



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

October 2014

From the Rector: Be Thankful for "Doing Nothing"

Yesterday, I didn't exercise. That is a truly big thing for me, since I exercise every day, sometimes twice a day. It was really hard to sit there and do nothing when I was so used to riding my bike, but as many of you saw on Sunday, I had an ankle brace on. I had a bicycling mishap in May that was supposed to clear up in about a month. It did clear once and so I tried to increase the weight I was using. Bad idea. I strained the ankle again. I got the brace to help support it, and I have been able to ride the bike and use the elliptical, but I walked on Sunday and it hurt Monday morning. So I struggled through sitting instead of moving.

I also have another dilemma. I have trouble with unstructured time. It is hard for me to relax and read a book or watch TV. I am always playing on the computer or practicing voice or doing exercise. Somehow it feels more productive. I used to watch TV when I was eating at about 8:00. Yes, I know it is late, but it has been the only time I could justify sitting down and doing a crossword puzzle. But now I need to eat earlier because I have acid reflux, which is causing my larynx to redden and swell. So if I eat early, what will I do when my show comes on? Can I bring myself to sit down and watch just because I enjoy it?

What about just sitting and letting your mind wander? Some people I know are very good at that. They can go and sit in their gardens and listen to

the birds and that is all they need to be happy. Some people have to practice the skill of detaching from a busy life and turning their active brains off, as it were, and explore the recesses of their consciousness, listening to what that part of the brain might be saying.

Sometimes down time is doing something different. I am busy on my day off, but I am not working at the church. I am going to a meeting, paying bills, meeting a friend for lunch, grocery shopping, going to the gym, but the important thing is I get to choose what I want to do.

Nature is giving us a good example right now of Sabbath time. It is showing signs of resting over the winter. Leaves are falling, summer flowers may be dying, the grass grows more slowly. It is time for much of the natural world to grow dormant and wait for spring.

Relaxing is not always something we do easily but it is important. The Bible says God rested on the seventh day. If that day to rest were not as important as the days God used to create, then it wouldn't have been mentioned. It is important to take time to rest, to not do "productive" things for a while. God has a built in system for relaxing for us, and that is our need for sleep. About one-third of our time is spent sleeping, if we're lucky. Sleeping is not doing nothing. It is giving us the rest we need for the next day's activities.

There are other things God has put in our lives to help us relax. Sometimes we are hoping for a specific outcome to one of our projects. We have done everything we can do, and now we have to wait on God. We have done the foot work, but the results belong to our Creator and we cannot make those results appear on our time. God hopes we will do the work and let it go, confident that God will give us answers in God's time.

Of course, we are not really "doing nothing" when we are in periods of inactivity. When I don't exercise, I allow my ankle to do some healing. When I watch TV or read a book, I am unwinding

my mind to get it ready for the next day's work. When we sit and let our minds wander, it is amazing what might show up – the words for a poem, that new idea we've been searching for, a new way of living with God. Doing something different as "down time" gives you new experiences to feed your mind and soul to enrich your lives.

So take some time in your life to "do nothing". It won't be wasted. It will be a springboard for the future.

Ann †

Instructed Eucharist Part III

We next enter the central part of the **Liturgy of the Word**. The reading of lessons and a psalm has its roots in worship in Jewish synagogues, and Jesus himself seems to have arisen occasionally to offer commentary on the readings from the Torah or the Prophets.

Our first reading comes from the Old Testament (or from Acts during Eastertide) and the second from one of the epistles of the New Testament. These and the Psalm keep us grounded in the writings that shape our faith. Then we sing a short hymn and hear a passage from the gospels recounting Jesus' life and teachings. In many places there is a gospel procession, during which the gospel book is carried to a prominent place in the middle of the congregation before it is read. The congregation turns to face the gospel book. The gospel is the story of what Jesus did and said, and it is a long-established custom to treat the reading as if Christ himself were with us. We stand to honor him. Christ comes to us, we believe as the words of Scripture are read and as they are explored in the sermon.

The purpose of the **sermon** is to take what we have heard in the scriptures, especially in the gospel, and proclaim its meaning for this family of Christians, in this place, for this day. We are constantly slipping into thinking that God wants to meet us somewhere else, in some holy place, some special experience: just not in our daily lives. The

task of the sermon is to connect the Christ we meet here with Christ who is meeting us at our breakfast table, in the morning newspaper, in our work places, walking the city streets.

A word here about what is often peculiar and baffling to non-Episcopalians: all the standing and kneeling we do. Worship should involve our whole bodies; as we said, we are **participating** in this, celebrating this, together. We normally **sit** to listen and **stand** to sing and express honor, as when the gospel is read. When praying, many choose to kneel as an act of humility and dependence. Some continue the practice of Judaism and the early church of standing to pray. While many will kneel, some will stand during the Eucharistic prayer later in the service or at the altar rail to receive Communion. Standing was the practice in the first ten centuries of the church and is again becoming common. The effect for many has been an increased sense of their own sharing in the Eucharist and a deeper sense that they have to do their part if they are to be the Body of Christ. What is most striking is the freedom we have to worship in the postures we find most helpful in opening ourselves to God.

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Parish News

We offer congratulations

- To Faye and Bill Pritchard on the birth of their grandson, Aric Hoclotubbe, born on September 23rd.

We thank all who have contributed their time and energy to the mission of St. John's, especially:

- Beth Cavey, who has faithfully led our Family Programs Ministry for two years. She has given St. John's her gifts of time and talent to build up our children's program, and we are so grateful.
- Brian Cavey, who cut down our dead tree and ground out the stump as well as to Del and Carole Hunt who cleaned up the bark.
- Lynn Robinson, who will be our commitment campaign chairperson.

Making Commitments

Each year about this time, we begin our commitment campaign for the upcoming year. All that we have belongs to God – our time, our talent and our treasure – and we are called to give a portion of it back to God for the work of bringing in God's reign. Giving of ourselves and our resources is not a grim duty, but a spiritual exercise, designed by God to help us draw closer to God and to one another. Giving back is a way to express our gratitude for all God has given us, especially in the gift of Jesus Christ. This time of the year we focus especially on treasure – treasure we need to help the ministries of St. John's continue to change and save lives. We have so

many mission activities – our Family Programs Ministry, our outreach efforts, our worship, our pastoral care and our hospitality and fellowship. In all these ministries we seek to make new disciples and further the growth of St. John's so we can do even more work for God.

If you have not given in the past, I ask you to consider making a contribution. If you are giving now, I ask you to consider percentage giving and to increase that giving from last year by a certain percentage. If you give regularly and sacrificially, I ask you to continue this practice and try to increase your gift as well.

There is no better place to give than St. John's. Nowhere else can we say that we are helping to bring people the good news of God in Christ through our witness and our work. Bringing the good news of the kingdom to all who need to hear it and receive it is the most important work we can be doing on this earth. Let your checkbook reflect the role of this vital mission in your lives. When you receive your pledge card, consider prayerfully what giving level you have been at and what level you are willing to increase it to. God will bless you for your generous spirit.

Ann †

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.

Family Programs Names New Minister

Greetings! My name is Martha Ambrose and I am the new Family Programs Minister.

Yes, I was a United Methodist. However, God works in mysterious ways and I found myself led by the Holy Spirit to move to the Episcopal Church. My journey to the Episcopal Church has been a gradual one that was assisted by John and Charles Wesley. While these two brothers did start the Methodist Movement, they remained faithful Anglicans all of their lives.



Family Programs Minister Martha Ambrose and her youngest nephew.

I graduated from Wesley Theological Seminary in 2010 with a Master of Divinity and a Master of Theological Studies. I served as a UMC Pastor From July 2011 until this past July. A portion of my responsibilities

consisted of planning, teaching, and finding volunteers to help teach the Christian formation classes and bible studies for all age groups, which included leading the children in Vacation Bible Schools, handicrafts ministries (crocheting/knitting), and a number of church plays, in addition to Sunday School.

A bit of my personal background involves growing up in the Shenandoah Valley, the Staunton area (pronounce it Stan-ton – if said this way, you won't be taken as an outsider when you visit). My hobbies include reading, crocheting, walking God's beautiful creation, and a love of the theater. I am married to the Reverend Grant Ambrose, Associate to the Rector at St. Mary's, Arlington.

With all of that being said, I find myself delighted to be serving with you and helping encourage the children and youth in learning about the love of Jesus, the life of discipleship, and that we are all part of the Body of Christ.

Grace and Peace, Martha

Adult Education Programs

In October, our adult education will finish up our Bible study on "Six Things We Should Know About God". During the fall, Penny and Don Hess will also teach a class on Benedictine spirituality. Other studies we have coming up include "If You Want to Walk on Water, You've Got to Get Out of the Boat" and "Crash the Chatterbox", a study about learning to ignore the negative voices in your head. We will also have a special Advent study.

Same Sex Blessings

Last month I informed parishioners that the Diocese had approved a format for blessing same sex unions and asked for your feedback.

I only received one comment, and that was strongly positive. I plan to write the bishop for permission to perform same sex unions should the occasion arise. If you have feedback to give me, please do so immediately.

Ann

LOGOS

The LOGOS is published monthly except August, at the beginning of the month.

Dave Dunlap, LOGOS Editor

Articles for LOGOS may be Emailed to dave_dunlap@yahoo.com (preferred) or left at the church office.

Material for the October issue should be submitted no later than October 23.

Harvest Tea Scheduled October 18

St. John's Harvest Tea will be held this year on October 18. The tea is a St. John's institution, and is eagerly anticipated by residents from around the county. In addition to a wide choice of teas, guests are treated to an impressive array of scones, finger sandwiches, pastries, cakes and cookies. The tea is held from 1 p.m. to 3 p.m., providing plenty of time to socialize and enjoy refreshments. This is a wonderful opportunity to have a memorable experience with a child or grandchild. The cost of the tea is \$25 for adults, \$10 for children 12 and under.

Five volunteers have stepped forward to lead the Harvest Tea – Patricia Broida, Diane Henderson, Carrie Harbin, Debbie Carter and Barbara Olivere. They can not do the work alone, however. We still need volunteers to make the Harvest Tea a success. There is work to be done on the day of the Tea as well as advance work in publicity, setup, and preparing “delectables.”

Do not wait for the Harvest Tea coordinators to call on you! Volunteer now! We all need to continue our support for this fun community event.

AFAC – an Opportunity for Service

St. John's members regularly volunteer their time and resources to support the mission of the Arlington Food Assistance Center (AFAC). Once a month St. John's volunteers spend time packaging food for low income people in Arlington County. The number of people in affluent Arlington County who need assistance is surprising.

AFAC Executive Director Charles Meng visited St. John's on September 14 and spoke about the work that AFAC does. He noted that AFAC currently serves 2,007 families and 8,028 individuals. This represents a 40 percent jump since July 2013 and a 37 percent increase in the last calendar year. Mr. Meng projects that AFAC will exceed its \$700,000 food purchase budget this year by \$150,000.

Against these figures the need for help is apparent. In September St. John's volunteers spent hour turning 50-pound bags of black beans into packages for individual families. In just one hour we put up over 1,000 bags of black beans. This goes only a small way toward meeting the needs of AFAC's clients.

St. John's volunteers meet at AFAC to the second Friday of each month at 6:30 p.m., and we work for one hour. Jobs can be tailored to accommodate the needs and abilities of every volunteer.

Please consider joining in this vital ministry. Faye Pritchard is leading this effort and will be glad to provide you with more information, help arrange transportation if needed, and to sign you up to help!

Words on Hymns

The words to our gradual hymn for October 19, *I Love to Tell the Story*, were written by Kate Hankey (1834-1911). The daughter of a prosperous British banker, she grew up in a stylish London suburb. Early in her life, she developed a fervent evangelistic zeal and started a Bible class for the girls in her neighborhood. In her late teens, she began organizing Sunday schools for factory girls in London and not only taught each week, but

wrote and published poems and Gospel tracts to hand out in her classes. She was also very supportive of foreign missions. Hankey and her father belonged to an influential group called Clapham Sect. Most members of this group were prominent and wealthy evangelical Anglicans. A well known member of this group was William Wilberforce. The group was mainly known for its anti-slavery and pro-missionary stances. Later,

Hankey traveled to South Africa to be a nurse and to help her invalid brother.

When she was in her early thirties, Hankey became seriously ill. A year of bed rest was prescribed, and she was forbidden by her doctors to teach her Bible classes. During her long, slow



Arabella Katherine Hankey

recovery, she wrote two lengthy poems on the life of Jesus. The first part, entitled "The Story Wanted", was fifty stanzas and was written January 1866. Certain verses were taken from this poem by Dr. W. H. Doane in 1867, which he set to a tune he composed to make the popular hymn *Tell Me the Old, Old Story*. The second

part, entitled "The Story Told", was written ten months later. It became *I Love to Tell the Story* to the tune Eaton Square composed by W. G. Fischer. The hymn was first published in *Joyful Songs* in 1869. The complete poem was first published in 1867. The author was not identified, nor was she noted as the author in the 1875 edition of this poem. A collection of Kate Hankey's hymns that she published in 1870, including *Tell Me The Old, Old Story*, entitled *Heart to Heart: Hymns by the Author of The Old, Old Story*, also does not identify Hankey specifically. Her other publication was *The Old, Old Story and Other Verses* (1879).

After ten months Hankey felt strong enough to leave her bed. She soon returned to her Bible classes in London and continued teaching for many years. She died May 9, 1911, in London, England.

Son of a German immigrant, W. G. Fischer (1835-1912), composer of the tune for this month's hymn, showed musical ability at an early age. When he was eight years old, he began singing in a German church in Baltimore. He learned to read music in a church singing class, and afterwards studied piano and organ. He learned book binding at J. B. Lippincott's in Philadelphia, Pennsylvania, but spent his evenings studying and practicing music. Fischer was an experienced trainer and leader of large choirs of all ages, and was much sought after to lead choruses in sacred music in Philadelphia. He also taught singing, piano and music theory. He was closely connected with Welsh music festivals, and directed the combined Welsh Societies at the bicentennial of the landing of William Penn (founder of Pennsylvania).

From 1858-1868, Fischer was Professor of Music at Girard College. Before leaving there, he started in the piano business, where he built up one of the most prosperous piano houses in the country. He was partner with John E. Gould until Gould's death in 1875. From that time, Fischer was sole proprietor of the business for a number of years, when he took his oldest son, Charles, into partnership. He finally retired in 1898, and was succeeded by his son.

St. John's Staff and Leadership

Staff

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

Vestry

Bill Schenck , Senior Warden
 Sandy Winger, Junior Warden
 Jeff Aitken
 Pete Olivere

Parish Leaders

Bill Thomson, Treasurer
 John Restall, Pledge Clerk
 John Wilson, Chair, Finance Committee
 Eileen Tallent, Chair, Altar Guild
 Martha Ambrose, Minister of Family Programs

Paul Stenger
 Bill Thomson
 Linda Trochim