

# 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*

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February 2016

## Ashes to Go Marks the Beginning of Lent

On Ash Wednesday, February 10, St. John's will offer "Ashes to Go" at the Ballston Metro station from 7:30–8:30 a.m. and 5–6 p.m. "Ashes to Go is a way to bring the church to the world," says Rev. Ann Barker. "We have people who will not be able to go to services that day, and people who say they have not done this in a long time." Each person who stops by will receive ashes on their forehead and a Lenten devotional booklet from Episcopal Relief and Development.



St. John's will offer Ashes to Go at the Ballston Metro station on Ash Wednesday, February 10.

### *Observe Ash Wednesday at St. John's*

February 10, 7:30–8:30 a.m. and 5–6 p.m., Ashes to Go, Ballston Metro station.

February 10, noon and 7:30 p.m., Holy Eucharist and Imposition of Ashes, St. John's.

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St. John's Episcopal Church, Arlington • The Rev. Ann Barker, Rector  
415 South Lexington Street • Arlington, VA 22204 • Phone: 703-671-6834 • Fax: 703-671-8023  
<http://stjohsarlingtonva.org> • Email: [office@stjohsarlingtonva.org](mailto:office@stjohsarlingtonva.org) • [rector@stjohsarlingtonva.org](mailto:rector@stjohsarlingtonva.org)

## From the Rector: An Open and Shut Case

God wants to be with us, to be in us in the power of the Holy Spirit, to show us what to do. I am aware very keenly of God's presence when I ask for help with my sermons. God even helps me find lost gloves. Before I went to seminary, God gave me a literal push in the back to tell me to go, even though the timing wasn't exactly right.

Sometimes, though, it is like I can't get God on the phone. I wait and I wait and I pray and I pray, but nothing happens. Then one day, my request is answered, though it may not be in the way I expected, or my need is met, even though I may not know I have that particular need. God is present all along, not just in the answer, but in the preparation for the answer. I am learning new things.

Other times, I am told God cannot reach me when I am anxious or fearful or trying to control my world. That scares me because I feel those feelings more than I would like. But I have been assured by others that God can break through my negative feelings and even my attempts to be independent of God or disregard what God is saying.

The bottom line is that God is present with us and can enter our hearts however we are at any given time. Sometimes we may not notice because we have not asked for God's presence, and we attribute an answer to something else entirely, such as chance or destiny. But for God's people, God shows us love and forgiveness and abundance in all the situations of our lives. God guides us and directs us to be the people God wants us to be.

God is with us when we are open to the Spirit. Brother Mark Brown of the Society of St. John the Evangelist (SSJE) says that we make room for new epiphanies by accepting fluidity, flux, change, and growth. We have to be willing not to be locked into a previous edition of ourselves or others or who we think

Jesus is. This openness to God requires a questioning heart, a heart that says, "God, tell me who I am and who you want to be for me. Show me the best way to you. Help me to desire you, knowing that you will come in and mess up my neatly ordered world with the power of your Spirit." When I experience those times of openness toward God and letting God run my life, I see good results. And I am not afraid, because I know God will help me do whatever God is inviting me to do.

God is with us when we are broken or afraid or angry. Brother Jim Woodrum of SSJE says that God enters our hearts through the cracks rendered to our hearts by a painful relationship or traumatic experience. We can cry to God for help and receive it, or God will softly step in and heal us. When we are afraid, we can ask God to divert the fear so we can be who we are meant to be, or we can ask God to help us think clearly in the midst of the anxiety, to be able to be our own best selves. When we are angry, our first reaction may be to stop talking to God because we don't feel like we should be angry, but that is when God most wants to hear from us. God wants to help us express our anger, because it is a normal human emotion, and then let go of it. If we don't express it, it develops into a grudge—not a good thing for our emotional health.

And God is even with us when we shut the door in God's face. God will not take away our free will, but God will continue to invite us to open the door even if it is just a tiny crack for God to get in.

Life with God is an open and shut case. God comes to us in our openness, in our brokenness, and in our shuttered selves. God wants to be part of our lives and will do whatever is necessary to help us respond. Look for ways God is active in your life and open yourself to even more action on God's part.

Know that God is inviting you to be God's person, even if you feel a sense of separation from God. Rejoice in the knowledge that God

is love—any and all the time. God will never let you go.

Ann †

***St. John's 2015 Financial Statement***

OPERATING BUDGET	YTD	Budget
Income (Pledges)	\$105,209	\$125,000
Income (Total)	\$139,287	\$148,145
OPERATING EXPENDITURES	\$155,972	\$165,689

**FUNDS DESIGNATED FOR SPECIFIC USES**

Designated Funds In (YTD)	\$15,730
Designated Funds Out (YTD)	\$22,484
<b>TOTAL FINANCIAL ASSETS</b>	<b>\$217,883</b>

For details, see posting on the bulletin board outside the nursery or contact Bill Thomson.

<b>St. John's Staff and Leadership</b>	
<b>Staff</b>	<b>Parish Leaders</b>
Rector: The Rev. Ann B. Barker	Bill Thomson, Treasurer
Minister of Family Programs: Whitney Coleman	John Restall, Pledge Clerk
Minister of Music: Lynn Robinson	Lenore Schmidt, Chair, Finance Committee
Organist: Carol Dunlap	Eileen Tallent, Chair, Altar Guild
Parish Administrator: Virginia Pearson	
Sexton: Juan Figueroa	
<b>Vestry</b>	
Bill Schenck, Senior Warden	Paul Stenger
Sandy Winger, Junior Warden	Bill Thomson
Jeff Aitken	Linda Trochim

## Primates Impose Sanctions on the Episcopal Church

The primates of the Anglican Communion (the heads of the various member churches, as Michael Curry is presiding bishop of the Episcopal Church) have voted to put sanctions on the Episcopal Church for a period of three years. This move was taken because the Episcopal Church allows its clergy to perform same-sex marriages and at its 2015 General Convention voted to change canonical language that defines marriage as being between a man and a woman and authorized two new marriage rites with language allowing them to be used by same-sex or opposite-sex couples.

During the three-year period, the Episcopal Church can no longer represent the Anglican Communion on ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee, and can no longer vote on matters of doctrine or polity while participating in the internal bodies of the Anglican Communion.

In their communique, the primates said that they condemn “homophobic prejudice and violence and resolve to work together to offer pastoral care and loving service irrespective of sexual orientation. This conviction arises out of our discipleship of Jesus Christ.”

Presiding Bishop Curry said that the vote would cause pain for many Episcopalians. “Many of us have committed ourselves and our church to being ‘a house of prayer for all people’ as the Bible says, where all are truly welcome.” He especially mentioned gay and lesbian members who have been rejected in so many places and for whom the church has become a sign of hope.

An anticipated exodus of some conservative archbishops did not happen; all but one stayed at the meeting and committed themselves to ongoing dialogue and discerning various options toward reconciliation.

On January 15—the day after the vote was taken—Archbishop of Canterbury Justin Welby apologized to lesbian, gay, transgender, and bisexual people for the hurt and pain they have experienced from the Anglican Communion over the years.

The Anglican Church of Canada, which has allowed same-sex blessings and will vote on same-sex marriage at its general synod in July, was not included in the sanctions.

*(Note: This article includes information from the Episcopal News Service.)*

### **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.

## Get Ready for Shrove Tuesday Pancakes on February 9



St. John's will hold its annual Shrove Tuesday (also known as Mardi Gras or Fat Tuesday) Pancake Supper on Tuesday, February 9, from 6–7:30 p.m. Prices are \$5 for adults, \$3 for children 6–12, and free for children under 6. Did you know it's called Fat Tuesday not because it is a time to overeat, but from the practice of using up fats and other foods that were traditionally not eaten during Lent?

The supper, traditionally hosted by the men of the parish, will feature pancakes, ham, and applesauce. Mark your calendars and come enjoy a traditional meal before the beginning of Lent.

### St. John's to Co-Host Lenten Retreat

The Rev. Ann Barker, the Rev. Jo Belser of Church of the Resurrection, and the Rev. Liz Tomlinson of St. Paul's Episcopal Church are offering a morning Lenten Retreat, "Journey to Jerusalem," on Saturday, February 20, from 9 a.m. to noon at St. John's. The retreat will feature three segments focusing on self-examination in the Jesuit style and the use of parts of the 12-Step Program, the intentionality of "Adding in" rather than "Giving up" during Lent, and prayer and meditation using the Taize contemplative style of worship. Please come join in this thought-provoking morning.

**Annual Meeting Rescheduled for February 7  
11:15 a.m.  
Mark your calendars!**

### Sunday Seminar Studies the Qualities of Disciples

In February, the Sunday Seminar will continue its discussion on the "I Am" sayings of Jesus until Lent begins. The seminar will then embark on a Lenten study called "The Qualities of Discipleship." Please join these informative and reflective sessions at 9 a.m. in the parlor.

#### LOGOS

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

Lisa Pope, LOGOS Editor

Articles for LOGOS may be emailed to [logos@stjohnsarlingtonva.org](mailto:logos@stjohnsarlingtonva.org) (preferred) or left at the church office. Material for the March issue should be submitted by February 18. Article ideas for future issues are also welcome.

## Words on Hymns: *Alleluia!*

Our processional hymn on February 7, the last Sunday before Lent, *Alleluia! Sing to Jesus*, is one we frequently use on this liturgical Sunday because it has lots of “alleluias,” and “alleluia” can't be sung or said during Lent. The tune, “Hyfrydol,” one of the most loved Welsh tunes, was composed by Rowland Hugh Prichard (1811–1887) in 1830 when he was only 19. It was published with about 40 of his other tunes in his children's hymnal *Cyfaill y Cantorion (The Singers' Friend)* in 1844. Prichard (sometimes spelled Pritchard) was a textile worker and an amateur musician. He had a good singing voice and was appointed precentor in Graienyn, his birthplace in Wales. Many of his tunes were published in Welsh periodicals. In our 1982 hymnal, “Hyfrydol” is also set to Charles Wesley's *Love Divine, All Loves Excelling*.

William Chatterton Dix wrote the words for *Alleluia! Sing to Jesus* as a communion hymn for Ascension Sunday. This hymn was originally called “Redemption through the Precious Blood” and was inspired by Revelation 5:9, “And they sang a new song, saying, You are worthy...for you were slain, and have redeemed us to God by your blood.” It was first published by Dix in *Altar Songs, Verses on the Holy Eucharist* in 1867. A year later, it was included in the Appendix of *Hymns Ancient and Modern*, with a tune specifically written for it by Samuel Sebastian Wesley, called “Alleluia.” This tune is still preferred by *Hymns Ancient and Modern*, but it is seldom sung today. The 1909 edition had a different tune, “Adoration,” by B. Luard Selby, but this tune is not found in any modern hymnal. The tune to which the hymn is most commonly sung is “Hyfrydol.”

Dix (1837–1898) was the son of a surgeon in Bristol, England. He was educated at the Grammar School, Bristol, for a mercantile

career and became manager of a maritime insurance company in Glasgow, Scotland, where he spent most of his life. At the age of 29, he was struck with a near fatal illness and consequently suffered months confined to his bed. During this time he became severely depressed. Yet it is from this period that many of his hymns date. This incredible poet also wrote the words for the hymns *What Child Is This?* and *As with Gladness Men of Old*.

Our recessional hymn on February 7, *Ye Watchers and Ye Holy Ones*, is one we also often sing on the last Sunday before Lent. The tune, “Laast uns erfreuen,” dates to the year 1623, when it was published in a hymnal by Catholic musicians in the city of Cologne. It was composed by Geistliche Kirchengesänge. It was, however, based in part on an even earlier *Strassburg Church Order* melody, first published nearly a century earlier in 1525. Several slight melodic and rhythmic variations are known to exist, and the version we sing today, arguably the most popular one, dates to the *English Hymnal* of 1906 and is the work of the hymnal's musical editor, Ralph Vaughan Williams (1872–1958). The tune also goes by the name “Vigiles et Sancti.”

The words of the hymn were written by Athelstan Riley (1858–1945). The first stanza addresses each of the traditional nine choirs of angels, while the second stanza focuses on the Blessed Virgin Mary and is based on ancient Eastern Orthodox prayers to Mary. The third stanza urges the holy souls to join in praising God and also urges the patriarchs, prophets, holy apostles, martyrs, and all saints to join in the praise of God. They are addressed in groups similar to those in the Litany of the Saints. The fourth stanza finally addresses the present congregation and calls all the living to join together in praise. So in this hymn, all three parts of the church—the church

triumphant, the church expectant, and the church militant—are addressed because of the traditional belief in the communion of saints. Riley was an English hymn writer and hymn translator. Active in the Anglo-Catholic wing of the Church of England, he energized the development of the *English Hymnal* and was chairman of its editorial board.

Carol Dunlap

Generous parishioners have bought a new piano for the undercroft. Scheduled for delivery on February 2, it's a Cristofori from Jordan Kitt's Music. Everyone in the music department is thrilled and excited. Stop by soon on a Sunday morning and take a look or test it out. We are very grateful for the donation of this lovely instrument.

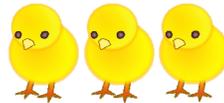
### Creating Family Visions for 2016

St. John's held its first Family Vision Board Party on January 10, inviting families to come together and use their creativity to create a lively board of symbols, pictures, and words that would visually represent their collective goals for 2016. "During our time together, we first looked at why setting goals for the year was important, the inevitability of challenges that may stand in the way of us meeting those goals, and how we can glean encouragement from the scriptures to remind us that God is all about vision, creativity, and progress," said Minister of Family Programs Whitney Coleman.

Piles of magazines, newspapers, markers, and crayons soon turned into imaginative expressions of what the new year will bring. After each family constructed its board, they then presented them to one another and discussed methods of accountability each family could use to remain consistent and supported in achieving their goals. Coleman adds, "It was a great time, and we look forward to touching base mid year to see how those goals are coming along!"

### Sunday School Supports Heifer Project

St. John's collected \$178 for the Heifer Project as a special offering at the Christmas Pageant on December 13. The church had some money in reserve for this fund as well. The youth decided to purchase three groups of honey bees, one flock of chicks, two shares of a heifer, one flock of geese, one "Joy to the World" basket share, a rabbit, and a goat. St. John's thanks everyone for your contributions. These gifts will help people in developing countries support themselves and improve their lives.



## Parish News

### Upcoming Events:

➤ Join the St. John's Book Club on **Tuesday, February 2, at 7:30 p.m.** as they discuss *The Love Song of Miss Queenie Hennessy* by Rachel Joyce. The **March 1** selection is *Luncheon of the Boating Party* by Susan Vreeland. All are welcome!

### Rest in Peace:

➤ Allen Howard, Charlotte Bovender's cousin, who entered the Life of the Resurrection on December 28.

### Thank you to:

- All those who made our Christmas services so glorious, including, but not limited to, the altar guild, those who helped hang greens, the musicians, and all who participated in the services.
- Marshall Adair for officiating at lessons and carols.
- Debbie Carter for acolyting at lessons and carols.
- Marshall Adair, Lynn Christopher, Dave Dunlap, Del Hunt, Lisa Pope, Lynn Robinson, Bill Schenck, Eileen Tallent, and Kay Wells for serving as readers for lessons and carols.
- Everyone from Cristo Rey who helped with hanging and taking down wreaths.

### We celebrate with all who have birthdays in February:

Michelle Aitken, Dennis Albrecht, Lisa Broida, Robert Carter, Tina Cavey, Lynn Christopher, Payton Del Gallo, Rev. Amanda Eiman, Henry Held, Carole Hunt, Heather Kollath, Alexis Lodsun, Jeff Petrich, John Restall, Anne Stenger, Eileen Tallent, and Colin White.

### We celebrate with those observing anniversaries in February:

Lynn Christopher and Bill Schenck; Keith and Kaipo McCartney; Carrie and Bryan Harbin.

### St. John's Offers Lenten Study on the Wilderness

Rev. Ann Barker will lead a Lenten Study on *A Way Through the Wilderness* by Rob Renfroe on Wednesdays at 2:30 p.m., beginning February 17. The study will focus on the wilderness experience—what it is, how we get there, why God allows it, and how we can get through it God's way so that we can learn the lessons God has for us. If you would like to participate, let Ann know so that a book can be ordered for you.