



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: Making Connections

"No man is an island," says a poem by John Donne. And it is true. We are all interconnected from our closest relationships to people a world away we don't even know. Other people make products we buy. We create policies that affect millions of people. Farmers grow food for us; we drive on the crowded freeways with millions of other people. Our power and our water supply are seldom self-created unless you dig a well and are heating and cooling with solar heat.

The fact of our ties to one another is acknowledged more in other countries than it is here. When I was printing new patents for the adhesive magazine I edited, I noticed that there were many more names on the Japanese patents, for example, than on the American patents. The Japanese work more as teams, while we tend to work more individually or at least think we do. We have the image of the cowboy loner. When people who come from very little resources become successful, we often say that they pulled themselves up by their own bootstraps. The truth is being alone all the time can be awful. As the Eagles' song "Desperado" says, "You better let somebody love you before it's too late." And nobody has ever pulled themselves up by their own bootstraps. Everyone has been helped in some way by many people to get where they are today. Now it is true that people may screw up their own lives by themselves, but good things happen because people work together.

This summer, as you take vacations or rest and relax some other way, I invite you to take a look at your connections and work on them. Many of us tend to feel isolated, at least some of the time, even among—or especially among—the large groups of people we may find in the city. Getting away for awhile, even if it is to your own back yard or other place of quiet gives us time and space to strengthen our ties with the rest of the human race, with the planet on which we live, with yourself and your dreams, and with God.

Start in the space around you. Strengthen your connections with your family. Be together more, give one another time and space to talk about your lives. Children need to learn what makes their parents tick and parents need to learn what makes their children tick. No matter what our age, it is critical to a connected relationship to know what is important to the other person. If your family happens to be a toxic environment for you, create your own family of people you know and love and do the same with them.

Summer is often the time for family reunions. It is important to know where we came from, to see newborn cousins and elderly grandparents, to talk to your cousins and hear your aunts and uncles talk about what your parents were like when they were children. It is important to know as they say in the South, "who your people are" and where they are coming from.

St. John's Episcopal Church, Arlington • The Rev. Ann Barker, Rector • July / August 2011
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Connect with friends. Maybe you wrote them at Christmas, but it has been six months. Maybe they live right here in the metropolitan area and you just haven't seen them because life has been so busy. Invite a friend to dinner. Go to a movie. Or just talk over a glass of wine. If your friendships are few and you want to make more friends, get involved in a volunteer project or an activity you love. There are all kinds of web sites, such as meetup.com where you can connect with groups of people. If your best friends live far away call them up or email them. Take a trip to see them if you can.

Connect with strangers. Smile at people on the street. Open a door for a stressed delivery person. Volunteer somewhere and see Christ in the stranger. You can even connect emotionally with strangers by reading the newspaper and feeling what they felt—for example the tornado victims in Alabama and Missouri.

It is also important to connect with Creation. We come from the earth after all, the Bible tells us, and we are already connected whether we recognize it or not. Take more walks. Go find a beautiful place and have a picnic. Take an old-fashioned Sunday drive and go see some beautiful gardens. Go to the zoo and connect with the animals who are part of God's creation. Go to the beach. Hear and feel the waves around your body and enjoy the sand between your toes. Or go to the mountains and let their grandeur and beauty amaze you.

Connect with yourself. Spend some time finding out who you are right now and what your life means. Daydream a bit about what you might want to become and if you can begin to make your dreams a reality. Give yourself—and your kids if that applies—some down time to lie in the yard and just be. (I can say that of course, but I was one of those kids who would rather have had their time structured with summer camps and such, but there are always the weekends).

Connect with God. Spend some extra time in places that you meet God, whether it is nature, in your prayer chair in a corner of your house or serving as a volunteer to help the needy. Pray more for the people you are connecting with—including yourself—and give thanks for their presence in your life. Thank God for God's presence in your life. Look for the blessings that God has given you and do not worry too much about what is coming next.

God designed us to be dependent on God and interdependent with one another. Nobody was created to be a complete hermit, I don't think. God connected with us in a very concrete way in Jesus, who made connections with people of all types. God's will for us is to love as God loves and to do that, we must be connected. I wish you a restful, fun and connecting summer.

Ann†

Don't Forget...

"Summertime and the living is easy," George Gershwin wrote. That is true for many of us during the hot summer months, but there are still events to remember and things to do, such as:

- ▶ June 10—Bishop's visit. Bishop Shannon Johnston will be making his pastoral visit to St. Johns on July 10. There will be one service only at 10 a.m. that day.
- ▶ Vacation Bible School, July 18–22 from 4–7 p.m. each day. Let your neighbors and anyone else who might be interested know about it. You don't have to be a member of St. John's or *Cristo Rey* to take part in VBS.
- ▶ July 16 and August 20, come and enjoy a "G"-rated movie outdoors "Under the Stars." It's a fun way to spend a family evening.
- ▶ Summer reading: *Mornings on Horseback* by David McCullough, the September book club selection, is an interesting and informative biography of the young Theodore Roosevelt. It is also a great book for reading and relaxing this summer and being ready for the resumption of book club discussions in the fall.

Sign up Now for Vacation Bible School

St. John's Vacation Bible School will run from July 18-22 from 4 p.m. to 7 p.m. each day. The theme for this year's Vacation Bible School is "Everyday Miracles Around Us." Children ages 4 (potty trained) through 5th grade are welcome. The cost is \$20.00 for the week and includes dinner each evening.

Each day the kids will have an opportunity for a craft project, stories, outdoor activities (weather permitting), songs, and dinner. It promises to be a fun week as we explore the wonders of our everyday lives.

For more information, go to the St. John's website at: <http://stjohnsarlington.thediocese.net>.

To register please send an email to vacavey@verizon.net or call (703) 671-6834.

Tales from an EFM Student

by Doris Page

dorispage2@verizon.net

I am just finishing my second year in Education for Ministry (EFM) and want to encourage you to join the class.

EFM is a four-year "Bible Study", but it's more than that. The first two years we do study the Bible (most of it anyway) and in the third and fourth years, we go beyond that and look at the history and people involved in Christianity and other faiths. We begin each class meeting by sharing a meal, praying and then talking about what we have read in the past week. We do something we call Theological Reflection, which are big words to say that we focus on a topic and talk about it.

And while all of this is good, it's the group of people who are important. The group bonds during the year and it is fun to be a part of it. We laugh, we sing and sometimes we cry. It's all good and an important part of the class.

I encourage you to join our group. We meet Sunday nights, beginning in September and ending in May, with time off here and there for holidays.

You are welcome to contact me for more information, or Pat Bleicher. It is a big commitment, but a very worthwhile one. Talk to one of us and find out more.

Spring Tea Draws a Crowd

On Saturday, May 7, St. John's Morning Guild presented its annual Spring Tea, featuring a tempting variety of sandwiches, cakes, fruit tarts, cookies, deviled eggs and fruit specialties, including Carole Hunt's renowned scones. About 50 guests washed down these treats with a large variety of gourmet teas and champagne. The Morning Guild took in \$974, making this year's Spring Tea a huge success.

Jean Harrison coordinated this year's effort and expressed her thanks to all who helped, including the many who brought food, and those who helped with setting up for the tea and serving the guests.

Jean expressed special thanks to the cleanup crew who came in at the end when everyone was tired and provided fresh energy to finish up.

Jewelry and Craft Sale a Success

The afternoon of the Spring Tea, as well as the Sunday preceding and following, parishioners and visitors could purchase jewelry and crafts to support African Team Ministries. The three-day sale was a resounding success. Proceeds from the sale totaled \$776, which African Team Ministries uses to support orphans and foster development in east Africa.

Special thanks go to Faye Pritchard who coordinated the blockbuster sale, as well as Galen Henderson, Maddie Harbin and Carrie Harbin, who helped with setup and sales.

African Team Ministries also provides information on sponsoring orphans in East Africa. See Faye for a brochure on sponsoring an orphan.

Funding Updates

At its June meeting the vestry was able to approve some items from its "wish list" for 2011. Piano repairs were approved (and are already underway), using money from the Evelyn Sullivan Memorial Fund. The Youth Room is being funded from funds designated for youth projects.

Other items on this year's "wish list" are yet to be funded, including both supply clergy and supply organist. Halfway through the year is a great time to consider if you can help to meet any of St. John's unfunded needs.

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, August 19 at 10 am.

Parish News

Congratulations

To Ashley Bereket Paguada, who was baptized on May 22

To Monica Lozano, who has become a United States citizen

To Matthew and Cristina Tallent, whose son Owen Matthew was born May 3

To Karen and Ben Sonnet, whose daughter Frances Josephine was born May 20. Frances is the granddaughter of Carol and Dave Dunlap

Congratulations to Mariann Budde on her election as the ninth bishop of the Diocese of Washington

Rest in peace

Bobby Joe Griggs, Debbie Carter's dad, who entered the Life of the Resurrection on May 30

Thank you

To the Morning Guild and all who made our spring tea such a success

To Faye Pritchard for coordinating the African Team Ministries jewelry and craft sales

To Jean Harrison, for coordinating our UTO offering

To Brian and Carrie Harbin, for coordinating our May 21 movie night

To Del Hunt for supervising our electricity re-do and to Brian Cavey and Bill Thomson for helping out

To Bill Thomson for coordinating the Glencarlyn Day hot dog sales and to Paul Stenger, Bill Turner, Jeff Wallace and Brian Cavey for their help

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.

To Lynn Robinson, who coordinated the choir book sale on Glencarlyn Day and to Carolyn Corlett, Kay Wells and Lynn Christopher for their help

To Pat Bleicher for another year of leading the Education for Ministry Program

July and August Birthdays

Marshall Adair, Nolan Baynham, Michael Beavin, Carol Bogart, Henry Carter, Brian Cavey, Carolyn Corlett, Josh Cullen, Dennis Eckhout, Justiniano Garay, Nancy Gibb, Alexis Hart, McKenzie Hart, Klaus Held, Thomas Held, Janice Hull, Anne Kaylor, Matt Lodsun, Kenji McCartney, Helen Naw Mumu, Ray O'Connor, Virginia Pearson, Paul Petrich, Bill Pritchard, Marion Reed, Lynn Robinson, Harriet Sheehan Rawls, Patrick Sheehan Rawls, Lorraine Underwood, Simon Van Wyk, Sarah Vistica, John Wilson,

July and August Anniversaries

The Rev. Sue & Rob Hardman, Sheryl & Jaime Pardo, Jones & Sharon Tallent

Gospel Lessons for July and August

July 3, 2011 — Third Sunday after Pentecost Matthew 11:16-19,25-30

John the Baptist has sent his disciples to ask Jesus whether he is the expected Messiah. Jesus has invited John to decide for himself: does he not do deeds of healing as foretold of the Messiah in Isaiah? John, Jesus has said, is indeed a prophet, the “messenger” (v. 10) sent to prepare for the Messiah (foretold in Malachi, and there named as Elijah), and the greatest human. For people of faith, John heralds the dawn of the time of fulfillment of God’s promise. Vv. 16-19a is a parable in which the “children” are John and Jesus; the people of Israel ignore their message, whether it be told austere (by John, as at a funeral, “mourn”) or in merriment (by Jesus, as at a wedding). But God’s “wisdom” proves them right by their results. Then vv. 20-24: people in Jewish towns, where Jesus has invited conversion through miracles (“deeds of power”), have ignored his message and will be condemned at the Last Day, while people of Gentile towns would have been much more receptive. In vv. 25-26, Jesus thanks his Father for choosing the simple, uneducated (“infants”) over the religious leaders (“the wise...”). He is totally the Father’s representative; only the Father knows him, and only he and those he chooses know the Father. He invites the downtrodden to accept his “rest” (v. 28). Rabbis spoke of the “yoke” (v. 29) of the Law, with its many regulations. Jesus’ way is “easy” (v. 30): love God and each other. He is both teacher and the one to emulate.

July 10, 2011 — Fourth Sunday after Pentecost Matthew 13:1-9,18-23

The crowd that has come to hear Jesus is so large that he teaches from a boat on the Sea of Galilee. He tells several parables; he explains the first one (vv. 18-23), but only partially. People were familiar with Palestinian farming; sometimes seeding preceded ploughing. The “sower” (v. 3) and the seed are constant; where it lands varies: in three unfruitful places (“on the path”, v. 4, among rocks, v. 5, “among thorns”, v. 7) and in one fruitful place (v. 8). V. 9 tells us (and the crowd) that this is a story with a deeper meaning. People naturally thought of the sower as God and the various soils as the people of the world; knowing the prophecy of the fate of Jeroboam’s household in 1 Kings, they

probably linked “birds” (v. 4) with evil. Perhaps here the sower is anyone who tells the good news. Growth represents receptivity. While Jesus has invited listening (v. 9), understanding (vv. 19, 23) is required in order to be fruitful: reflect on Jesus’ message. Those who brush off the message are seduced by evil (v. 19). Vv. 20-21 also speak of lack of understanding: of superficiality, of reflecting insufficiently to withstand “persecution”. Discipleship is demanding. Then v. 22: following Christ requires undivided loyalty, single-mindedness. Finally v. 23: only those who adequately reflect (thus coming to understanding), who meet the demands of the faith, and who are truly dedicated are fruitful and bring others to Christ.

July 17, 2011 — Fifth Sunday after Pentecost Matthew 13:24-30,36-43

“The kingdom of heaven may be compared to...” Jesus continues to tell parables, stories with a deep meaning, to teach the crowd how what we do now will affect what happens to us at the end of time, at the “end of the age” (v. 39). Agricultural stories appeal to his rural listeners. The first parable focused on where the seed landed. All the seed was good, but only some fell on fertile ground; however, here some of the seed sown there is good (wheat) and some is bad (weeds, tares, or darnel—a weed that looks like wheat.) The “enemy” (whose identity we learn later) sows the bad seed secretly (“while everybody was asleep”, v. 25.) Both the good and the bad seed grow together. At harvest time the roots of the weeds have intertwined with those of the wheat (v. 29). The occurrence of gather three times in vv. 28-30 is a clue that Jesus speaks of the community. Jesus offers two interpretations of the parable to his disciples. In vv. 37-39, he states what each of the figures and events in the story stands for. The kingdom begins now when Jesus (“the Son of Man”) sows the seed, drawing people to him, but the Devil seeks to subvert his efforts. The “harvest” is when Christ comes again, at the end of the age. The second interpretation is in vv. 40-43a. At the end of the age, he says, the evil will be separated out, judged and destroyed (“burned up”, v. 40). The lots of the “evildoers” (v. 41) will be a miserable one (“gnashing of teeth”, v. 42). The “righteous” (v. 43), those who are faithful to God, will be gathered together, rewarded and brought into God’s presence. Finally v. 43b: the gospel is open to all who will listen.

July 24, 2011—Sixth Sunday after Pentecost Matthew 13:31-33,44-52

Jesus continues to use parables to teach the crowds and his disciples about God's Kingdom; the four read today are really similes. A "mustard seed" is very small; in Palestine it grows to be a large shrub, but hardly a tree. Birds do not nest in it, so Jesus exaggerates. Bread made with "three measures of flour" (v. 33) would feed 100 people: again an exaggeration. God's Kingdom will grow from small beginnings to significant size. Like yeast, Jesus' message will pervade the lives of many, transforming them. The "someone" of v. 44 stumbles over the "treasure" and acquires legal title to it by selling all to buy the field. Of such value is membership in the Kingdom. The "merchant" (v. 45) values the "pearl", (v. 46, the Kingdom), above all else. On the Sea of Galilee, a "net" (v. 47) gathered all fish, only some of which were edible. At the end of the age, God will come to judge people, declaring the good to be his and discarding the others. Jesus calls his disciples scribes, interpreters, "trained for the kingdom" (v. 52), when they tell him that they understand the seven parables in this chapter, for they know both the "old" (Israel's heritage), and the "new" understanding of it he has given them.

July 31, 2011—Seventh Sunday after Pentecost Matthew 14:13-21

Matthew has told us of the beheading of John the Baptist—killed because he denounced Herod Antipas' marriage to his brother Philip's wife when Philip was still alive (a violation of Jewish law). This is a story of a miracle, but which miracle? The obvious answer is the multiplication of the loaves and fishes, but there is perhaps another miracle here. Matthew places this story in a section of the gospel about training the disciples for their mission, so perhaps Jesus is teaching them about what they can do. (A peasant in Palestine, then and now, traveled with food.) Jesus says to his disciples "you give them something to eat" (v. 16). He is saying: you have the resources to solve this problem. Take the initiative. Be leaders. In v. 19, we have a reminder of the Last Supper, the Eucharistic feast, and of the messianic feast at the end of time. Jesus takes bread, recognizes it as the Father's gift ("looked up to heaven"), blesses it, breaks it, and gives it, distributes it. Then, in v. 20, we see another level to the story. The disciples get everyone to work together to a com-

mon purpose. All are "filled" and much is left over: a basket for each disciple. Each of them has a mission to perform, one of telling the good news of the infinite abundance of God's love, which all can eat.

August 7, 2011—Eighth Sunday after Pentecost Matthew 14:22-33

This story is in a section on instructing the disciples about their mission. It is a story of miracles—there is no limit to what God can do—and of the power of faith: the disciples can do the seemingly impossible if they have sufficient faith. Jesus has just fed the crowd, in the miracle of the loaves and fish. He compels the disciples to embark (v. 22); presumably the miracle has aroused popular enthusiasm—in terms of political freedom—rather than faith. Because the Sea of Galilee is shallow, storms arise rapidly. It was "early in the morning" (v. 25); from the Greek, we know it was before dawn. Walking on water was beyond the disciples' experience, so they are afraid that they are seeing a ghost. The three miracles are: Jesus walking on water, Peter doing the same, and the wind ceasing abruptly—that Matthew mentions it (v.32) shows that he believed it to be a miracle. Jesus brings outward and inner calm, and a deeper faith. The disciples acknowledge him as "Son of God" (v. 33) for as God did at the time of creation; Jesus controls the waters, then believed to be chaotic and evil. Jesus is God's agent of renewal.

August 14, 2011—Ninth Sunday after Pentecost—Matthew 15:(10-20),21-28

Pharisees have come to Jesus asking why his disciples break the oral law, which they believe to be God-given and to have equal status with Mosaic Law: why do they not wash before eating? (v. 2) He has pointed out to them that at times they give priority to the oral law over the biblical Law. The Pharisees teach rules of human, rather than divine, origin. Now (v. 10) he tells the crowd a "parable" (v. 15), a saying with a hidden meaning. He sees moral behavior ("out of the mouth", v. 11) as important, not food laws ("into the mouth"). When the disciples point out that he has offended the Pharisees (v. 12) by his reply to their question, he is blunt: do not follow them; being "blind" (v. 14), they and their followers will be judged adversely ("pit"). When Peter asks for an explanation, Jesus addresses all the disciples ("you", v. 16, is plural). What is eaten, Jesus says, even though ritually clean, ends up unclean

(“sewer”, v. 17), so food laws are unimportant (in spite of being in the Law). The “mouth” (v. 18) was seen as the channel by which the “heart”, the very being, expressed itself. Immoral behavior (“evil intentions...”, v. 19) does alienate one from God (“defile”, v. 20) but breaking laws of human origin does not. Now a “Canaanite” (v. 22) woman, from Phoenicia (“Tyre ...”, v. 21) and probably a Gentile, calls for help. She recognizes him as the Messiah (“Lord, Son of David”, v. 22). Even though the disciples advise sending her away and Jesus says that his mission is to “Israel” (v. 24), she manages to kneel before him (v. 25). He tests her (v. 26): the “children” are Jews, their “food” the gospel, and “the dogs” the Gentiles. Her answer, that he can still help her, demonstrates her faith in him.

August 21, 2011—Tenth Sunday after Pentecost—Matthew 16:13-20

Jesus has warned his disciples about religious leaders who can foretell the weather but “cannot interpret the signs of the times” (v. 3); they influence others, leading them astray. The only sign of the new era will be his resurrection (“sign of Jonah”, v. 4). Beyond the reach of Herod Antipas’ spies, he is free to talk. He asks his disciples: who do people say that I am? Herod thinks that he is “John the Baptist” (v. 14); “Elijah” was expected to return at the end of time; “Jeremiah” foretold rejection and suffering. Jesus is seen as a prophet, a spokesman for God. When Jesus asks the disciples the same question (v. 15), Peter has a vital insight, which “my Father” (v. 17), not humans (“flesh and blood”), has revealed to him.

Vv. 18-19 are particularly thorny, for they are overloaded with the issue of papal authority; I seek to avoid this issue. It is clear that:

- if Jesus spoke in Aramaic, “Peter” and “rock” are both cephais;
- in Greek, the words are petros and petra, so there may be word-play;
- Jesus switches from “Simon” (v. 17, the formal name) to “Peter” (v. 18, his nickname);
- “Hades” was the place of the dead, so the “church” will survive Jesus’ death;
- in the Greek, “you” is singular throughout vv.18-19; and

- “bind” (v. 19) and “loose” are rabbinic terms for forbid and permit in a juridical sense;

In 18:18-19 these powers are conferred on any two of the apostles. The “rock” (v. 18) may be

- Peter’s insight of Jesus as Christ (“Messiah”, v. 16);
- that God does reveal to church leaders;
- Peter; or
- the disciples (if Jesus paused after the second clause of v. 18).

Jesus gives Peter “the keys” (v. 19), the ability to unlock the mysteries of the Kingdom; they may also be a symbol of authority over the Church. In v. 20, Jesus “sternly” orders the disciples to keep the insight quiet, lest people grasp it in a political way.

August 28, 2011—Eleventh Sunday after Pentecost—Matthew 16:21-28

Jesus has been instructing his disciples about the mission they are to carry out on his behalf, about telling the good news. Now his message to them shifts to teaching them that he, the Messiah, must (per God’s will and purpose), undergo great suffering—something inconceivable to most Jews. (“Jerusalem” is the city where prophets are put to death.) Peter grasped that Jesus is “the Messiah, the Son of the living God”, (v. 16) but he cannot yet deal with the impending death of the Messiah, rather than his direct ascendance to glory. Then v. 24: to be Jesus’ followers, we must devote the whole thrust of our lives to God (“deny themselves”), not reserving any part for our personal goals. Be willing to give up physical comfort and safety, accepting martyrdom if necessary. This approach to life will lead to true life with God. V. 26 asks a rhetorical question: nothing that one can get or “gain” now measures up to what God will give to the faithful in the time to come. There will be a reckoning, when Jesus comes in glory at the end of time. Some who hear these words now will still be alive at the Judgment Day (v. 28). People in the early church expected the age to end within their own lifetimes; however some today see the Transfiguration (which follows in Chapter 17) as fulfillment of this prophecy.

St. John's Calendar

July 2011

- Sun 3 Third Sunday after Pentecost
Holy Eucharist Rite II, 10 a.m.
Note only one service June 3—no 8 a.m. service.
- Mon 4 Independence Day Holiday—Office Closed
- Sun 10 Fourth Sunday after Pentecost
Holy Eucharist Rite II, 10 a.m.
*Bishop's annual visit by Bishop Johnston,
one service only at 10 a.m.*
- Sat 16 Men's Fellowship, 8 a.m.
Movie Under the Stars at dusk, time TBD
- Sun 17 Fifth Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Mon 18–Fri 22
Vacation Bible School, 4–7 p.m.
- Sun 24 Sixth Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Sun 31 Seventh Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.

August 2011

- Sun 7 Eighth Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Tue 9 Vestry Meeting, 7 p.m.
- Sun 14 Ninth Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Thu 19 LOGOS deadline, 10:00 a.m.
- Sat 20 Men's Fellowship, 8 a.m.
Movie Under the Stars at dusk, time TBD
- Sun 21 Tenth Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.
- Sun 28 Eleventh Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Holy Eucharist Rite II, 10 a.m.

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Next deadline is Thursday, August 19 at 10:00 a.m

Time Sensitive Material—Please Deliver Promptly

Staff

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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
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