



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: Extra-Ordinary Time

In May we finish our celebration of the Easter season. During Easter we celebrate Jesus' resurrection. Our gospel lessons are about his resurrection appearances to the disciples. He offers himself and his abundant life to them and then calls them to do the same for other people. On Pentecost, the last day of the Easter season, we celebrate the coming of the Holy Spirit, the one Jesus breathes into us to be our advocate and helper in the work we are called to do. The Holy Spirit is there to help us discern who we are to be and how we are to use the gifts we have been given. The Spirit also creates the community of the Church and makes us all members of Christ's body and his representatives in the world.

The season after Pentecost, which runs until Advent, is called "ordinary time" because it is not a time in which we are officially celebrating part of the life of Christ. But ordinary time is anything but ordinary. It is not a time to continue doing the same old things we have been doing. Christ has been resurrected and has ascended. The Holy Spirit has come upon us as individuals and as a church. It is not a time to be static, but to be energetic as we celebrate God's love for us in Christ in the power of the Holy Spirit. The purpose of ordinary time is to look for and grow into the ways Christ has resurrected us.

The liturgical color for ordinary time is green, because green indicates growth and change. In this hemisphere the world of nature reminds us of the growth we are supposed to be engaging in. The grass and the leaves are green and growing. Flowers bloom and the sun warms the days. Crops grow in the fields, and vegetables grow in the gardens of those of us lucky enough to have green thumbs. No matter where we look we see green and are reminded of our mission for the season.

One way to focus on growth in this season is to set goals. We are used to setting secular goals at auspicious times of the year, such as New Year's Day or a birthday. My brother has a goal of riding his bicycle one mile for every year old he is on his birthday. Sometimes people set weight loss goals because they realize suddenly that a high school or college reunion is coming up and they want to be in good shape for it. People have mid-life crises at certain ages and take on the goal of keeping themselves looking and acting younger even if they cannot be younger in years. This goal results in all sorts of things like sports car buys, face lifts, new wardrobes and career changes.

These goals may be fine ones to have, but they are not goals on our spiritual journey. Since our life in Christ is always about relationships—with God, ourselves and neighbors—it is in these areas that we can find good places to begin seeking new goals to set. We can set short-term or long-term goals or explore new ways to reach current ones.

St. John's Episcopal Church, Arlington • The Rev. Ann Barker, Rector • May / June 2010
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We always want to be setting new goals in our relationship with God.

In his letter to the Philippians, Paul talks about forgetting what lies behind and straining toward what is ahead. He is pressing on to the goal to “win the prize for which God has called him heavenward in Christ Jesus.” (Philippians 3:14) Our words may not be as lofty but we can have goals that will increase our intimacy with our Lord and Savior and make relationship with God even more central in our lives.

Perhaps we could do that by developing or continuing to grow grateful hearts for all God’s blessings. We could write down five things at the end of the day we are thankful for that God has given us that day, whether it is a kind word from a friend or stranger, an unexpected gift of extra time at work, the blessing of a new experience or the familiarity of an activity that always makes us feel good. We could decide to take a short walk twice a day to experience the beauty of God’s creation. Maybe now is a good time to start reading the Bible. Just pull up a lawn chair, get a glass of tea and dig in. Or we can take a few minutes every day to be still and know that God is God, as we listen for what God has in mind for us. If we are vacationing, we can look for God’s presence in new places and experiences. These are just a few of the many ways we can deepen our relationship with God, so we are aware of God’s presence with us more and more in the course of our days.

In John’s gospel Jesus’ commandment to his disciples at the last supper is to “love one another as I have loved you.” We are called to serve our neighbors near and far. Many people take mission trips in the summer to help people build schools and churches, paint houses or recover from damage from natural disasters. Some teach vacation Bible school, and others work with young people in other ways. Mission trips change people’s lives. If we can’t go on a mission trip, there are many opportunities to set goals closer to home. We can participate in activities such as gleaning the fields for the hungry or raising money for a charitable organization by being part of a non-profit activity. There are many ways to serve others and in serving to be resurrected by Christ to a new life of grace. We can grow closer to those that are different from us on the outside and realize that we are all brothers and sisters,

children of God, beneath our differences.

There are also goals to set in our personal relationships. Perhaps there are people toward whom we carry resentment and whom we need to forgive. We can pray for that person every day, that God will bless them with all the good things we want for ourselves. We can have a goal of making new friends and getting involved in neighborhood, church or other activities. Those of us who are parents may want to set goals for who we want to be with our children and how we want them to experience life in this season of growth. Goals that are aimed at relationships with others draw us closer to Christ as we work to love our neighbor as ourselves.

We also can set personal goals that will bring us closer to God. We can resolve to improve ourselves, to change some inappropriate behavior. We can increase our exercise or balance our activities between work and home more effectively. We can set a goal to take better care of our bodies, and to nourish our minds as well.

God wants to help us to be whole and to raise us from the dead in our broken places. They will never go away completely as long as we are human beings on this earth, but we have hope that with God’s help the goals we set may cause us to grow in wholeness, to come a little closer to being healed, to increase our reflection of the image and likeness of God.

Goal setting is not just for individuals. It is also for us as a church. At St. John’s we are setting goals to meet the call of God to our community. We are looking for outreach opportunities that will help those in need around us. We prepare and deliver lunches for the Bailey’s Crossroads shelter. We are trying new ministries and revisiting past ministries that need a fresh start. As the St. John’s collect says, we are doing our best to “share the love [God] has given us...so we can accomplish all God has given us to do.”

Ordinary time is a fruitful time for growth. It is a season during which we can discover ways that God wants to resurrect us and with God’s help, set goals toward making ourselves available to that resurrection. I pray for all of us that the work we do during this season may be pleasing in God’s sight, and that we may grow closer to God, closer to others and closer to making ourselves over in God’s image. May this season of ordinary time be extra-ordinary for you.

Ann†

Dennis and LuAnn Eckhout Need Temporary Housing

Former St. John's member Dennis Eckhout is being reassigned to Transportation Security Administration headquarters and will soon be returning to Arlington. He and his wife LuAnne are looking for a temporary residence (rental) until she finds a job and they buy a house. A separate upstairs/downstairs apartment in a home or stand-alone house or townhouse is preferred. If you have a place or know of a possible situation, please contact Dennis at dreckhout@yahoo.com or by telephone at 405-808-1791. And if you know an employer who needs a PhD educator and curriculum developer, they would like to learn about that, too.

University Course in Theology Available at St. John's this Fall

Education for Ministry (EFM) is theological education for lay persons, made possible by an extension program of The School of Theology of The University of the South. EFM seminars provide theological reflection and college-level instruction in the core curriculum of the seminary in four academic years: Hebrew Scriptures (Old Testament), Christian Scriptures (New Testament), Church History, 20th Century Philosophers & Theologians. More than 100,000 adults worldwide have participated in EFM.

Students sign up for EFM one year at a time and take the summers off, earn 18 CEU's per year, and discover a firm foundation for belief. Because our diocese is an EFM sponsor, tuition will be only \$340 this year, and very limited scholarships may be available to reduce this amount if money might be the only reason you cannot enroll.

St. John's hosts an EFM group that meets on Sunday evenings—very casual, very warm and welcoming—and, because of a large graduating class, we have at least four openings for fall. Is this the spiritual development opportunity for which you have been yearning?

Enrollment is strictly limited to no more than the "Biblical 12" students per group and, because individuals develop spiritually at different rates, it is

recommended that spouses/partners take the course separately. That requirement aside, applications will be considered on a first-come, first-served basis, with others wait-listed.

If you would like to receive a packet of information on this excellent program, contact our mentor Prof. Pat Bleicher at (703) 532-9156, email pbleicher@aol.com, or talk with St. John's parishioners who are EFM graduates.

Morning Guild Will Host Spring Tea May 8

The Women's Guild will host its annual Spring Tea on May 8 from 1:00 to 3:00 p.m. in the undercroft. Welcome Spring with friends, neighbors, and fellow parishioners. In addition to a pot of wonderful tea, you will enjoy a selection of scones, finger sandwiches, desserts and a complimentary glass of champagne.

Remember that the Morning Guild needs help to make the Spring Tea a success. Here are three ways you can help:

- Bring refreshments to be served: finger sandwiches, breads, cookies
- Come on the morning of May 8 to help move tables and set up for the Tea
- Stay after the Tea to help with cleanup (starting about 3 p.m.) so the undercroft will be ready for hospitality Sunday morning. Cleanup is a time when your help will *really* be appreciated.

Look for sign-up sheets in the narthex and on the St. John's bulletin board downstairs. Make a commitment to help.

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, June 17 at 10 a.m.

Glencarlyn Community Activities

Yard Sale

Glencarlyn will have its annual yard sale on May 15, 2010. *Cristo Rey* will be participating in the yard sale and individual members of St. John's are invited to join in as well. If you want to take part, you are welcome to use one of the long tables to display materials and to benefit from the Glencarlyn community's advertising. If you use a table please be sure it is returned at the end of the day.

Glencarlyn Day

Glencarlyn Day is Saturday, June 5. St. John's will sell hot dogs and drinks as usual on 4th Street. *Cristo Rey* will also be selling food this year. New this year at Glencarlyn Day is an international food fair, in which vendors from different countries will offer their food items for sale. In addition to selling food, St. John's and *Cristo Rey* will hold a 50/50 raffle as a fund raiser for both churches. Half of the money from the 50/50 goes to the raffle winner and half goes to the churches. Please come and join our community in its celebration.

We need volunteers to assist in selling hot dogs and 50/50 tickets on Glencarlyn Day. There will be two shifts for workers. The first, from 11 a.m. to 1 p.m. will take care of setup and starting hot dog sales at 11:30. The second will carry on from 1 p.m. to 3 p.m. to continue selling and to clean up afterwards. Listen for more information during Sunday announcements as the day approaches.

United Thank Offering Ingathering May 9

Don't forget the Spring Ingathering for the United Thank Offering on May 9, which coincides with Mother's Day. That makes it a wonderful opportunity to express gratitude for mothers everywhere. If you grew up in the Episcopal Church you may have memories of your mother teaching the value of prayerful offerings by putting coins in a blue box.

The United Thank Offering of the Episcopal Church provides a way for all to offer daily thanks to God for our many blessing by putting coins in a small blue box and returning it on May 9. Every penny collected is used to help human beings in need. Please pick up a blue box or use a blue UTO envelope to enclose a check.

Vacancy Announcement: Vestry Register

The vestry is looking for a new register. The register is basically the vestry's recording secretary. He or she attends vestry meetings, takes notes, and produces the vestry minutes. The vestry register also will be asked to prepare a short summary of the vestry meeting for inclusion in *LOGOS*. Vestry meetings are normally held the second Tuesday of the month beginning at 7 p.m. and ending about 9 p.m.

Bill Schenck, the current register, is resigning his post after the May vestry meeting. If you think you might be interested in the job, talk to Ann about the position, or to either Bill or his predecessor, Dave Dunlap, about what the job entails.

Coming Up at the Book Club

St. John's book club meets the first Tuesday of each month to discuss a book of interest to all. You do not have to come every month or to read every book but you are welcome to do so. Book club selections are always readily available through local booksellers or the public library. Here are upcoming books selected by the book club's readers:

May 4: *Dreamers of the Day* by Mary Doria Russell

June 1: *Run* by Ann Patchett

Summer reading for the September meeting: *Wolf Hall* by Hilary Mantel

October: *Out of Africa* by Isak Dinesen

November: *Lost City of Z* by David Grann

December: *Peace Like a River* by Leif Enger

Expand your horizons—join the book club's monthly discussions.

Spring Cleanup Day a Success

In the midst of pleasant weather, an energetic band of St. John's parishioners answered the call to come for a morning of spring cleanup outside the church on April 10. Working hard to make everything beautiful and shipshape outside were Marshall Adair, Henry and Debbie Carter, Bill and Angie Turner, Keith McCartney, Bill Thomson, Kay Wells and Brian Cavey. The cleanup day effort was coordinated by our Junior Warden Del Hunt. Our thanks to all who donated their time and energy to this effort.

Dates to Remember

May 16: Adult Education

Before he died, Thomas Jefferson said he wanted just three accomplishments listed on his tombstone: writer of the Declaration of Independence, founder of the University of Virginia, and. . . Find out what was the third accomplishment that Mr. Jefferson wanted listed and learn more about his views on religion and what they mean for us today. Bill Schenck will lead what promises to be a lively and interesting discussion.

June 26, 6:30 p.m.: Ice Cream Social

Don't miss St. John's Ice Cream Social! We will be serving ice cream and other yummy desserts as summer begins. More activities at this event are in the works, so stay tuned to your Sunday bulletin for all the details.

St. John's Hosts Region 3 Lenten Program

St. John's hosted the last dinner in the Region 3 Lenten program on Tuesday, March 30. We began with supper at 6:30, continued with a speaker at 7:30 and concluded with Compline at 8:30. Between 60 and 70 people crowded into the undercroft for dinner and enjoyed the Rev. Martin Smith's talk on "The Life to Come". Smith spoke of God's desire for us as the key to Christian spirituality, that our hope is God's hope for us, not ours for God. He said that God longed for an intimate relationship with us now and also wants to bring the relationship to fruition, so when we die God resurrects (re-creates) us so that we can live in God's heart.

The dinner was made possible by the generous contributions of time and talent from many parishioners who set up, cleaned up, brought food and welcomed those from other parishes with our St. John's hospitality. Faye Pritchard and Jeff Wallace were our coordinators. Other helpers included Beth and Brian Cavey, Del and Carole Hunt, Don and Penny Hess, Henry and Debbie Carter, Carrie Harbin, Kim Houghton, Eileen Tallent, Pamela Corey-Archer, Lynn Robinson, Carolyn Corlett, Lynn Christopher and Bill Schenck, Patricia Broida and Kay Wells. Our thanks as well to all the other volunteers who pitched in but were not recorded on the sign up sheets.

Parish News

Congratulations

To Lizzie Miller, who will graduate May 15 from Sweetbriar with a double major in Spanish and Environmental Studies. She has also been named a member of Sigma Delta Pi, the collegiate Spanish honor society.

Thank you

To the readers of the Palm Sunday passion gospel— Anne and Paul Stenger, Penny and Don Hess, Pamela Corey-Archer, Dave Dunlap, Lynn Robinson, Lynn Christopher, Debbie Carter, Carol Dunlap, Mario Reed, John Wilson, Kay Wells and Del Hunt

To the altar guild, egg hidiers, hospitality coordinators and everyone else who made Easter such a festive occasion

To Virginia Pearson, for her hard work in preparing all the bulletins for Holy Week

To Faye Pritchard and Jeff Wallace for coordinating the Lenten supper and everyone who helped set up and clean up as well as all those who brought food (see related article on this page.)

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.

May and June Birthdays

May 2	Debbie Carter Pamela Corey-Archer Bill Schenck
May 13	Rob Hardman
May 16	Kim Houghton
May 19	Alice Kniskern
May 20	Romana Martin
May 21	Jane Edwards
May 26	Abigail Kollath
May 27	Andy Del Gallo
May 28	Patricia Bleicher
June 3	Paul Harless
June 6	Cathi Del Gallo
June 9	Sherwood Hedrick Betty Vertiz
June 11	James Robinson
June 12	Charles Adair
June 15	Leslie Mead
June 17	Kaipo McCartney
June 19	Sam Beavin
June 22	Stacy O'Connor
June 23	Tricia Wells
June 25	Jones Tallent Matthew Tallent Michael Cavey
June 26	Christopher Van Wyk
June 28	Angie France
June 29	Faye Pritchard

May and June Anniversaries

May 3	Christopher and Laura Van Wyk
May 24	Jeff Petrich and Leslie Mead
May 25	Dennis Albrecht and Lorraine Underwood
June 1	Peter and Patricia Broida
June 13	John and Valerie Wilson
June 15	Bob and Eileen Tallent
June 21	The Rev. Peter and Angela Swarr
June 24	Ray and Stacy O'Connor
June 28	Vernon and Romana Martin

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Gospel Lessons for May and June, 2010

May 2, 2010, Fifth Sunday of Easter John 13:31-35

Jesus is preparing his followers for his departure. After the Last Supper, he has washed the feet of his disciples, a symbol of servanthood. Peter has misunderstood Jesus' action; Jesus has told him that to share in Christ requires that Jesus be his servant as well as his master. Peter will understand "later" (v. 7): when Jesus is on the cross. Jesus has said, "you are clean, though not all of you" (v. 10). Then, generalizing, he says that, per his example, each Christian is to be a servant to every other (v. 14). Jesus has predicted his betrayal (vv. 18, 21); he has shown Peter and the disciple "whom Jesus loved" (v. 23) who this will be. Judas ("he", v. 31) has gone out into the "night" (v. 30)—a symbol of the dark deed he is about to commit.

The glorification (revelation of the essence of) the "Son of Man" (v. 31), the ideal human, Jesus, is already in progress; the Father is already being revealed in him. The Father has been revealed ("glorified", v. 32) in Jesus, so Jesus is a way of seeing God now ("at once"). In John and 1 John, Jesus calls his faithful followers "little children" (v. 33). Jesus tells them that his time on earth with them is very soon to end. They cannot join him in heaven now, but he "will come again and will take you to myself" (14:3). Judaism required one to love one's neighbour as oneself (Leviticus 19:18). Jesus' commandment is "new" (v. 34) in that, in his self-offering, he is model of, motive for, and cause for, loving one another. Mutual love will show who follows Christ.

May 9, 2010, Sixth Sunday of Easter John 5:1-9

The Copper Scroll found at Qumran mentions the Pool of "Beth-zatha" (v. 2, or Bethesda), with its five porticos. It was to the north of the Temple area. By "Hebrew", John probably means Aramaic, the common language of Palestinian Jews at the time. V. 4 is not in the best manuscripts, so we are dependent on other verses for the context of the healing. The man, "ill for thirty-eight years" (v. 5), had been at the pool for some time. His answer to Jesus (v. 7) gives us a clue: only the first person (or persons) into the

stirred-up waters was cured. This was either a belief, or the stirring only lasted for a short time.

The man is cured at Jesus' command (vv. 8-9). Whether the man became a believer is left in doubt. John wishes his readers to understand that the waters of life Jesus offers are more effective than those of a Jewish pool. To carry one's bed on the Sabbath was forbidden in rabbinic law. The religious authorities first castigate the man for breaking the law (v. 10), but then, learning the identity of the healer from the man, they "started persecuting Jesus" (v. 16) for breaking the Sabbath. When Jesus tells them that my work is God's work (v. 17), they accuse him of blasphemy.

May 16, 2010, Seventh Sunday of Easter John 17:20-26

Our reading is from Jesus' high priestly prayer: he consecrates his body and blood for the sacrifice in which they will be offered, and he blesses the Church. Jesus' time of perfect obedience even to death has come, securing eternal life for all who really know him and, through him, the Father (vv. 1-5). May the Father restore him to the place he enjoyed before creation began (v. 5). In vv. 6-19, Jesus prays for his followers, that they may be protected from the evil, be "one" (v. 11) as he and his Father are one, have "joy" (v. 13), and fulfill his mission as his agents in the world.

He now prays for the Church of all times. He looks beyond those who follow him now, to those who will come to believe through their witness. May the Church be rooted in the oneness he shares with the Father (v. 21), a relationship of mutual love (v. 23). May his followers attain the ultimate goal: to be with him in heaven (at the end of time), sharing in his "glory" (v. 24, in part by continuing his earthly ministry), given to him before time began. Christians know that the Father sent him (v. 25); he has given them intimate knowledge of God ("... name", v. 26) and will continue to do so, so that they may have the love for each other and for God that he and the Father share.

May 23, 2010, The Day of Pentecost John 14:8-17,(25-27)

Judas Iscariot has left to do his dastardly deed. Jesus now prepares his disciples for his departure. Belief in God includes belief in him (v. 1). He is going,

through resurrection and ascension, to the Father, to prepare a place of permanent fellowship for them (vv. 2-3). Philip shows by his question in v. 8 that he still does not understand ("know", v. 9) Jesus, for Jesus is the revelation of God. The Son is present ("dwells", v. 10) in the Father, and the Father in the Son; the deeds Jesus has done are the Father's. A master entrusted his agent to act on his behalf in every way. Jesus is the Father's agent, empowered to act completely for the Father. Jesus says, in essence, if you do not buy this mutual presence, then trust in me on the basis of what I do: you are seeing the Father's "works" (vv. 10-11).

The faithful will continue these works. (The ones they do will be "greater", v. 12, because Jesus has nullified sin.) By asking Jesus in prayer, as his agent ("in my name", v. 14), God will do whatever the faithful ask. Fidelity to him is both loving and obeying (v. 15). Jesus is their first advocate, i.e. helper and counsellor. He will ask the Father to "give you another Advocate" (v. 16), "the Spirit of truth" (v. 17), i.e. the Holy Spirit. That the Spirit exists and what he does is known only to believers, not to "the world". Philip (and others) may not understand now, but they will, for the Spirit will "teach ... [them] everything" (v. 26) and will help them recall Jesus' message. What he teaches will be the same as what Jesus has taught. Jesus gives "peace" (v. 27, wholeness, well-being, tranquility, concord with one another and with God), a permanent gift which will never be revoked.

May 30, 2010, Trinity Sunday John 16:12-15

After the Last Supper, Jesus continues to tell the disciples about the mission they are to undertake. The "Spirit of truth" (15:26) is the Holy Spirit; he will be sent to the disciples, the Church, by Christ "from the Father". Jesus' statement "yet none of you asks me, 'where are you going?'" (v. 5) seems strange because the disciples have asked the question earlier (13:36, 14:5). Perhaps he is saying: preoccupied with "sorrow" (v. 6), you are missing the main point: the coming of the Spirit. By leaving them, Jesus is able to send the Spirit, "the Advocate" (v. 7). One thing the Spirit will do is to show "the world" (v. 8, unbelievers, possibly Jews) that they are wrong on three counts:

- their idea of sin is incorrect (v. 9);

- the righteous (the Jewish authorities) who condemned Jesus were wrong: he is God's agent (v. 10); and
- he has defeated sin (v. 11).

An example: healing on the Sabbath is not sinful.

Now v. 12-13: the disciples have much more to learn from Jesus, but they are not yet ready to comprehend it. The Spirit will expand on what Jesus has told them. In guiding them, the Spirit will speak what comes to him from God (as Jesus has spoken what the Father has told him.) The Spirit will "declare" (v. 13) about events "to come", not only prophecy about the end-times but also guidance in the way of Christ, after Jesus' death and resurrection. The Spirit will elucidate for them that Jesus fulfils God's plans; he will reveal the essential nature of God, and show Christ's power ("glorify", v. 14). Whether the word comes from the Father, the Son, or the Holy Spirit, it is the same.

June 6, 2010, Second Sunday after Pentecost Luke 7:11-17

In Capernaum, Jesus has been approached by Jewish leaders to heal the slave of a centurion who has paid for the building of a synagogue. They argue that, despite being a Gentile, he is worthy to receive the blessings that God grants to Israel, his elect. But Jesus has healed him for his faith.

Now Jesus is in Nain, near where Elisha raised a widow's son. The body of a dead man is being carried out of the town, through the "gate" (v. 12). Burial was not permitted inside Jewish towns and cities. In a patriarchal society, a widow's loss of her "only son" would render her destitute. By touching "the bier" (v. 14), Jesus makes himself ritually unclean. The story recalls Elijah raising a widow's son; indeed the words translated "gave him to his mother" (v. 15) also appear in the then-current Greek translation of 1 Kings. All are struck with awe ("fear", v. 16): restoring life is beyond the limits of human understanding and shows the power of God. Jesus is a prophet; God shows his mercy through him.

June 13, 2010, Third Sunday after Pentecost Luke 7:36-8:3

Jesus is reclining at the table of a Pharisee called "Simon" (v. 40). While someone arriving uninvited

looks odd to us, Mark 1:33 and 2:2 show that a home was not particularly private. Guests reclined with their legs stretched out away from the table, so the woman could reach Jesus' feet easily. She may have intended to anoint Jesus' head (7:46, a sign of regard); perhaps she is overcome with humility and gratitude for his good news. Simon follows the rules of hospitality but she honours Jesus specially (7:45-46; "ointment" was much more costly than "oil".) In 7:39 Simon means: a prophet would have known she was a sinner; knowing this, he would have avoided her touching him, making him ritually unclean.

Jesus' story elicits the correct answer from Simon (7:43). The woman's great love and actions show that her many sins "have been" (7:47) forgiven. In contrast, Simon's actions show little love. Jesus' forgiveness (7:48) articulates what is already clear, but he goes further: "faith" (7:50) is central to forgiveness. Jesus' fellow guests say: this guy is more than a prophet; he even forgives sins! (7:49) In 8:1-3, that women accompanied Jesus would be strange (in fact, scandalous) in those days. Jesus has healed Mary Magdalene from total ("seven", 8:2) possession by evil forces. "The kingdom of God" (8:1) is both proclaimed in word and carried in their hearts. (Herod's "steward", 8:3, was the manager of his estate.)

June 20, 2010, Fourth Sunday after Pentecost Luke 8:26-39

Jesus and his disciples arrive in Gerasa, a city some 30 km east of the Jordan—in Gentile territory. Ancient ideas of dementia were very different from ours:

- demons were spirits of an evil kind, thought to do battle, as a "legion" (v. 30), with God and his allies;
- they were thought to invade human bodies and personalities, causing mental (and some physical) illness, and taking control of people;
- "the wilds" (v. 29, the desert) was the abode of demons and destructive forces;
- "the abyss" (v. 31) was the realm of Satan and home to demons.

People who had been deprived of their liberty (e.g. prisoners) lost the right to wear clothes. "Tombs" (v. 27) were ritually unclean places. Jesus has power over evil forces ("fell down", v. 28; "commanded", v. 29).

The man recognizes Jesus for whom he is. “Swine” (v. 32) were a symbol of pagan religion and of Roman rule: even they are subject to Jesus’ authority. Perhaps Luke predicts the fall of Rome in telling the fate of the swine (v. 33): that Roman legions will drown. The man not only sits “at the feet of Jesus” (v. 35), as disciples did, but becomes a missionary to fellow Gentiles (v. 39). This is a story of transformation; so dramatic is the change in the man that the people are “seized with ... fear” (v. 37): they can’t handle it.

What does Luke mean by “had been healed” (v. 36) or saved? Look at the changes in the man’s life:

- from outside the city to inside it;
- from living in tombs and being driven into the desert to living in a house;
- from nakedness to being clothed; and
- from being demented to being of sound mind.

From destructive isolation, he has become part of a nurturing, human community. He proclaims the good news. To Luke, a “house” (v. 27) is a home where one belongs, is a person, interacts with others, and exercises personal and communal rights and obligations, including moral ones.

June 27, 2010, Fifth Sunday after Pentecost Luke 9:51-62

In telling us of the Transfiguration, Luke has told us that Peter, John and James have seen Moses and Elijah talking to Jesus “of his departure [exodus], which he was about to accomplish at Jerusalem” (9:31). Now Jesus approaches the time when he will

be “taken up” (v. 51), i.e. crucified, raised from the dead, and restored to glory with the Father. Jesus resolutely travels to the city where this will happen. He sends “messengers” (v. 52) to arrange food and lodging for him and his disciples. “Samaritans” did not help pilgrims going to keep feasts in Jerusalem because they believed the true temple to be theirs (on Mount Gerizim). James and John ask: do you wish them to be treated as Elijah treated followers of Baal? (v. 54) Jesus has taught non-retaliation against enemies (v. 55), but the point here is that any temple (and Law) is irrelevant: it is trust in him that counts.

Vv. 57-62 contain sayings about discipleship which are hard to interpret because Jesus exaggerates to jolt his listeners out of complacency. The “Son of Man” is Jesus, the exemplary human. Those who follow him will not have a resting place, a position to which they can resort: there is no room for conservatism. We are to launch continually into new ways of being Christian. Burying a parent (v. 59) was deemed important in Jewish culture, but proclaiming the good news must have priority (v. 60). We must answer a call to tell the good news immediately (v. 61). A Palestinian plow required constant attention; diverting one’s attention for a moment led to disaster. Jesus demands constancy and concentration in proclaiming his message; once committed to Christ, there is no going back.

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St. John's Calendar**May**

- Sun 2 Fifth Sunday of Easter
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 4 St. John's Book Club, 7:30 p.m.
Dreamers of the Day by Mary Doria Russell
- Wed 5 Candlelight Prayer Service, 7:30 p.m.
- Thu 6 Morning Guild, 10 a.m.
Choir Practice, 7:30 p.m.
- Sat 8 Morning Guild Spring Tea, 1 p.m.
- Sun 9 Sixth Sunday of Easter
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 11 Vestry Meeting, 7 p.m.
- Wed 12 Candlelight Prayer Service, 7:30 p.m.
- Thu 13 Choir Practice, 7:30 p.m.
- Sat 15 Men's Fellowship, 8 a.m.
Glencarlyn Community Yard Sale
- Sun 16 Seventh Sunday of Easter
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 19 Candlelight Prayer Service, 7:30 p.m.
- Thu 20 Choir Practice, 7:30 p.m.
- Sun 23 Day of 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 26 Candlelight Prayer Service, 7:30 p.m.
- Thu 27 Choir Practice, 7:30 p.m.
- Sun 30 Trinity 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.

June

- Tue 1 St. John's Book Club, 7:30 p.m.
Run by Ann Pachett
- Wed 2 Candlelight Prayer Service, 7:30 p.m.
- Thu 3 Morning Guild, 10 a.m.
Choir Practice, 7:30 p.m.
- Sat 5 Glencarlyn Day
- Sun 6 Second Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Tue 8 Vestry Meeting, 7 p.m.
- Wed 9 Candlelight Prayer Service, 7:30 p.m.
- Thu 10 Choir Practice, 7:30 p.m.
- Sun 13 Third Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Sat 19 Men's Fellowship, 8 a.m.
- Wed 16 Candlelight Prayer Service, 7:30 p.m.
- Thu 17 Deadline to submit to LOGOS, 10:00 a.m.
- Sun 20 Fourth Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Wed 23 Candlelight Prayer Service, 7:30 p.m.
- Sat 26 Ice Cream Social, 6:30 p.m.
- Sun 27 Fifth Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Wed 30 Candlelight Prayer Service, 7:30 p.m.

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Next deadline is Thursday, June 17 at 10:00 a.m.

Time Sensitive Material—Please Deliver Promptly

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Rector: The Rev. Ann B. Barker
Minister of Music: Lynn Robinson
Organist: Carol Dunlap
Parish Administrator: Virginia Pearson
Sexton: Justiniano Garay

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