 24

Taylor Robinson (son of Dave and Lynn), October 24

Bryan Harbin, October 25

William Thomson, October 31

Wedding Anniversaries

Andy and Cathi Del Gallo, October 7

John Hart and Angela Rollet, October 10

Dave and Lynn Robinson, October 11

Paul Harless and Eileen Flynn, October 13

Tony and Heather Kollath, October 13

Michael and Stephanie Beavin, October 18

Marshall and Ginger Adair, October 24

Don't Forget to Vote!

November 4 is Election Day!

New voters must register by October 6 to vote in this election!

Gospel Lessons for October

October 5, Twenty First Sunday after Pentecost, Matthew 21:33–46

Our Gospel is the story of the wicked and disloyal tenants who are cast out of the vineyard. The parable is presented to us as an allegory in which the vineyard is Israel and the wicked tenants are its people. The servants sent to them are the prophets, and the son whom they kill is Jesus. To the early church, the destruction of the vineyard would parallel the destruction of Jerusalem by the Romans in 70 a.d., while the heritage of the vineyard is now given to others. There is an ancient prophecy concerning the stone that was rejected, but which has now become the main cornerstone for the Lord's new work.

October 12, Twenty Second Sunday after Pentecost, Matthew 22:1–14

Our Gospel reading presents a parable about those who declined invitations to a marriage feast and others who were then invited, followed by the story of a guest who came without wedding clothes. As the evangelist presents the parable of the feast, it is an allegory about the rejection of the Jews and the acceptance of the Gentiles into the kingdom. At another level, the story suggests that God's kingdom will become known whether people are prepared for it or not. It is his gift. Included will be all kinds of people, many of them not considered worthy by worldly standards. The second parable, originally a separate story, makes the point that one must be ready for the kingdom at all times; the invitation comes unexpectedly.

October 19, Twenty Third Sunday after Pentecost, Matthew 22:15–22

In our Gospel lesson Jesus answers a question about taxation by teaching that people should pay what belongs to the Emperor to the Emperor and the things of God to God. The question was meant as a trap. If Jesus advised the paying of taxes to the occupying Roman powers, many Jews would have considered him a collaborator. Had he counseled nonpayment, the Herodian servants of the Romans could accuse him of sedition. On one level Jesus' answer is a masterstroke of clever ambiguity, but it also causes his hearers to reflect more deeply on their responsibility to God and the State. Perhaps the saying suggests that government has its legitimate, yet limited, claims. It must not be given the highest allegiance.

October 26, Twenty Fourth Sunday after Pentecost, Matthew 22:34–46

In the Gospel Jesus presents the double commandment of love for God and neighbor, and then asks a question concerning whose son the Christ is. The context of this passage is the effort by certain Jewish officials to test Jesus, hoping to force him to make an unwise or unpopular comment. Jesus first responds by teaching that all the law and the prophetic words depend for their understanding of the commandments of love. He then asks his own question. Using an argumentative style of the time, Jesus shows how King David (considered to be the author of the Psalms) called the Christ his Lord. Thus, at the very least, the Christ must be more than the son of David. Christians believe this Christ to be Jesus and trust that through him disciples may learn to love both God and neighbor.

St. John's Calendar

October

- Wed 1 Candlelight Prayer Service, 7:30 p.m.
- Thu 2 Morning Guild, 10:00 a.m.
Choir Practice, 7:30 p.m.
- Fri 3 Shrine Mont Weekend (through Sun. 5)
- Sun 5 Twenty First Sunday after Pentecost
Holy Eucharist Rite I, 8:00 a.m.
Holy Eucharist Rite II, 10:00 a.m.
Blessing of the Animals, 5:00 p.m.
Education for Ministry, 6:00 p.m.
- Tue 7 St. John's Book Club, 7:30 p.m., *Walking the Bible* by Bruce Feiler
- Wed 8 Candlelight Prayer Service, 7:30 p.m.
- Thu 9 Choir Practice, 7:30 p.m.
- Sat 11 Youth Group Meeting—movie, games, & activities in the undercroft, 7:00 p.m.
- Sun 12 Twenty Second 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 p.m.
- Mon 13 Columbus Day (observed), Office Closed
- Tue 14 Vestry Meeting, 7:00
- Wed 15 Candlelight Prayer Service, 7:30 p.m.
- Thu 16 Choir Practice, 7:30 p.m.
- Fri 14 Deadline to submit to Newsletter, 10:00 a.m.
- Sat 18 Men's Fellowship, 8:00 a.m., in the undercroft
- Sun 19 Twenty Third 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 22 Candlelight Prayer Service, 7:30 p.m.
- Thu 23 Choir Practice, 7:30 p.m.
- Sun 26 Twenty Fourth 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 p.m.
- Wed 29 Candlelight Prayer Service, 7:30 p.m.
- Thu 30 Choir Practice, 7:30 p.m.

November

- Sun 2 ***Daylight Saving Time ends***
All Saints' Day (observed)
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 p.m.
- Tue 4 Election Day
St. John's Book Club, 7:30 p.m., *God's Crucible: Islam and the Making of Europe* by David Levering Lewis
- Wed 5 Candlelight Prayer Service, 7:30 p.m.
- Thu 6 Morning Guild, 10:00 a.m.
Choir Practice, 7:30 p.m.
- Sun 9 Twenty Sixth 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 p.m.
- Tues 11 Veterans' Day (office closed)
- Wed 12 Candlelight Prayer Service, 7:30 p.m.
- Thu 13 Choir Practice, 7:30 p.m.
- Sat 15 Men's fellowship, 8:00 a.m., in the undercroft
- Sun 16 Twenty Seventh 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 p.m.
- Wed 19 Candlelight Prayer Service, 7:30 p.m.
- Thu 20 Choir Practice, 7:30 p.m.
- Sun 23 Christ the King Sunday
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 p.m.
- Wed 26 Candlelight Prayer Service, 7:30 p.m.
- Thu 27 Thanksgiving Day
- Sun 30 First Sunday In Advent
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 p.m.

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Next deadline is Friday, October 14 at 10:00 a.m.

Time Sensitive Material—Please Deliver Promptly

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Sexton: Justiniano Garay

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John Wilson, Co-chair, Building and Grounds Committee

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