



# 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: Untie the Ropes**

In one of her periodic meditations, the Reverend Kathleene Card uses an image from John Ortberg's book *When the Game Is Over, It All Goes Back in the Box*. The book includes an episode about a friend of the author's who loves to fly and likes to log as many hours as possible. The friend offers to take Ortberg for a ride. The pilot goes through an extensive safety checklist, but forgets to do one thing—untie the ropes that hold the plane down.

Like planes, we are often kept from the soaring God wants us to do by ropes that tie us down, Card says. We are so used to having them in place that we do not even notice they are there. I would like to reflect for a moment on the ropes that we can so easily let tie our lives down and limit them, keeping us in a box that is almost impossible to get out of.

First there are ropes at work. I have a stack of magazines and papers to read that has been piling up for several months. There are articles I would like to read in these magazines certainly, but it is not going to happen any time soon given my schedule. Yesterday I recycled some of these publications. It felt amazingly freeing to give up this burden on my desk. I also noticed that try as I might, there were some things I could not recycle yet, things I knew I might not read but that there might, just might, be a nugget in that I should find. The "shoulds" come into this exercise of untying ropes at work in a big way. I should read this because the House of Bishops wrote it, because it might be tangentially related to something I am working on, because it might give me an idea for a column. That these publications are in my file box is evidence that they are much lower down on the scale of importance than publications relating to projects I am working on, for example Christian education ideas. Yet each time I make a list about what to do next, they sit silently in that box, accusing me of being behind in what I should be doing unless I can let go of them and untie myself from reading everything that comes across my desk.

Closely related to magazines and other reading material are the Internet extras. I subscribed to a few Internet sites I thought would be helpful to my ministry. Instead what they do is bombard me with books, blogs, transcripts and ads that I could not possibly read if I spent a whole day a week doing it. Not to mention my budget, both financially and time-wise, which makes massive book buying, especially of things I only have limited information about, an impossibility. I have to face it. There are some things I don't have time for. I have to release the ropes—judiciously of course—and let some things go, so they don't show up on my email list each week and overload my inbox.

Work can always be a never-ending source of things to do. If we tried to clear everything from our desk at the end of the day, few people could manage it. I know I've stayed here

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St. John's Episcopal Church, Arlington • The Rev. Ann Barker, Rector • March 2011  
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late trying to finish something, only to find something else underneath, which says, “You need to do this too.” Work is satisfying and fulfilling, but working too many hours can also be a rope that needs to be untied. Workaholism is far more prevalent than we can imagine. We get thrown off the life balance we need, often because we base our self-worth on how much we can get accomplished at work. Sometimes we just need to go home at the end of the day and relax. The rope of overwork stands in the way of being the people God means us to be, valued because of who we are, not what we do.

For those of us who are at home during the day, there are also ropes to untie. Not working outside the home does not mean we are ever really at home. Our to-do lists are long and we cannot possibly accomplish all that we put on them every day, between children’s activities, volunteer activities, the gym, errands and all the rest. The long list can serve as an ever-present reminder that no matter how much energy we feel we have, we are inadequate to finish what we think we should. I once read somewhere that we should take our lists and cut them at least in half. We may need to cut down on our activities or our children’s activities to be successful in this effort or we may just need to prioritize our lives differently and refuse to be ruled by the list, seeking instead to know what God wants for us to do each day.

If we are plagued by the need to keep up with what our neighbors and friends are doing, that is also a rope that needs to be let go. Their circumstances may be different, they may have more energy or fewer commitments, they may have sources of help that we do not. “Keeping up with the Joneses” is a really thick rope we do not need to have in our lives.

Our attitudes and perceptions keep us from releasing ropes as well. The rope of thinking we are inadequate in some way and the resulting beating up on ourselves we do is a particularly hard rope to throw off. If we were criticized as a child, it is very hard to throw off that critical voice that continues to live in us. One way of throwing off the rope of inadequacy is to use affirmations. For example, “God loves me unconditionally” or “I am good enough for God” or “God created me very good and delights in me” are things we can say to ourselves whenever we begin to think

self-critical thoughts to head them off at the pass. These thoughts are a rope because we are limited by low self-esteem from doing all we could do. The “I’m worthless” thoughts when we don’t get the list done, instead of the “I’m human and I can’t do everything today” thoughts actually keep us from trying new things or from fitting something into our schedule we really can accomplish.

Grudge holding is another state of mind that is a confining rope. If you are holding a grudge or you resent someone, they are taking up space in your head, but you are not taking up any space in theirs. You are only hurting yourself by spending mental energy thinking about what they did to hurt you and how to get back at them. The rope-cutter for grudge holding is forgiveness. It is a hard thing to do sometimes, but it can be done by praying for the one you have a grudge against, praying that they may be blessed with all the good things you want for yourself. This prayer can work even if at first you don’t really mean it when you say it. Forgiveness is a must for Jesus’ world and it needs to be for us as well.

Another really big rope that holds us down is fear. Some of us are like Charlie Brown in “A Charlie Brown Christmas”, when he tells Lucy he feels like he is afraid of everything. Whether it is doing something new or not taking the risk, we are afraid we are making the wrong decision. We are afraid to start a new project because we might not be able to finish it. We are afraid to discuss an important issue because we might make someone angry and we are afraid of anger.

Over-valuing other people’s opinions of us is a corollary of being fear-based. If we are constantly worried about what others will think (see some of the Pharisees and Sadducees in Jesus’ day), we will spend so much time trying to please other people or show off what we think we do well that we can lose ourselves and who we are in the process. God created us to be exactly who we are, not who someone else thinks we should be. Certainly what other people think about what we do is important to a certain extent, but it should not be our goal in life to find out what others want so we can be who we are not in order to make them happy.

The Reverend Card paraphrases Hebrews 12:1 in her prayer and says, “Dear Lord, help us this day to throw off everything that hinders us and leads us into the sin that so easily entangles us.”

Ropes are a reality in our life because we all are human. We get knotted up in work or daily tasks or attitudes about ourselves and others that lead us away from being the people God intended us to be. We need to pray and meditate to hear from God what God wants us to be and then work toward responding to the call. We need to hear what God's checklist is for us to be and to do and remember to ask for God's help to throw off the ropes that hold us down and keep us limited when God wants us to soar into abundant life. This Lent may our self-examination reveal our own particular ropes and may we repent of them so that God can grant us the abundant life we all seek.

Ann†

### Lenten Hospitality

To observe the penitential season of Lent, we will have a very simple hospitality time. We will serve coffee and beverages and a very limited amount of food, which will not include sweets or meat.

### Coming Up in March and April

- March 8 Shrove Tuesday Pancake Supper  
6:00–8:00 p.m.  
*Bring a box of cereal to feed children in need.*
- March 9 Afternoon Movies for Parents and Kids,  
12:45–3:00 p.m.
- March 13 Homeless Shelter Bagged Lunch Program
- March 15 Region III Lenten Series Meal and Speaker  
at St. John's, 6:30–9:00 p.m. (see "What  
Are You Doing for Lent?" on page 5.)
- March 27 Game Night, 7:00–9:00 p.m.  
*Bring a can of food to feed the hungry.*
- April 2 Spring Clean-Up, 9:00 a.m.–Noon
- April 10 Homeless Shelter Bagged Lunch Program
- April 21 Loaves and Fishes Meal & Service, 6:30 pm  
*Bring a can of tuna to feed the hungry.*
- April 23 Flowering of the Church for Easter, Time  
to be announced

### St. John's Hosts Shrove Tuesday Pancake Supper March 8

St. John's will host its annual Shrove Tuesday pancake supper on Tuesday, March 8, from 6:00 to 8:00 p.m. The dinner is open to all and is fun way to observe Shrove Tuesday, or *Mardi Gras*, the day before Lent begins.

Shrove Tuesday observes the ancient tradition of using up eggs, butter, and meat before the beginning of the penitential season of Lent. The dinner menu features the traditional pancakes, ham, and applesauce. The men of St. John's do the cooking and serving for this meal.

Prices are unchanged from last year: \$5 for adults, \$3 for children ages 6–12 and children under 6 are free.

Bring a box of cereal to feed a hungry child. Donations go to the Arlington Food Assistance Center.

Mark your calendar and join the fun at St. John's for a traditional pre-Lenten dinner.

### Coming Up at the Adult Education Hour

Adult education offerings for the spring will include diverse topics. We will finish our discussion of *Sex, Sacrifice, Shame and Smiting: Is the Bible Always Right?* by Donald Kraus. Our seminarian Mary Mackin will lead a class on the poetry of Mary Oliver and Lorraine Underwood will lead a study on the theology of Brother Cadfael, the main character in a series of mystery novels by Ellis Peters.

### 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 Thursday, March 17 at 10 am.*

## Seminarian's Diary

by Mary Mackin

As Lent approaches, I have been contemplating what spiritual discipline I will undertake this year. In the past, I have tended to “give up” something. This year, however, I am thinking of adding a spiritual discipline that I believe will help me grow in my spiritual life. I invite you to join me in it.

The spiritual exercise I am considering is called the Examen. It is quite simple and doesn't take much time, only about fifteen or twenty minutes each night. The exercise is to ask these two questions at the end of the day and to think about them: For what moment today am I most grateful? For what moment today am I least grateful? Identifying these moments in our lives will help give us some understanding about ourselves and reveal God speaking to us.

A rather simple and charmingly-illustrated book that explains the uses of the Examen is *Sleeping with Bread: Holding What Gives You Life* by Dennis Linn, Sheila Fabricant Linn and Matthew Linn. The book takes its title from a situation which arose during World War II. As the Linns explain: “During the bombing raids of World War II, thousands of children were orphaned and left to starve. The fortunate ones were rescued and placed in refugee camps where they received food and good care. But many of these children who had lost so much could not sleep at night. They feared waking up to find themselves once again homeless and without food. Nothing seemed to reassure them. Finally, someone hit upon the idea of giving each child a piece of bread to hold at bedtime. Holding their bread, these children could finally sleep in peace. All through the night the bread reminded them, “Today I ate and I will eat again tomorrow.”

Matthew Linn explains why doing the Examen before going to sleep is important for him. He says that he first gets in touch with what he is grateful for and gives thanks to God for it. He then asks what he is not grateful for. He says, “When I discover something I am not grateful for, I name it, feel it, and appreciate that I am not denying it and God is with me in it. Healing occurs to the degree I welcome all my feelings and let myself be loved in them. In this way I honestly acknowledge pain and I take in love. Then I can fall asleep with a grateful heart.” Linn says that going to sleep with a grateful heart helps to heal his uncon-

scious and helps him to wake up with a thankful spirit in the morning. Over time, the effect of doing the Examen nightly is to awaken us to the love and grace of God.

The Examen has its roots in *The Spiritual Exercises* written by St. Ignatius Loyola. St. Ignatius suggested that everyone use the Examen as a way to understand God's revelation through everyday experience. According to the Linns, St. Ignatius expected God to speak through our deepest feelings and yearnings, what St. Ignatius called “consolation” and “desolation.” Consolation is whatever connects us to “ourselves, others, God, and the universe.” Desolation is whatever disconnects us. By focusing on our experiences, naming them, and accepting them, we come to understand ourselves at our deepest level and what God wills for us.

*Sleeping with Bread* suggests the following process for doing the Examen each night.

Preparation: You may wish to light a candle. Do whatever helps you to experience unconditional love. For example, imagine yourself in a favorite place with someone whose love you trust, such as a friend, Jesus or God as you understand God. Put your feet flat on the floor, take a few deep breaths from the bottom of your toes, up through your legs, your abdominal muscles and your chest. Breathe in that unconditional love, and when you breathe out, fill the space around you with it.

1. Place your hand on your heart and ask Jesus or God as you understand God to bring to your heart the moment today for which you are *most grateful*. If you could relive one moment, which one would it be? When were you most able to give and receive love today?

Ask yourself what was said and done in that moment that made it so special. Breathe in the gratitude you felt and receive life again from that moment.

2. Ask God to bring to your heart the moment today for which you are *least grateful*. When were you least able to give and receive love?

Ask yourself what was said and done in that moment that made it so difficult. Be with whatever you feel without trying to change or fix it in any way. You may wish to take deep breaths and let God's love fill you just as you are.



3. *Give thanks* for whatever you have experienced. If possible, share as much as you wish of these two moments with a friend.

I like the Examen because it is elegant, simple, and straightforward to do. I also like it because I believe it deepens our understanding of ourselves and opens us more fully to the love of God and others. I intend to undertake this exercise as my Lenten discipline, and I hope you will join me.

## What Are You Doing for Lent?

*by Dave Dunlap*

Ash Wednesday—the beginning of Lent—is fast approaching. Lent is the season of the liturgical year that leads up to Easter. It marks the forty days that Jesus spent in the wilderness fasting and praying following his baptism by John. At the end of Lent we celebrate Holy Week, which marks Jesus' entry into Jerusalem, his last supper with his disciples, his arrest, death and crucifixion. During the penitential season of Lent the altar cloths, or paraments, and the priest's vestments are purple. We do not use the "Alleluia" during Lent.

When I was growing up in the pre-Vatican II Roman Catholic Church, adults fasted and abstained from meat during Lent. The fasting imitated Christ's fasting in the wilderness. For those of us too young to have to fast, the nuns always urged us to give something up for Lent. Swearing off candy for Lent was a popular choice. The sacrifice of fasting or of giving something up for Lent helped to focus attention on what was to come during Holy Week.

Several years ago I realized that Lent had lost its significance for me. Holy Week and Easter approached, but only on the calendar. I had no personal anticipation of what was coming. The approach of Easter was marked by counting off the Sundays in Lent, but little else. To sharpen my appreciation of Easter I decided to try fasting for Lent. I tried the old traditional fast that my mother had observed: one full meal a day plus two smaller meals that did not equal a full meal. Meat once a day at the full meal, and total abstinence from meat on Fridays. Water or unsweetened coffee or tea was all that was allowed between meals.

Fasting was a mixed bag.

Fasting was hard. I rapidly gained a focus on how long it was until Lent was over. And since I was so aware of when I could stop fasting, I also reflected on the meaning of Lent, Holy Week, and Easter. There was spiritual benefit to my fast.

There was also a down side to fasting. There was the temptation to take pride in suffering. It was easy to show off the "hair shirt" of fasting. It was hard not to take pride in the weight that I lost during those forty days, even though that was not the purpose of fasting.

In thinking about Lent and preparing for Easter, I think there is benefit in sacrifice during the season. But there are more ways to sacrifice than merely giving something up or fasting in imitation of Jesus. There is more in Jesus' message to us than self-deprivation. There are more ways to observe Lent than giving something up solely for spiritual benefits. There are ways to both sacrifice and extend the benefits of sacrifice to others. So for this Lent, let me suggest some ways to both sacrifice and to carry out Jesus' commandment to care for others.

Try sacrificing some time to volunteer. The Helping Hands organizations listed in last November's LOGOS always need volunteers and have jobs to fit varying levels of activity.

Consider resolving that during Lent you will not leave a grocery store without buying some item to contribute to AFAC. It does not have to be a large item and it does not have to be costly. The benefit is in doing it every time, remembering why you are doing it. And the benefit extends to those you are helping.

Or just exercise your imagination and find something that is meaningful to you.

The keys of this approach are that you are doing something during Lent that helps people in need and you are doing it consistently. Doing something special during Lent helps to remind us of the approach of Easter. And doing something for Lent—not just giving something up—helps us focus on helping people, not just depriving ourselves during this season of prayer and penitence. I urge you to give it a try this year and see how it affects your anticipation of the joy of Easter.

## Spaghetti Supper a Success

Fifty-four people attended St. John's spaghetti supper, held February 12 in the undercroft. Parishioners, people from the neighborhood and one person who had seen our press release in *The Arlington Connection* came and feasted on spaghetti with various kinds of sauces, bread, salad and dessert. The church raised \$270 from the price of the meal and \$145 in freewill offerings for the A-SPAN homeless shelter.

## A Report on Diocesan Council

The 216<sup>th</sup> Council of the Episcopal Diocese of Virginia was held January 20–22, 2011, in Reston, Virginia, bringing together clergy, lay representatives, and Diocesan staff. St. John's was represented at Council by our Rector, Ann Barker, lay delegate Anne Stenger, and alternate delegate Paul Stenger.

The biggest news from council was Bishop Jones's announcement that he will retire in 2012. Bishop Jones was rector of Good Shepherd in Burke prior to his election as Bishop Suffragan and his consecration in 1995. Earlier in his ministry he served several parishes in West Virginia. In his pastoral address to the 216<sup>th</sup> Council, Bishop Johnston called for the election of a new bishop suffragan in 2012.

The format of this year's council differed from previous years. Hearings on proposed resolutions were held in Richmond on January 8, rather than during council itself. Email comments were accepted from delegates who could not attend the hearings. Between this pre-council meeting and council, committees met to go over comments and finalize what would be presented to the council. Having the hearings in advance of council provided more time for thoughtful consideration of comments.

Having the hearings before council also opened time on the council agenda for afternoon workshops focusing on varied items, including praying and playing with color, social justice at the general assembly, the vocational diaconate, celebrating stewardship, Hispanic/Latino ministry and lifelong Christian formation.

Resolutions passed included one thanking the bishop for the fruitful "Listen...and Be Heard" sessions in 2010 and urging the bishop to provide generous pastoral response by moving forward with guidelines for public blessings of same-gender unions; a Sudan peace resolution encouraging prayer and various

actions; a resolution to enhance the Episcopal Diocese of Virginia's relationship with Evangelical Lutheran Church in America in our time and place; as well as resolutions against bullying and negative political advertising. Council also passed a resolution asking the bishop to appoint a group to study whether to base the Virginia Plan of Proportionate Giving on membership rather than revenues.

## Progress on Funding St. John's Wish List

At the annual meeting on January 23, the vestry reported on the budget for 2011, and distributed to the members a list of items for which they had not found funding. This was appropriately titled the "Wish List."

Since then the vestry has continued to look at the budget and funding issues and has made progress in closing some funding gaps. The table below updates the wish list from the annual meeting. The vestry identified previous designated contributions which they used to fund some items on the list. One item was removed from the list—support for the Diocesan Council. Council expenses were covered by designated gifts and were significantly less than initially shown, since this year council was held in Reston, rather than Richmond as it was last year.

One new item has been added to the list: copyright payments for film showings, both the parents and children's series and the summer evening movies.

The net effect of all the changes has been to reduce the shortfall to \$2,530.

The vestry encourages you to continue to prayerfully consider these needs for St. John's and its programs and to be generous in your support.

Item	Amount Needed	Amount Funded	Amount Remaining
Supply Clergy	\$1,290	\$0	\$1,290
Supply Organist	\$390	\$0	\$390
Piano Repairs	\$650	\$0	\$650
Bishop's Visit	\$250	\$250	\$0
Adult Ed & Sunday School Materials	\$200	\$200	\$0
Pastoral Care	\$100	\$100	\$0
Copyright for films	\$200	\$0	\$200
<b>Total</b>	<b>\$3,080</b>	<b>\$550</b>	<b>\$2,530</b>

## Parish News

### Congratulations to

Our new vestry members, Faye Pritchard, Carrie Harbin and Brian Cavey (filling an unexpired term)

Brian Cavey, elected senior warden for 2011

Del Hunt, elected junior warden for 2011

John Turner, son of Jack Turner, who was recently promoted to Brigadier General in the US Army Reserve

### Thank you to

Linda Trochim, Jeff Wallace and John Wilson, who replaced light fixtures in the undercroft to brighten the darkness in that space

Bill Schenck, for teaching the adult forum class on Thomas Jefferson, Deism and Anglicanism in 17<sup>th</sup> and 18<sup>th</sup> century America

Bill and Angie Turner for coordinating a wonderful spaghetti supper and all the volunteers who helped make it a success, especially Jeff Wallace, who helped set up and clean up as well as served up the pasta

### March Birthdays

The Reverend Ann Barker, Beth Cavey, Ian Kunkle, Evelyn Sullivan, Cristina Tallent and Dave Vistica

### March Anniversaries

Henry & Debbie Carter, Jim & Janice Hull and Paul & Anne Stenger

### What Happened to February's Birthdays?

After the February LOGOS was published, a couple of people (including the Rector) noted that we had not recognized those who had birthdays in February and asked if we had stopped doing so. Your editor was forced to reply that he had just plain forgotten to include the February birthdays and anniversaries. So, with apologies and Happy Birthday to:

Michelle Aitken, Lisa Broida, Robert Carter, Tina Cavey, Lynn Christopher, Peyton Del Gallo, Amanda

Eiman, Henry Held, Carole Hunt, Heather Kolath, Alexis Lodsun, Sheryl Pardo, Jeff Petrich, John Restall, Anne Stenger, Eileen Tallent and Colin White

Also apologies and Happy Anniversary to those who celebrated anniversaries in February:

Bryan & Carrie Harbin, Keith & Kaipo McCartney, Bill Schenck and Lynn Christopher

### St. John's Leads Off Region 3 Lenten Series on March 15

St. John's will host the first Region 3 Lenten Supper on March 15, from 6:30–9:00 p.m. A simple meal of soup, salad and bread will be served at 6:30, with the program at 7:30 and Compline at 8:30. The overall topic of this year's study will be *In the Beginning Was the Word*. Our speaker will be the Rev. Joe Glaze, who will speak on *Opening the Bible*.

Subsequent sessions will be held each Tuesday in Lent:

March 22 *Justice in the Old Testament*  
The Rev. Bill Smith, Ph.D.  
St. Peter's Episcopal Church  
4250 N. Glebe Road, Arlington

March 29 *Apochrypha*  
The Rev. Craig Phillips, Ph.D.  
Trinity Episcopal Church  
2217 Columbia Pike, Arlington

April 5 *Justice in the New Testament*  
The Reverend Katherine Grieb, Ph.D.  
St. Michael's Episcopal Church  
1132 N. Ivanhoe St., Arlington

April 12 *The Living Word in our Lives as seen through Art and Poetry*  
Mrs. Peggy Parker  
St. George's Episcopal Church  
915 N. Oakland St., Arlington

Even before the Tuesday evening series, Lenten devotions will begin with a pre-Lenten Quiet Day on March 5 from 9:00 a.m. to 12:30 p.m. at St. Andrew's. The topic for the Quiet Day with the Reverend Dr. Margaret McNaughton will be *An Astonishing Encounter with God: Praying with the Bible*.

## St. John's Episcopal Church 2011 Annual Meeting Sunday January 23, 2011

Thirty-seven members attended the annual meeting. The Rev. Ann Barker opened the meeting at 11:20 a.m. The minutes of the 2010 meeting were approved with one change: The sentence beginning with "endowments" should read "total assets, including endowments..." .

### 2010 Highlights

Bill Thomson, Treasurer, reported that for 2010 we finished the year with just \$132 in expenses over income. Because of increases in the value of our endowments, we begin 2011 with total assets of \$260,360. A list of unfunded items for this year was distributed. Bill said that the final budget figures for 2010 are posted in the undercroft.

### Rector's Report

Ann Barker described the major accomplishments and events of the year; her report is attached.

### Building and Grounds

Del Hunt, Junior Warden, discussed actions taken during the year to improve the facilities.

- Heating—The boiler was cleaned and maintenance done; he is working with the contractor to insure the system works properly.
- Inspection—This inspection, by a qualified engineer, recommended we upgrade the electrical system, specifically the fuse box. Del is getting several bids on this work.
- Painting—The undercroft needs painting and money for the paint has been donated. Del will post sample colors to select from.
- Junior Warden List—Del has compiled a checklist of recommended annual activities.
- Locks—Del reminded everyone to insure doors lock behind you when leaving the building. Because of the settling of the foundation, the spaces between the doors and the building have widened.
- Water Leaks—We still have a problem with water leaking into the church in the second kitchen. Repairing this entails major foundation work.
- Assistance—Paul and John Petrich have volunteered to help Del; any other assistance will be appreciated.

Members gave Del a round of applause in appreciation of all his work on the building and grounds.

### Vestry Recognition and Election

Vestry members continuing in office are Del Hunt, Patricia Broida, Debbie Carter, and Diane Henderson. Leaving are Brian Cavey, Liz White, and Paul Stenger. Ann thanked each for their service, highlighting his/her specific contributions.

Three positions were to be filled: 2 three-year terms and 1 one-year term (filling the remainder of Paul's term). Faye Pritchard and Carrie Harbin were nominated for the full terms; Brian Cavey for the one-year term. There were no nominations from the floor. Lynn Robinson moved to elect the nominees by acclamation; Dave Dunlap seconded. The motion unanimously passed.

### Recognition

The Rev. Barker thanked all for their service and contributions to St. John's, with apologies in advance for anyone inadvertently missed.

- Bill Thomson, for his work as Treasurer, and John Restall as Assistant Treasurer. Bill also serves as Registrar for the Vestry.
- Members of the Finance Committee: John Wilson, Chair, Barbara Hill, Bill Thomson, Linda Trochim, Paul Stenger (Vestry representative).
- Building and Grounds: Del Hunt and all others who assisted.
- Bryan Harbin for the signs promoting special events.
- Sunday School Teachers: Carrie Harbin, Diane Henderson, Leslie Mead, and Mary Mackin.
- Altar Guild: Eileen Tallent, chair and all its members. Special thanks for all who helped with greening the sanctuary and decorating on special occasions.



- Dave Dunlap for putting out nine issues of LOGOS each year.
- Lynn Robinson and the choir for the music ministry.
- The Morning Guild for its teas, the Angel Tree, and support of St. John's.
- Kay Wells for decorating the Undercroft on many occasions.
- Beth Cavey for co-ordinating the card ministry.

### **2011 Goals**

A calendar with proposed events for the year was distributed. Billie Jean Keith asked about having a yard sale. In response, some concerns were raised but perhaps holding one in conjunction with Glen Carlyn Day would be possible. Del reminded us that 10% of money raised from fund-raising activities are set aside to be donated to charity. Carolyn Corlett hopes the choir or another group can again sponsor a book sale on Glen Carlyn Day. Faye Pritchard said that activities such as "Game Night" are a good way to help carry Christ's message into the community.

Linda Trochim said she was sorry that St. John's was unable to host a "Vacation Bible School" last year; pros and cons of this were discussed and several ideas put forward, which the Vestry will consider. Related to this, the loss of several families with children meant there was no Christmas pageant but several alternatives were expressed.

Proposed Vestry goals were distributed. Dave Dunlap thanked the Vestry for doing this and said he would publicize the goals in the next issue of LOGOS and

call for volunteers to help with their implementation. Leslie Mead talked about how important our support of AFAC (supporting the first goal) is to the Arlington community; Faye Pritchard supported this, saying that support for AFAC and the homeless shelter thru the meals we supply are a good way to invite others to participate in our community. Carolyn Corlett stressed the importance of publicizing St. John's history and activities, especially in the Glen Carlyn *Village View*.

### **Communications**

Ann Barker described the Communications Task Force (Dave Dunlap, Kim Houghton, Bill Pritchard, Ann Barker) whose goals are to decide how best to publicize St. John's and its activities. Liz White reminded us to give suggestions for this or any of the proposed goals to any Vestry member or to Ann.

Ann Barker adjourned the meeting at 1:00 p.m.

### **Vestry 2011 Goals**

At the annual meeting the vestry set out three overarching goals for the year 2011:

- Expanding our outreach by increasing our exposure in the community and connecting our activities to outreach projects
- Strengthening our youth programs
- Strengthening our worship

Activities in support of these goals are already under way. See the list of upcoming events in March and April. Some of these events still need someone to take charge—so step up and volunteer!

## Gospel Lessons for March 2011

**March 6, 2011**

### Last Sunday After Epiphany—Matthew 17:1-9

Jesus has told his disciples that “the Son of Man is to come ... in the glory of his Father ... There are some standing here who will not taste death before they see ... [him] coming in his kingdom” (16:27-28). Now he and the inner circle of disciples ascend a mountain. Jesus is “transfigured” (v. 2, given an unearthly appearance). An aura of unnatural brightness is linked with mystical appearances in Exodus and Acts; “dazzling white” is a symbol of transcendence. In Jewish tradition, both “Moses and Elijah” (v. 3) were taken into heaven without dying; here Moses represents the Law and Elijah the prophets. Both are associated with Mount Sinai. Peter recognizes Jesus as “Lord” (v. 4), both earthly and heavenly sovereign. In his suggestion of making “dwellings” he thinks of Sinai, for dwellings (booths) were erected on the Feast of Tabernacles, commemorating the events there, and a time when the city was brightly lit. On Sinai too a “bright cloud” (v. 5) symbolized God’s presence. The words spoken by the voice recall Jesus’ baptism and add “listen to him”: Jesus is not only God’s Son and his Chosen, but also the prophet God promised to Moses.

Early Christians knew the book of Daniel well. Vv. 6-7 would tell them that this “vision” (v. 9) is linked to the end times: see Daniel 8:17 (where “mortal” is son of man in the Hebrew). Moses and Elijah vanish into insignificance, leaving Jesus alone. The Church Fathers saw the Transfiguration as fulfilling Jesus’ prediction that some would not die until they had seen the coming of God’s kingdom; others saw the event as a prophecy of the Second Coming.

**March 13, 2011**

### First Sunday in Lent—Matthew 4:1-11

In Mark, only the essential historical facts are recorded: those in vv. 1, 2 and 11c. The disciples probably knew none of the details of Jesus’ trials, for temptation is essentially a personal inner battle with one’s conscience. “Forty days” (v. 2) reminds us of Moses and Elijah, both of whom also fasted for forty days as they prepared for their roles as God’s agents to Israel—as does Jesus. All three of the temptations the Devil (“the tempter”, v. 3, “Satan”, v. 10) presents to Jesus are ways of sinning against the great command-

ment in Deuteronomy 6:5: “You shall love the Lord your God with all your heart, ... soul, and ... might.”. The “heart” was the seat of will, of moral choice; “soul” means life; “might” means possessions. (All Jesus’ answers are from Deuteronomy 6-8.) To change “stones” (v. 3) into bread would be to use his power for his personal benefit. Jesus says that the “word” (v. 4) of God is the chief nourishment. The “holy city” (v. 5) is Jerusalem; a “pinnacle” probably overlooked the temple courts and the deep Kidron Valley. Jesus answers: testing God’s protection by unnecessarily risking life is a mockery of real martyrdom—and of his sacrifice to come (v. 7). The Devil, evil forces personified, invites Jesus to prefer personal wealth and power over love of God (vv. 8-9). Jesus answers: God is the only god to be worshipped and served (v. 10). The details make the point that Jesus is the perfect lover of God, the ideal Israelite, the founder of a new way of being human.

**March 20, 2011**

### Second Sunday in Lent—John 3:1-17

Nicodemus, a prominent Pharisee and teacher, comes to Jesus to ask him questions. He comes secretly (“by night”, v. 2) because a man of his stature could not be seen consulting Jesus. He has understood from Jesus’ miracles (“signs”) that Jesus is “from God”. But Jesus (in v. 3) tells him that he has not yet understood the main point: to “see the kingdom of God”, spiritual rebirth is required. Nicodemus misunderstands: he thinks that Jesus is speaking of biological rebirth (v. 4). Being “born from above” (v. 3) requires being baptised (v. 5). “Flesh”(v. 6) and “spirit” were seen as constituents of life, of which spirit (breath, wind, pneuma) was the life-giving force. Many things can be seen only in their effect; such is birth in the Spirit (v. 8). Still Nicodemus doesn’t understand: in order for him to do so, he needs to have faith (“receive our testimony”, v. 11). Then, in v. 12, Jesus says: you, Nicodemus, don’t comprehend what can be told in analogies (“earthly things”, i.e. “wind”, v. 8), so how can you possibly believe mysteries? Vv. 13-17 are a monologue. Only Christ has descended and ascended. The “serpent” (v. 14) is mentioned in Numbers 21:9-11: the people were bitten by poisonous snakes; some died; others became gravely ill. Instructed by God, Moses mounted (“lifted up”) a bronze snake on a pole. Those who looked at this emblem (trusting in God) were healed, lifted up, given life. God in his love provides

eternal life to all who believe (v. 16). If you wilfully do not believe, you will perish. There is no third alternative. God's intention is that you believe, rather than be condemned (v. 17).

**March 27, 2011**

**Third Sunday in Lent—John 4:5-42**

Jesus enters Samaria en route from Judea to Galilee. Exhausted by the heat, Jesus rests; his disciples go for food (v. 8). Rabbis did not speak to strange women in public and Jews considered Samaritans ritually unclean, so the woman is surprised by Jesus' request (v. 9). Jesus answers her: if you knew that God gives to those who ask ("the gift of God", v. 10) and that I am his agent, you would be the one asking for a drink, "and he would have given you living water". She misunderstands, thinking that he asks for bubbly spring water. (A legend about Jacob: for him water rose to the top of this well and overflowed.) Are you counting on such a miracle, for "you have no bucket" (v. 11). This water was good enough for Jacob, so are you greater than him? Jesus contrasts the well water with "water gushing up to eternal life" (v. 14). (In John, living water is the vehicle of the gift of the Spirit in baptism.) While she still doesn't understand, she at least now asks (v. 15). Vv. 16-18 are difficult, but they do show that Jesus has insight, so he must be "a prophet" (v.

19), and can therefore resolve a religious dispute: the common ancestors of the two peoples worshipped on Mount Gerizim ("this mountain", v. 20) but Jews claim that the only proper worship site is Jerusalem. Jesus replies (v. 21): "the hour" of God's intervention in the world "is coming"; then cultic sites will be irrelevant. Samaritans, by accepting only part of the Bible, denied themselves access to the part of God's end-time plans given through the prophets ("what you do not know", v. 22); "Jews" are at least on the right track. The time is both "coming, and ... now here" (v. 23) to worship God spiritually, discerning "truth", the reality revealed in Jesus. God is "spirit" (v. 24, life-giving power). She decides to wait to understand until the "Messiah" (v. 25) comes, but Jesus tells her: "I am he" (v. 26). In her haste to tell others about this amazing man, she leaves her "water jar" (v. 28) behind. Come, she says, judge for yourselves. Jesus tells his disciples that the food that sustains his life is obeying the Father and completion of his task (v. 34). There is no time for delay (v. 35a) for God's harvest, "gathering fruit for eternal life" (v. 36, conversion to Christ) is ready now. Others have already begun to sow, have preached the good news. Meanwhile, after hearing the woman's witness, many hear for themselves and come to belief in Christ. Jesus is "truly the Saviour of the world" (v. 42).

## March

- Tue 1 St. John's Book Club, 7:30 p.m.
- Thu 3 Morning Guild, 10 a.m.  
Choir Rehearsal, 7:30 p.m.
- Sat 5 Region III Pre-Lenten Quiet Day, 9 a.m.–noon,  
St. Andrew's Episcopal Church
- Sun 6 Last Sunday after Epiphany  
Holy Eucharist Rite I, 8 a.m.  
Christian Education: 9 a.m. adults, 9:20 youth  
Holy Eucharist Rite II, 10 a.m.  
Education for Ministry, 6 p.m.
- Tue 8 Shrove Tuesday pancake supper, 6:00–8:00 p.m.  
*Bring a box of cereal to feed children in need.*
- Wed 9 Ash Wednesday—Holy Eucharist Rite II,  
Imposition of Ashes, 12 noon, 7:30 p.m.  
Afternoon movie for parents and kids,  
12:45–3:00 p.m.
- Thu 10 Choir Rehearsal, 7:30 p.m.
- Sun 13 First Sunday in Lent  
Holy Eucharist Rite I, 8 a.m.  
Christian Education: 9 a.m. adults, 9:20 youth  
Holy Eucharist Rite II, 10 a.m.  
Education for Ministry, 6 p.m.
- Tue 15 Region III Lenten Program, 6:30 p.m., at  
St. John's
- Wed 16 Candlelight Prayer Service, 7:30 p.m.
- Thu 17 Choir Rehearsal, 7:30 p.m.  
LOGOS deadline, 10:00 a.m.
- Sat 19 Men's Fellowship, 8 a.m.
- Sun 20 Second Sunday in Lent  
Holy Eucharist Rite I, 8 a.m.  
Christian Education: 9 a.m. adults, 9:20 youth  
Holy Eucharist Rite II, 10 a.m.  
Education for Ministry, 6 p.m.
- Tue 22 Region III Lenten Program, 6:30 p.m., at  
St. Peter's Episcopal Church
- Thu 24 Choir Rehearsal, 7:30 p.m.
- Sat 26 Game Night, 7:00–9:00 p.m.  
*Bring a can of food to feed the hungry.*
- Sun 27 Third Sunday in Lent

- Sun 27 Holy Eucharist Rite I, 8 a.m.  
Christian Education: 9 a.m. adults, 9:20 youth  
Holy Eucharist Rite II, 10 a.m.  
Education for Ministry, 6 p.m.
- Tue 29 Region III Lenten Program, 6:30 p.m., at Trin-  
ity Episcopal Church

## April

- Sun 3 Fourth Sunday in Lent  
Holy Eucharist Rite I, 8 a.m.  
Christian Education: 9 a.m. adults, 9:20 youth  
Holy Eucharist Rite II, 10 a.m.  
Education for Ministry, 6 p.m.
- Tue 5 Region III Lenten Program, 6:30 p.m., at  
St. Michaels' Episcopal Church  
St. John's Book Club, 7:30 p.m.
- Thu 7 Morning Guild, 10 a.m.  
Choir Rehearsal, 7:30 p.m.
- Sun 10 Fifth Sunday in Lent  
Holy Eucharist Rite I, 8 a.m.  
Christian Education: 9 a.m. adults, 9:20 youth  
Holy Eucharist Rite II, 10 a.m.  
Education for Ministry, 6 p.m.
- Tue 12 Region III Lenten Program, 6:30 p.m., at  
St. George's Episcopal Church
- Thu 14 Choir Rehearsal, 7:30 p.m.
- Sat 16 Men's Fellowship, 8 a.m.
- Sun 17 Sunday of the Passion: Palm Sunday  
Liturgy of the Palms & HE Rite I, 8 a.m.  
Liturgy of the Palms & HE Rite II, 10 a.m.
- Wed 20 Candlelight Prayer Service, 7:30 p.m.
- Thu 21 Maundy Thursday Traditional Meal and Strip-  
ping of the Altar, 6:30 p.m.  
*Bring a can of tuna to feed the hungry.*
- Fri 22 Good Friday Liturgy, 12 noon and 7 p.m.  
*Cristo Rey* Good Friday Liturgy, 8:30 p.m.
- Sun 24 Feast of the Resurrection (Easter Sunday)  
Holy Eucharist Rite I, 8 a.m.  
Holy Eucharist Rite II, 10 a.m.  
No Christian Education or Children's Chapel  
Reception and Easter Egg Hunt following the  
10 a.m. service





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

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

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

### **Staff**

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

### **Parish Leaders**

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

### **Vestry**

Brian Cavey, Senior Warden  
Del Hunt, Junior Warden  
Patricia Broida  
Debbie Carter  
Diane Henderson  
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Editor: Dave Dunlap  
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