



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: Give God the Car Keys

Almost all of us have seen the bumper sticker that says "God is my co-pilot", and perhaps some of us have seen the one that says, "If God is your co-pilot, then you're sitting in the wrong seat", implying, of course, that God should be the pilot.

The other day I heard another take on that sentiment that I liked better. A friend of mine said someone told her that when you wake up each morning, you should give God the car keys and let God be your driver for each day.

I thought about what it might mean to let God take the car keys and be in control. I decided it would sometimes be scary and sometimes comforting. Sometimes we have such fixed ideas about what is on the agenda for the day or for our lives, we tend to want to be the general, with God as our trusty lieutenant, who always follows our orders. It can be scary to think of giving God the car keys to our lives because we're afraid God might have something else in mind—something we don't like. When we're in an emergency situation or our world has been turned upside down by events, it can be comforting to know that God is there for us, bringing order out of chaos or helping us manage in the midst of it.

As I continued to think about this metaphor, I wondered what might happen if we let God use the keys to lock and unlock the doors, to drive the car or to open the trunk to take things out of it.

Letting God lock and unlock our doors means we let God tell us when it is time to go and when it is time to stay. God either gets in the car with us to go about our busy lives or says, "No, it is time to be at home". I'm not talking about being at home to be just as busy, but being at home with God, resting in and abiding with God. There are times we use our gifts in cooperation with God to serve God's people in fulfilling ways and there are times we sit with God in prayer and meditation, to give God our concerns, renew our strength and deepen our relationship with God. Our life with God is based on a work/rest cycle as Genesis tells us, and giving God our car keys means we take direction about this from God and not our own ideas.

If we let God take over the driving, then God has control over our acceleration and braking. Sometimes God violates our speed limits. God's idea of how quickly we should move to a new plan God has for us is much faster than we want. Many of us are inclined to tiptoe into risky situations and God may want us to dive in head first. At other times, God's foot on the brake pedal may be a little too heavy. God directs us to patience when we don't want to be patient and aren't very good at it anyway. I really have trouble sometimes being

told to wait. Even though I know God is preparing a place for me somewhere that will fit me perfectly, I just want out of the uncomfortable place I am in now as soon as possible. I can even accuse God of forgetting about me and my troubles, while it is really I who am forgetting that God does not want me to jump out of the frying pan into the fire. Sometimes God drives us exactly where we want to be and sometimes not. God can shoot off in a new direction or drive us slowly and steadily through a place we've known for ages.

It is letting God have the keys to the trunk that may be the scariest of all. We all have broken places we want to hide, emotions we want to bury, situations we do not want to deal with. But it is necessary for all of those things to come out of the trunk so they can be brought into the light of God's love and be healed. The process is not pleasant or comfortable, but once we go through it with God's help, there can be healing and wholeness on the other side that makes us feel great relief.

I give God my car keys every morning. The problem is I take them back during the day. I have to keep surrendering them to God again and again and that takes practice. To do it, I have to trust that God's idea for my life is better than my own, that Jesus will walk with me wherever God takes me and that the Holy Spirit will be my guide.

It is hard to give up the driver's seat of our lives, because we are used to thinking of ourselves as knowing what is the best route for us to take, but God always loves us better than we do ourselves and is always working for our greatest good. So when you wake up in the morning give God the car keys for the day, and as Dr. Seuss would say, "Oh the places you'll go!"

Ann†

Daylight Savings Time

Daylight Savings Time ends on Sunday, November 1. Remember to set your clocks back one hour.

Stewardship Campaign Begins October 4

by Dave Dunlap

St. John's annual stewardship campaign kicks off on October 4 with a parish meeting during the fellowship hour following the 10 o'clock service.

When our rector asked if I would lead the stewardship campaign this fall, I prayed over my decision and realized that I could not do it alone, but really needed the support and assistance of the vestry. When I met with the vestry at their meeting earlier this month we talked about needing to tell the parish how St. John's will carry out its mission in the coming year. To help the vestry set goals for 2010, they asked for your views on what is working at St. John's and what we should be doing. The meeting on October 4 will complete the process, providing you with feedback on what the vestry has planned, and providing you the chance to comment and ask questions.

We decided to have a meeting instead of just mailing a stewardship letter for just that reason: allowing you to hear from the vestry and the vestry to hear your questions and comments.

Pledge cards will be mailed following the parish meeting. We are asking that you make your pledge three weeks later—October 25. Your pledges will provide the vestry with information they can pass on to the finance committee as it prepares the 2010 budget.

Leading a stewardship campaign at any time is a sensitive process. In these difficult economic times it is even harder than usual to urge parishioners to sacrifice to support the church and its mission. That is why we feel that it is important that you know what your pledge supports and what St. John's needs.

I ask you to do three things for the October 4 meeting.

- First, plan to come—we will start about 11:30 and be finished by 12:30.
- Second, listen to the presentations.
- Third, ask questions!

I hope to see you all at the meeting.

Town Hall Meetings with Bishop Johnston Invite Your Participation

This fall Bishop Johnston is hosting a series of Town Hall Meetings designed to give parishioners a chance to provide both vision and feedback at the beginning of his episcopate. Bishop Jones will attend all of the meetings, along with members of the diocesan staff.

The meeting closest to St. John's will be held on Saturday, November 7 at Holy Comforter Church in Vienna at 10 a.m. That afternoon one of two Town Hall Meetings for youth will be held at 2 p.m., also at Holy Comforter.

The meetings are structured to provide a two-way flow of information. In addition to hearing from our bishops, those attending the meetings will have the opportunity to work in small groups to discuss perspectives and goals for the diocese, then to provide feedback and suggestions to the bishops. Bishop Johnston plans to report his findings from the Town Hall Meetings at the 2010 Annual Council in Richmond.

"I plan to use the feedback gathered at these meetings to provide a tangible vision for our continued ministry together," Bishop Johnston said. "This is a chance to share your concerns and hopes. Bishop Jones, the staff and I plan to listen carefully at these meetings to pinpoint emerging trends in mission and ministry. These priorities will shape how we grow and live together in the coming years. I hope this process will be energizing because this is an exciting time."

Mark your calendar and plan to attend the November 7 meeting at Holy Comforter in Vienna.

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.

Dave Dunlap, LOGOS Editor

Jane Edwards, LOGOS Editor and Page Layout

Email Dave at dave_dunlap@yahoo.com (preferred) or leave info in newsletter box in the office.

The next deadline is Thursday, October 15 at 10:00 am.

Help Wanted: Parish Treasurer

Jean Harrison, St. John's long-time treasurer, has announced that she is retiring from that job after the annual meeting in January. Her retirement as treasurer leaves us with an important job to fill.

The treasurer writes the checks and pays the bills, including monthly paychecks. He or she also balances the checkbook and reports to the vestry on a monthly basis on income, expenditures, and how they compare to the annual budget. A knowledge of Quicken or Quick Books is useful, but is not essential.

If all this sounds overwhelming, it really is not. For the inside information on what the job entails ask Jean about what she does and the time it takes. Rest assured that the new treasurer will have the support of everyone in taking on this vital job.

And a big *thank you* to Jean Harrison for her wonderful service as parish treasurer.

Book Club Makes Selections For Coming Months

At its September meeting, St. John's Book Club selected its books for reading and discussion for the next six months. The list is sure to have something for everyone. All the selections are available in your local library, whether you live in Arlington, Alexandria, or Fairfax. So visit the library or book store and plan to join the book club the first Tuesday evening of each month. Upcoming selections are:

October	<i>Animal, Vegetable, Miracle</i> by Barbara Kingsolver
November	<i>Maisie Dobbs</i> , by Jacqueline Winspear
December	<i>March</i> , by Geraldine Brooks
January	<i>44 Scotland Street</i> , by Alexander McCall Smith
February	<i>The Bridge at San Luis, Rey</i> by Thornton Wilder
March	<i>The Battle for God</i> , by Karen Armstrong

Parish News

Congratulations

To Jones and Sharon Tallent on the birth of Jones Thomas Tallent, August 23, 2009

To Sheryl and Jaime Pardo, who have moved to a new house in McLean

To Anna Scherer, who has begun work as an assistant at St. Dunstan's in McLean

Thank you

To Lorraine Underwood for teaching the adult forum class on saints

To everyone who helped with the September bagged lunches

To Carrie Harbin, Del Hunt and Diane Henderson for putting the youth Sunday school schedule together

October Birthdays

Oct 5 Liz White
Oct 8 Jacob Beavin
Oct 18 Carrie Harbin
Oct 18 Erin Tallent Baynham
Oct 21 Betsy Cullen
Oct 24 John Hart
Oct 24 Taylor Robinson
Oct 25 Bryan Harbin
Oct 31 William Thomson

October Anniversaries

Oct 7 Andy & Cathi Del Gallo
Oct 10 Angie Rollet & John Hart
Oct 11 Dave & Lynn Robinson
Oct 13 Paul Harless & Eileen Flynn
Oct 13 Tony & Heather Kollath
Oct 18 Michael & Stephanie Beavin
Oct 24 Marshall & Ginger Adair

Rest in Peace

Edward M. Kennedy, who died on August 25, 2009

Gospel Lessons for October

October 4, Eighteenth Sunday after Pentecost, Mark 10:2-16

Jesus is now in Judea (or east of the Jordan, in Perea.) Mosaic law permitted a man to divorce his wife (but not a woman her husband) for cause, but the grounds were unclear. The Pharisees were divided re the legality of divorce as well as the grounds for it, so their question is a trap. Deuteronomy 24:1-4 says (in part) that a man may simply "write a certificate of dismissal" (v. 4), without legal proceedings. (That book was seen as Moses' teaching.) In vv. 5-8, Jesus says: Moses allowed divorce as a concession to human weakness, but God's original plan was that marriage be for life: man and wife are "one flesh"; my stance is God's plan, not Mosaic law. In this plan, remarriage is either literally "adultery" (vv. 11-12) or a deviation from God's ways. (Sometimes a wife, in effect, divorced her husband. Elsewhere Jesus accepts that a man may divorce an unfaithful wife.) Vv. 13-16 tell about the kingdom of God and the kind of people who will be admitted to it. People wish Jesus to "touch" (v. 13) their children, to lay hands on them and bless them (v. 16). Jesus is "indignant" (v. 14) at the disciples' inability to understand him and the nature of the Kingdom. Children are receptive; a child has no status and makes no claim to power. Whoever is not receptive to God's gifts will not enter the kingdom. There is no place there for human status and power.

October 11, Nineteenth Sunday after Pentecost, Mark 10:17-31

Jesus continues to teach about what it means to follow him. The man kneels as to a master; such a show of piety is abnormal. (People stood to pray.) Perhaps Jesus' response (v. 18) is a careful one. Rabbis (teachers) were not usually addressed as "good"; only God is good. The man insists that he has always kept those of the Ten Commandments which deal with relationships among people (vv. 19-20), and Jesus believes him ("Jesus ... loved him", v. 21), but what about his relationship with God? Jesus seems to recognize that the man puts his trust in his own piety and wealth, in his achievements, but wealth stands in the way of his gaining oneness with God—so Jesus tests him (v. 21). The man's shock and departure (v. 22) show that Jesus is correct. Wealth was seen as a sign of God's favour,

but in the man's case, it gets in the way of true discipleship. But we cannot save ourselves—only God can save us (v. 27). It is “impossible” for humans to enter the Kingdom through their own efforts, even when blessed with God-given possessions, as v. 25 says in a grotesque image. Peter's words in v. 28 carry with them a question: what is the reward of those who are faithful now? Jesus answers: those who have given up their possessions and natural family for the sake of him and of his mission will receive much: in this life, they will share in the Christian community (although they may suffer); in the “age to come” (v. 30, in the kingdom), they will have eternal life. Finally v. 31: the “first” are those who have status now; the “last” are those who have left everything. In entering the kingdom, the “last” will be God's obvious choice for admission.

October 18, Twentieth Sunday after Pentecost, Mark 10:35-45

Earlier (in 9:33-34) the disciples have argued about which of them is the greatest. Now two members of the inner circle ask a favour of Jesus: they seek positions of special dignity at the messianic banquet in heaven at the end of time (v. 37). Jesus answers: you do not know the implications of what you ask. In the Old Testament, one's “cup” (v. 38) is one's lot assigned by God, be it blessing or condemnation. Here, Jesus is speaking of his suffering and death. To be baptised with Jesus' baptism is to share fully in God's ways. James and John confidently answer yes (v. 39) and accept all the consequences. Only the Father knows whom he has called to special places in the kingdom. Jesus tells all the disciples: pagan authority depends on power and force (v. 42) but for disciples, it is different (v. 43): to be “great” now and in the kingdom (“become”, v. 43 and “be”, v. 44) one must serve others; to be “first”, one must serve even more humbly, as a “slave”. Jesus, the “Son of Man” (v. 45), in his voluntary abasement, is the example: he gave even his life for the freedom of others, gaining their release from punishment and death for their sins.

October 25, Twenty First Sunday after Pentecost, Mark 10:46-52

Jesus and his disciples are now nearing the end of their journey from Caesarea Philippi (in the north) to Jerusalem: “Jericho” is some 25 km (15 miles) from Jerusalem. We have seen the disciples' misunder-

ing and blindness to Jesus' message. Mark has told us of the healing of an unnamed blind man (8:22-26), one who is healed gradually. Here Mark gives tells us the name of this “blind beggar”. Bartimaeus makes a politically charged statement: Jesus is “Son of David” (v. 47), King of the Jews, and Messiah. Elsewhere, Jesus orders silence on the matter, but not here: his time is approaching. For the first time, a sane person immediately proclaims Jesus' true identity. The “cloak” (v. 50, garment) Bartimaeus throws off is probably the cloth he uses to receive handouts; in Mark, garments often indicate the old order, so Bartimaeus has accepted the new. Jesus' question in v. 51 is the one he asked James and John when they sought status in the kingdom (10:36), but Bartimaeus' approach is different: he comes in humility (“My teacher”, v. 51). Jesus simply tells him that his “faith”, (v. 52, his receptivity of God's healing word, “has made you well” (also meaning has saved you from impending destruction.) Bartimaeus is cured immediately and becomes a follower of Jesus (“the way”, v. 52).

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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.

Shrine Mont

Plan to attend the Parish weekend at Shrine Mont the weekend of October 16–18. (www.shrinemont.com)

Due to the Shrine Mont weekend, the next Newsletter deadline will be Thursday, October 15 at 10:00 a.m. instead of Friday.

St. John's Calendar

October

- Thu 1 Morning Guild, 10 a.m.
Choir Practice, 7:30 p.m.
- Sun 4 Eighteenth Sunday After Pentecost
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
Stewardship Campaign Kickoff 11:30
Blessing of the Animals 5 p.m.
Education for Ministry, 6 p.m.
- Tue 6 St. John's Book Club, 7:30 p.m.
- Wed 7 Candlelight Prayer Service, 7:30 p.m.
- Thu 8 Choir Practice, 7:30 p.m.
- Sun 11 Nineteenth Sunday After Pentecost
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Mon 12 Columbus Day (Office Closed)
- Wed 14 Candlelight Prayer Service, 7:30 p.m.
- Thu 15 Choir Practice, 7:30 p.m.
- Thu 15 LOGOS deadline, 10:00 a.m.
- Fri 16 Shrine Mont Weekend (through Sun 18)
- Sat 17 Men's Fellowship, 8 a.m.
- Sun 18 Twentieth Sunday After Pentecost
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Tue 20 Vestry Meeting, 7 p.m.
- Wed 21 Candlelight Prayer Service, 7:30 p.m.
- Thu 22 Choir Practice, 7:30 p.m.
- Sun 25 Twenty First Sunday After Pentecost
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Wed 28 Candlelight Prayer Service, 7:30 p.m.
- Thu 29 Choir Practice, 7:30 p.m.

November

- Sun 1 *Daylight Saving Time ends*
All Saints' Day
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Tue 3 St. John's Book Club, 7:30 p.m.
- Wed 4 Candlelight Prayer Service, 7:30 p.m.
- Thu 5 Morning Guild, 10 a.m.
Choir Practice, 7:30 p.m.
- Sun 8 Twenty Third Sunday After Pentecost
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
- Tue 10 Vestry Meeting, 7 p.m.
- Wed 11 Veterans' Day (Office Closed)
Candlelight Prayer Service, 7:30 p.m.
- Thu 12 Choir Practice, 7:30 p.m.
- Sun 15 Twenty Fourth Sunday After Pentecost
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Wed 18 Candlelight Prayer Service, 7:30 p.m.
- Thu 19 Choir Practice, 7:30 p.m.
- Sat 21 Men's Fellowship, 8 a.m.
- Sun 22 Christ the King Sunday
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Wed 25 Candlelight Prayer Service, 7:30 p.m.
- Thu 26 Thanksgiving Day (Office Closed)
- Sun 29 First Sunday of Advent
Holy Eucharist Rite I, 8 a.m.
Christian Formation for all ages, 9 a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.

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Next deadline is Thursday, October 15 at 10:00 a.m.

Time Sensitive Material—Please Deliver Promptly

Staff

Rector: The Rev. Ann B. Barker
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
Brian Cavey, Junior Warden
Marshall Adair
Jan Hull
Del Hunt
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