



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: An Invitation to Wholeness

The Rev. Dr. Robert R. Hansel points out that the same linguistic source word is shared by "wholeness", "holiness", "happiness" and "health". He says Christians "are committed to challenging and breaking down the compartmentalization that often separates work from bliss, home and family from job, desire from duties and the realm of the spiritual from ordinary reality." We believe that God created us "to find our true selves in a unity that defies fragmentation". Though that is true, finding and keeping one's wholeness, one's integration, is a hard thing to do, especially during the busy lives we lead.

As we draw near to summer, we can face frenzied periods of activity to get it all done, whatever "it" is. May and early June are full of children's activities. Concerts, art shows, plays, the last sporting events for the spring, can take up our time. We may have many things to do at work, and much to be accomplished before people start going on vacation. If we do yard work there is seeding and fertilizing and mulching to do. There are gardens and summer flowers to plant. The last performances of the theater season are inviting too. In short we can become so busy that we are human doings instead of human beings.

One result of this situation is that we may become fragmented. We may lose touch with our authentic selves and what we need to make us whole. June is the beginning of the summer, that season where we are supposed to be able to move slower, to sit and relax, to go on vacation, to catch up on the rest we need. It is true that sometimes in this society summer is as busy as the other seasons, but perhaps we can take a little more time to slow down, to let ourselves catch up, to become more integrated and less compartmentalized.

To become whole, we need to be in touch with what is needed to grow new life. In the *Upper Room* meditation booklet, Velma G. Warder tells of coming home with two palms on Palm Sunday and putting one in a potted plant on a whim. The branch she put in the planter stayed green. So she put the other one, which by then was yellow and wilted, into the pot as well. To her surprise, it too, greened up even after several days away from soil and water and fertilizer. It gives us hope that even after we are wilted and exhausted, we can blossom and make our journey toward wholeness.

Like the palm, we need some things to help us connect with who we are. First, we need to hold God's hand. Pastor James C. Sprouse says holding hands is a display of affection and intimacy. When done between parent and small child it is also an expression of dependence and reliance. God reaches out God's hand to comfort and assure us, says Sprouse. Whether times are hard or joyful, we need to reach out for God's hand to walk with us along the path to healing and wholeness.

St. John's Episcopal Church, Arlington • The Rev. Ann Barker, Rector • May / June 2011
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We also need other people to help us grow. Others can offer us vital knowledge about ourselves that we may not be able to see. According to Luciria Naranjo in the *Upper Room*, these people serve as traffic lights in our lives. They help us think about our decisions and the possible consequences that our action or inaction might produce. Friends, colleagues, mentors can often help us discern what we need to do to become integrated selves.

We need to slow down, to take Sabbath time. We need to listen for the voice of our vocation—that place according to the well-known definition by Frederick Buechner where our passions intersect with the world's need. Thinking about our call is different than thinking about our career or our immediate goals. Margaret Jones points out that career can be a verb, too. It means moving at a very high speed toward something. Running at high speed through our lives can only fragment us more.

A final thing we need to be able to grow is to get in touch with ourselves, where we are right now, and to accept those selves. We must surrender to what is, says Sarah van Breathnach, before we can change anything in our lives. The acceptance of ourselves as fragmented and disintegrated will help us start on our journey to wholeness and being our authentic selves.

If summer is a slowing down time for you, take advantage of it to consider who you are right now and who God is calling you to be in the world. Take God's hand for help and ask others in your life for their discernment as well. Even if summer is busy for you, try to get some Sabbath time to do the same thing. It is only in this way that we will grow into being the whole people God means us to be.

Ann†

Looking Forward To Summer

Here are some things to look forward to in May, June, and into the summer:

- **Spring UTO Ingathering** is May 22—read the article about UTO and give generously!
- **EFM graduation** is June 12 at the 10:00 service. Come celebrate with this year's graduates and think about whether EFM is calling you to join when it resumes in the fall. (See Pat Bleicher's article on page 3.)
- May 22 is the last Sunday for **Adult Christian Education** before its summer break. The youth carry on Sunday classes through June 19.
- June 4 is **Glencarlyn Day**. St. John's will be selling hot dogs and taking part in the community celebration. Come help out and be a part of the fun.
- **Movies Under the Stars** resume June 19. Start time and movie title will be announced—but mark your calendar now so you will not miss this fun summer event.
- On June 25 St. John's will host a good old-fashioned **Ice Cream Social**. Plan to come and enjoy your favorite flavor and favorite toppings, along with good company.

Vacation Bible School
July 18-22
4 p.m. – 7 p.m.
Details in the July issue of LOGOS

Did You Know ...

In the sanctuary at St. John's there are many memorials of those who helped make St. John's the church it is today. The one on the back of the organ—facing the congregation, says:

To the glory of God
And in loving memory of
Jim Green
1922 – 1985
Beloved minister of music
St. John's Episcopal Church

Jim Green was the father of our current minister of music, Lynn Robinson.

United Thank Offering Ingathering May 22

The United Thank Offering supports programs that address human needs around the relieving of poverty, both domestically and internationally. Last year grants went to support programs of churches and ministries all over the world. They were instrumental in assisting female victims of domestic violence, supporting a Lost Boys of the Sudan education program, providing hot meals for needy families, training unemployed single mothers and creating handicapped accessible restrooms so outreach programs may be expanded.

In Taiwan, UTO provided funds to purchase a storefront to provide temporary refuge for children and adults who experience domestic violence. Other grants helped to build a multipurpose center in Burundi, and a women's shelter in Central Africa. UTO helped purchase agricultural materials in Sudan and helped install an elevator on the third floor of a building housing elderly people in Jerusalem.

UTO's grant resources come from the United Thank Offerings taken up in each Episcopal Church. Each year approximately \$2 million in grants is distributed from these offerings, which are used to significantly impact the lives of women and children across the Anglican Communion. Giving to UTO is an easy way to do God's work.

UTO Ingathering Sunday is May 22. Take home the envelope in your Sunday bulletin and return it on May 22 with a generous donation to support the work of the United Thank Offering.

Bring Your Questions!

by Pat Bleicher

What do you really believe? What does your experience tell you about the reality of God? What parts of the Bible speak to you in a special way...and what parts leave you puzzled or even scornful? Is your personal theology more like Paul and Luther, or Hillel and Jesus? What's up with fundamentalism—in Christianity or Judaism or Islam? How can theological reflection deepen faith?

If you are a person with really good questions, St. John's has a lovely opportunity for you. Come ready to learn, dine, laugh and celebrate with students in Education for Ministry (EFM). For 14 years, our tiny church has hosted this wonderful program, which was designed by the University of the South (Sewanee) School of Theology for adult learners who are not afraid to use their minds in the service of God.

This fall, St. John's class has four openings for new students, and very limited scholarship assistance may be available if that is an issue for you. We meet Sunday evenings over dinner, and our multi-cultural, multi-parish, multi-denominational group is made up of some really wonderful people who enjoy the very casual setting.

For details, ask for an EFM information packet, which includes a registration form. Contact Professor Pat Bleicher at (703) 532-9156 or email pbleicher@aol.com.

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, June 19 at 10 am.

Seminarian's Diary—May 2011

by Mary Ruetten Mackin

Spring is here, a sure indication that the school year is about to be over. The year has passed quickly; I can hardly remember the end of last summer when classes started and I began my field education here at St. John's. However, spring and the calendar say that school is almost over for this year, so it is time to think about summer.

At VTS, the spring semester is coming to a close. Graduation is May 19, and my last official Sunday for this school year here at St. John's will be May 8. However, I am happy to say that I will continue at St. John's as the seminarian next year. Let me also say that I have really enjoyed this past year here at St. John's. You have all been so welcoming and friendly that Cooper and I feel very much at home. I knew when I first visited St. John's that I wanted to come here and minister; I could not have been led to a better place. As a parish, you see the face of Christ not only in the stranger but also in each other; St. John's is a place where all members of the family are loved and taken care of. But more than that, you care for the wider community in your outreach programs, in your concern for the hungry and the homeless. In your love and care, you bring about the kingdom of God on earth. I want to thank all of you and the Reverend Ann for sharing your life at St. John's with me.

As for this summer, Cooper and I will be attending St. John's at various times throughout the summer. I intend to help with Vacation Bible School if it is offered, and to participate in the services whenever I am here. Also, we are going to travel to visit family in Iowa and Alabama, and we plan to spend some time at our house in Roanoke. In between times, I am hoping to do some studying for the General Ordination Exams, which I will take next January. And, not least, I want to spend some time in prayer and reflection.

I have been thinking about summer time as "kairos time." The ancient Greeks had two words for time: one "chronos," denoting chronological time, and the other "kairos," indicating an inbreaking into everyday chronological time. Kairos time means the right time, the opportune moment, a time in between when something special happens, the crucial time. I wonder if summer time is like that—we are in between times and more available to the workings of God.

I pray that this summer will be kairos time for you. I pray too that this summer will bring you what you need—perhaps time with your family, a trip to the beach, the opportunity to plant a garden, some down time at work, some time by yourself to read and reflect. I also hope that it will be a time for the Spirit to break in, a time of deepening your relationship with God. Because summer is a space and time during which we are out of our normal routines, it is an opportune time for the Spirit to work. As we are more aware, more open, more attentive in the soft days of summer, we are more amenable to think about where the Spirit might be leading us—and more inclined to follow the Spirit's lead. I trust it will be so for you this summer.

The following quote from *The Sayings of the Desert Fathers* may be a place to start our summer meditation:

Abba Lot went to see Abba Joseph and said to him, "Abba, as far as I can I say my little office, I fast a little, I pray and meditate, I live in peace and as far as I can, I purify my thoughts. What else can I do?" Then the old man stood up and stretched his hands toward heaven. His fingers became like ten lamps of fire and he said to him, "If you will, you can become all flame."

Blessings on you all. May you have a kairos summer.

St. John's Spring Clean-Up a Success

St. John's Spring clean-up on April 2 focused on several outdoor and some indoor tasks.

Marshall Adair and Liz White led the mulching and weeding of the flower beds, assisted by Bill and Angie Turner, Patricia Broida, Betty Vertiz, Monica Lozano and her mom, Henry and Debbie Carter, Eileen Tallent, Brian Cavey and Vernon and Romana Martin.

Bill Thomson and Pete Olivere began the painting and sanding of the front porch. It was completed by Del Hunt later in the week. Brian Cavey repaired the lawn mower cord and worked with John Restall to remove dead limbs from the cherry trees. Jeff Wallace fixed the outside doors to the parish office and Del Hunt, John Petrich and Leslie Mead painted the back door to the Sunday school rooms. Bill Schenck and Lynn Christopher began a project to clean and organize the parish archives.

We thank everyone who participated in the clean-up for their hard work in keeping St. John's looking its best.

The Gospel According to Brother Cadfael

by Lorraine Underwood

Brother Cadfael is a Benedictine monk in 12th Century England. He's a former Crusader, herbalist, healer, and detective. Created and brought to life by novelist Ellis Peters in a 20-book series, Brother Cadfael lives in the hearts of his many admirers. While the novels can be enjoyed as entertaining detective stories, if you dig a little deeper, you'll find that each story has Brother Cadfael grappling with challenges to his faith, moral quandaries, and theological issues.

As you read these stories, it becomes clear that there is a "Gospel According to Brother Cadfael." He loves God and his vocation. He loves people and understands their failings—and his own. In the monastery—and outside its walls—he encounters human goodness and human evil. In his detective work, he seeks justice. As a man devoting his life to God, he seeks to balance justice with mercy.

Beginning Sunday, May 1, in the Adult Christian Education class, we will discuss Brother Cadfael's Gospel as it unfolds in Ellis Peter's stories. We'll look at what Brother Cadfael says and does. We'll look at the theological issues raised in the novels. We will cover topics such as:

- Is Cadfael's Gospel really a reflection of Ellis Peter's beliefs?
- What does it mean to be a Benedictine?
- Do the novels accurately reflect religious life and beliefs in the 12th Century?

You don't have to read the novels to enjoy the course. If you want to read one or more, many are available in St. John's library. There is also a popular video series based on the books. These may be available in your public library. For those who intend to read these books later, I'll try to avoid "spoilers."

The class will last four weeks. Come and learn about "A Rare Benedictine" in medieval England. It should be a fun trip!

Youth Education

The youth of St. John's have been busy this year, engaging both in service projects and educational activities. They have regularly been preparing and assembling bagged lunches for people in the homeless shelter, selling coffee, and helping with Sunday morning hospitality. In addition they had a series of educational discussions with members of St. John's. On the first Sunday of the month our seminarian, Mary Mackin, has led discussions on relevant issues, using curriculum from a web site called The Thoughtful Christian (<http://www.thethoughtfulchristian.com>). Topics have included:

- School Violence: What Can I Do about it? (bullying)
- Freak Not (Dealing with Daily Pressures)
- What Does It *Really* Mean to Honor My Parents?
- Is Lying Ever Okay?
- What If I Really Don't Believe That?
- The Difference I Can Make

Recently, on the fourth Sunday of the month, Lenore Schmidt has been leading a variety of classes. They have done a Bible time line and had a Bible scavenger hunt. They will also have a lesson on Jesus in the temple when he was 12 years old.

St. John's Mission Statement

We welcome everyone including believers, seekers and doubters to share God's love and acceptance in a community of worship and service.

St. John's Vision Statement

St. John's is dedicated to nurturing disciples for Jesus by:

- Offering faith-deepening worship, education, outreach and pastoral care;
- Attracting and welcoming newcomers; and
- Sharing God's love with our community and the world around us.

Parish News

Rest in peace

Father Eduardo Guerra, former vicar of Cristo Rey, who entered the Life of the Resurrection on March 14

Comfort Appiah, former parishioner, who entered the life of the Resurrection on March 18

Virginia Albrecht, mother-in-law of Lorraine Underwood, who entered the life of the Resurrection on April 6

Thank you

To the altar guild, musicians, egg fillers and hid-ers, hospitality contributors and everyone else who worked to make our Easter services so glorious

To Jean Harrison for coordinating our Loaves and Fishes service

To Bryan Harbin and Del Hunt for installing our window unit air conditioners

To the members of Cristo Rey for painting the stairs and railings in the two stairwells

May and June Birthdays

Charles Adair, Sam Beavin, Patricia Bleicher, Debbie Carter, Michael Cavey, Andy Del Gallo, Cathi Del Gallo, Jane Edwards, Angie France, Rob Hardman, Paul Harless, Sherwood Hedrick, Kim Houghton, Alice Kniskern, Abigail Kollath, Romana Martin, Kaipo McCartney, Leslie Mead, Stacy O'Connor, Faye Pritchard, James Robinson, Bill Schenck, Jones Tallent, Matthew Tallent, Christopher Van Wyk, Betty Vertiz, Tricia Wells

May and June Anniversaries

Peter & Patricia Broida, Vernon & Romana Martin, Jeff Petrich & Leslie Mead, Ray & Stacy O'Connor, The Rev. Peter & Angela Swarr, Bob & Eileen Tallent, Dennis Albrecht & Lorraine Underwood, John & Valerie Wilson, Christopher & Laura Van Wyk

Gospel Lessons for May and June

May 1, Second Sunday of Easter

John 20:19-31

Early on Easter Day, Mary Magdalene has discovered that Jesus' body is missing from the tomb; the door is open, so it looks as though someone has stolen it (v. 1). She has seen a man standing near the tomb. When he speaks to her, she recognizes him as Jesus. She has told the disciples: "I have seen the Lord" (v. 18).

Later the same day, Jesus joins the disciples, gathered behind locked doors. He shows them that he is the one who was crucified (v. 20). Jesus confers on "the disciples" (not including Thomas, but perhaps a group larger than the ten) "peace" (vv. 19, 21) and "the Holy Spirit" (v. 22). As God "breathed" life into Adam, the proto-human, so Jesus now breathes the new, spiritual, life of recreated humanity into his followers. Aided by the Spirit, they continue Jesus' judicial role in the world, forgiving the sins of the faithful and holding others blameworthy ("retain", v. 23) for their actions. Thomas is expected to believe without having seen, but he demands: show me the evidence! (v. 25) The next Sunday, the community gathers again (v. 26). Upon seeing, Thomas makes the most complete affirmation of faith of anyone in the gospel (v. 29). Henceforth the faith of all Christians in all ages will rest on the testimony of the first believers. Vv. 30-31 tell us John's purpose in writing the book. His eyewitness account is intended to help us, who were not witnesses of Jesus' life, death, resurrection and ascension to "come to believe" and thus "have life in his name", eternal life.

May 8, Third Sunday of Easter

Luke 24:13-35

It is later on Easter Day, the day on which Mary Magdalene and the other women have discovered the empty tomb. As two of Jesus' followers walk to Emmaus, they talk about the day's news, the recent startling events. Eusebius, the first church historian, tells us that "Cleopas" (v. 18) was a relative of Jesus. The two do not recognize our Lord. Jesus asks "What things?" (v. 19). Their reply shows the limitations of their understanding of who Jesus is: they do realize that he is a prophet and, like Moses, "mighty in deed and word", but they have no idea how much more he is. Jesus has disappointed them: they expected him to

deliver Israel from Roman domination, and to begin an earthly kingdom of God ("redeem Israel", v. 21). Three days have passed (long enough, in Jewish belief, for the soul to have left the body) and, despite Jesus' statement that he would be raised from death, nothing has happened! The women told us that he is alive, but when Peter and John went there, all they saw was the empty tomb! (v. 24).

Jesus tells them how slow they are to grasp how the Old Testament prophecies are fulfilled in him. Was it not God's plan ("necessary", v. 26) that Jesus should be crucified and ascend to be with the Father? He interprets his life as a fulfilment of all of Scripture, from "Moses" (v. 27, the first five books of the Bible) to "all the prophets". The meal seems to be a Eucharist: "he took bread, blessed and broke it" (v. 30). Then, from Jesus' interpretation and their hospitality to this "stranger" (v. 18) "their eyes were opened" (v. 31), i.e. they develop a deeper understanding of who Jesus is, that he is divine. At the Last Supper, Jesus said he would not share food with his disciples until God's kingdom came. He has now eaten with the two, so the Kingdom has indeed come. "The Lord has risen indeed ... !" (v. 34).

May 15, Fourth Sunday of Easter

John 10:1-10

In Chapter 9, Jesus has raised the ire of some religious leaders by giving sight to a blind man on the Sabbath. Some of them have heard Jesus say "I came into this world for judgment so that those who do not see may see, and those who do see may become blind" (9:39). Some have asked him, "Surely we are not blind, are we?" (9:40), to which he has replied. "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains." (9:41) Thinking themselves worthy makes them unworthy in God's eyes.

Now Jesus uses a metaphor to expand on his point (but no metaphor works perfectly). In Palestine, sheep belonging to villagers roamed freely during the day but were confined to a common enclosure at night, to protect them from predators. Each morning, each shepherd called his sheep who followed him to pasture.

While "this figure of speech" (v. 6) is hard for us to understand in detail (as it was for those who heard Jesus), we can get the drift. So irate does the metaphor make the leaders that they try to stone him (in

v. 31) and, in v. 40, Jesus flees across the Jordan. As he explains (v. 7), he is the “gate” of v. 2, so presumably the thieves and bandits are the Jewish religious leaders. Jesus, both the “gatekeeper” (v. 3) and the “shepherd” (v. 2) is the true leader. He calls the faithful to follow him (v. 4); they don’t follow a “stranger” (v. 5). The people listen to him and not to the “Pharisees” (9:40), “all who came before me” (v. 8). He is the only “gate” (v. 9) to eternal “life” (v. 10), to freedom (“come in and go out”, v. 9, a Jewish idiom), and to nourishment beyond measure (“find pasture ... abundantly”).

May 22, Fifth Sunday of Easter John 14:1-14

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). He will return to take them there, a place where there is ample room (“many dwelling places”). Thomas is logical, and bewildered. Jesus is the road map, “the way” (v. 6); he is ultimate “truth” and the source of “life” itself. Access to God is only through him. Being both God and human, to know him is to know the Father. Knowing him, they are already getting to know the Father and “have seen him” (v. 7) in Jesus.

Philip shows by his question in v. 8 that he still does not understand (“know”) Jesus, for Jesus is the revelation of God. The Son is present (“dwells”, v. 10) in the Father, and the Father in the Son. Father and Son are one and the same. 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), including miracles.

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 (“in my name”, v. 14), God will do whatever the faithful ask.

May 29, Sixth Sunday of Easter John 14:15-21

Jesus continues to prepare his disciples for his departure. He has given them a special commandment: to

“love one another” just as he has loved them (13:34). Love requires obedience and (v. 21) those who love him are those who obey. Keeping Jesus’ commandments makes possible the continuance of their relationship with him—but how? The Father will send them “another” (v. 16) representative of God, also in God, as their “Advocate” or champion: one who will support, help and intercede for them. This is the Holy Spirit, the “Spirit of truth” (v. 17), of faith, of revealed doctrine. He is neither perceivable nor knowable by sinful humans, so they have no access to him. But “you” both recognize (“know”) him, because he will be within you and remain (abide) in you. Jesus will come to you in the Spirit (v. 18). After Jesus’ death, unbelievers will not perceive him, but you will; because he lives (in a special way), so will you (v. 19). On the day of resurrection (v. 20), you will recognize that you have been taken into intimate association with both the Father and the Son. But (v. 21) this will only be so for followers who have divine love and show it by obeying me. Only to them will Jesus, the risen Christ, appear.

June 5, Seventh Sunday of Easter John 17:1-11

Jesus has just ended his instructions to his disciples; he has concluded with “In the world you face persecution. But take courage; I have conquered the world!” Now he prays to the Father. He summarizes the significance of his life. The time appointed by God for his departure (crucifixion, resurrection and ascension) has come. Glory can be defined as divine heavenly splendour where heaven is the state of ultimate good and love existing outside of time. In v. 1, the Father giving this splendour to the Son adds to the Father’s splendour because of the “authority” (v. 2) given to the Son over humans, especially “to give eternal life” to us. V. 3 explains that “eternal life” is knowing the Father and the Son intimately. Vv. 4-5 state how the Son adds to the splendour of the Father (by completing his assigned task) and how the Father adds to the Son’s splendour: by restoring him to the Father’s “presence”, to heaven—a state he enjoyed before God’s creative act. V.6 expands on “the work” (v. 4) the Son has done: to make the Father’s character and person (“name”, v. 6) known to those chosen by the Father. These elect are the mutual possession of Father and Son; these have been faithful to God’s “word”, his command. Vv. 7-8 expand on keeping the Father’s

word: the disciples know that:

- the Father is the source of all that the Son has been given;
- Jesus is from (out of) the Father; and
- the Father sent him into the world.

Looking forward to the time after his departure, Jesus asks the Father to “protect” (v. 11) the disciples from evil influences in the alien “world”, that they may have a unity modelled on that of the Father and the Son.

June 12, Day of Pentecost John 20:19-23

Early on Easter Day, Mary Magdalene has discovered that Jesus’ body is missing from the tomb. There is a man standing nearby, whom she assumes is the gardener. When he speaks to her, she recognizes him as Jesus. She has told the disciples: “I have seen the Lord” (v. 18).

Jesus now appears to his disciples in his resurrection body: he bears the marks of his crucifixion, yet can pass through doors; he is truly alive. Earlier, he has said “[my] peace I leave with you” (14:27). As he has been sent into the world with the Father’s authority, so he now sends out the disciples (and the Church) to continue his work (v. 21). To early Christians, Jesus’ exaltation, his appearances and the giving of the Holy Spirit are one event. Conversion and baptism involve forgiveness of sins; those who reject the good news are not forgiven (“retained”, v. 23).

June 19, Trinity Sunday Matthew 28:16-20

After his resurrection, Jesus has told Mary Magdalene and “the other Mary” (v. 1) to “tell my brothers to go to Galilee; there they will see me” (v. 10). Now

Jesus appears to “the eleven” (v. 16, less Judas) on “the mountain” where he was transfigured. Some worship (v. 17) him, but others doubt. He has received “all authority” (v. 18) from the Father, so he now sends out his followers to “all nations” (v. 19, not just Israel) to:

- baptize in the possession and protection (“name”) of the Trinity, and
- to carry on his teaching ministry.

To help in this daunting task, he is, and will be, with them until the Kingdom of God comes fully.

June 26, Second Sunday after Pentecost Matthew 10:40-42

Our reading is Jesus’ final instructions to his disciples as he prepares them to continue his mission. Earlier he has told them that being his followers will, at times, be difficult: they will be persecuted. Now he tells them the nature of the authority they will have, and will hand on to future disciples.

Jewish law considered that one’s agent is like oneself. Jesus goes beyond this: to welcome a disciple is to welcome both him and the Father. Prophecy (v. 41) continues into the era of the risen Christ. If one “welcomes a prophet”, recognizing his office and actions (“name”), one will “receive a prophet’s reward”, i.e. a place in the Kingdom. A “righteous person” is probably a Christian. A person who welcomes him or her, recognizing what being a Christian means, will attain union with God. Then v. 42: one who, “in the name of a disciple” (and through him, of God), helps someone on the fringe of society (or the Church) even in a simple, kindly way will be rewarded in heaven.

Commentaries on the Revised Common Lectionary were prepared for the Anglican Diocese of Montreal, Canada, © 2003 – 2011 by Chris Haslam. Used with permission.

St. John's Calendar

May

- Sun 1 Second Sunday of Easter
Holy Eucharist Rite I, 8 a.m.
Christian Education: 9 a.m. adults, 9:20 youth
Holy Eucharist Rite II, 10 a.m.
African Team Ministries Jewelry and Craft
Sale following 10 a.m. service
Education for Ministry, 6 p.m.
- Tue 3 St. John's Book Club, *Confessions of a Shopaholic* by Sophie Kinsella, 7:30 p.m.
- Thu 5 Morning Guild, 10 a.m.
Choir Rehearsal, 7:30 p.m.
- Sat 7 Morning Guild Spring Tea, 1 – 3 p.m.
African Team Ministries Jewelry and Craft
Sale, 1 – 3 p.m.
- Sun 8 Third Sunday of Easter
Holy Eucharist Rite I, 8 a.m.
Christian Education: 9 a.m. adults, 9:20 youth
Holy Eucharist Rite II, 10 a.m.
African Team Ministries Jewelry and Craft
Sale following 10 a.m. service
Education for Ministry, 6 p.m.
- Tue 10 Vestry Meeting, 7 p.m.
- Thu 12 Choir Rehearsal, 7:30 p.m.
- Sun 15 Fourth Sunday of Easter
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.
- Mon 16 – Sun 22
Arlington Food Assistance Center food drive
- Wed 18 Candlelight Prayer, 7:30 p.m.
- Thu 19 Choir Rehearsal, 7:30 p.m.
LOGOS deadline, 10:00 a.m.
- Sat 21 Men's Fellowship, 8 a.m.
Movie Under the Stars, time to be announced
- Sun 22 Fifth Sunday of Easter
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.
UTO *Ingathering*

Thu 26 Choir Rehearsal, 7:30 p.m.

- Sun 29 Sixth Sunday of Easter
Holy Eucharist Rite I, 8 a.m.
Youth Christian Education 9:20a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.

June

- Thu 2 Morning Guild, 10 a.m.
Choir Rehearsal, 7:30 p.m.
- Sat 4 Glencarlyn Day Hot Dog Sale, 10 a.m. – TBD
- Sun 5 Seventh Sunday of Easter
Holy Eucharist Rite I, 8 a.m.
Youth Christian Education 9:20a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Tue 7 St. John's Book Club, *Caravans* by James Michener, 7:30 p.m.
- Thu 9 Choir Rehearsal, 7:30 p.m.
- Sun 12 Day of Pentecost
Holy Eucharist Rite I, 8 a.m.
Youth Christian Education 9:20a.m.
Holy Eucharist Rite II, 10 a.m.
Education for Ministry Graduation at 10:00 service
- Tue 14 Vestry Meeting, 7 p.m.
- Thu 16 Choir Rehearsal, 7:30 p.m.
- Sat 18 Men's Fellowship, 8 a.m.
Movie Under the Stars, Time TBD
- Sun 19 Trinity Sunday
Holy Eucharist Rite I, 8 a.m.
Youth Christian Education 9:20a.m.
Holy Eucharist Rite II, 10 a.m.
Movie Under The Stars, dusk, exact time TBD
- Thu 23 Choir Rehearsal, 7:30 p.m.
- Sat 25 Ice Cream Social, 6:30 – 8 p.m.
- Sun 26 Second Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Thu 30 Choir Rehearsal, 7:30 p.m.

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

Next deadline is Thursday, June 19 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
John Wilson, Chair, Building and Grounds Committee

Vestry

Brian Cavey, Senior Warden
Del Hunt, Junior Warden
Patricia Broida
Debbie Carter
Carrie Harbin
Diane Henderson
Faye Pritchard

LOGOS Volunteers

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