



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

March 2017

Walk in Love: An Overview of the 222nd Annual Convention

More than 600 clergy, lay delegates, spouses, and other invited guests attended the Episcopal Diocese of Virginia's 222nd Annual Convention held at the Hyatt Regency Hotel in Reston, Virginia, from January 26–28, 2017. As hundreds of participants looked on from the convention floor, the proceedings kicked off with a video whose name shared the convention's theme: *Walk in Love*. The video depicted a variety of exciting scenes from around the diocese and the world, setting the tone and tempo for this year's convention.

Addresses

The Rt. Rev. Shannon S. Johnston, XIII Bishop of the Episcopal Diocese of Virginia, presided over the three-day convention, presenting his pastoral address during the morning of January 27. Bishop Johnston's address covered many topics and reflections, including his call to be "more of a public activist" and to expand what he calls "faith in the public square," with the diocese commenting and taking action on social justice issues. A polarized society, he said, needs the Anglican ability to forge consensus—both/and instead of either/or. The bishop expressed great concern about fear-driven isolationist nationalism and its opposition to the ideal of Christianity to love one another selflessly.

Following up on a letter sent to congregations last year, Bishop Johnston also officially announced a change to the Bishop Visitation schedule beginning in September 2017. There will be one visit per Sunday for each bishop, so that the three bishops will have more time to spend with each church. This means that most congregations now will host a bishop every other year, rather than the current schedule of church visits by a bishop every year. There will be regional opportunities for confirmations, reaffirmations, receptions, and baptisms, and in the off year, churches would have a weeknight opportunity to visit with a bishop.

The Bishop also mentioned the flowering of the intercultural office. A meeting has been held for all the intercultural congregations, and a Service of Light and Hope was offered at Santa Maria in Arlington to express support for the diocese's Latino congregations, who are fearful of changes to their status that may be part of the new presidential administration's initiatives.

The diocese's ongoing ministries of racial reconciliation have resulted in many churches partnering with churches of different races for worship, fellowship, and discussion. Diocesan teams have been meeting with teams from Truro Church for about three years to share meals, prayer

time, and Bible study. They are witnessing together to establish a school for reconciliation and peace. The first focus will be relationships among Christians, Jews, and Muslims.

The Shout It from the Mountain Campaign is only 16 pledges short of its goal. For the second year in a row, the Diocese of Virginia will show growth. Thirty-five churches showed double digit percentage growth.

Throughout the convention, stories of the diocese were featured that highlighted inspiring ministries as examples of what can be accomplished as the Body of Christ in the Church and in the world.

The Rt. Rev. Robert C. Wright, Bishop of the Episcopal Diocese of Atlanta, gave the convention's keynote address. His remarks focused in part on the need for The Episcopal Church to conduct more outreach to young people. Bishop Wright also delivered the homily for Holy Eucharist during the evening of January 27.

The focus of Bishop Goff's address was "gospel shoes": all the things the diocese did to stay true to the gospel life. She mentioned such things as a visit to Guatemala City and her experience with people gleaning in a garbage dump, help that one church gave another after a tornado, and service in various congregations.

Bishop Gulick addressed racial and religious divisions and moves in the diocese toward reconciliation.

Elections

The convention elected people for various offices. New Standing Committee members include the Rev. Carol Hancock, the Rev. Grant Ambrose, Betsy Anderson, and Brad Davenport. The deputation to General Convention in 2018 will include four clergy delegates—the Rev. Lucia Lloyd, the Rev. Bob Pritchard, the Rev. Randy Alexander, and the

Rev. Elaine Thomas—and four lay delegates—Cindi Bartol, J.P. Causey, Russ Randle, and Helen Spence. Alternates were also elected. The clergy delegate to the Provincial Synod is the Rev. Alex Riffée, and the two lay delegates are Ellyn Crawford and Brad Davenport.

Workshops

Several workshops were held on the afternoon of January 27. They included The Episcopal Church's Asset Mapping Project: How Your Church's Assets Can Benefit Others; Planning Planned Giving—What Any Church Can Do; An Imam and a Priest Walk into a...Conversation: Dialogue Across Differences with a Side Order of Friendship; Discipleship and Evangelism in a Time of Tribalism and Disconnect; Mindful Meditation; and an Altar Guild Swap Meet and Conversation.

Budget

At the convention, the Diocese passed a balanced budget of just over \$5 million with increased allocation to grants for Episcopal College Ministries.

Constitution and Canons

The convention voted to alter three sections of the Constitution and Canons to enable the appointment of vice-chancellors as needed, to institute the election of one alternate clergy delegate and one alternate lay delegate to Provincial Synod in case one of the delegates cannot make the meeting, and to change the ending of terms for the Executive Board to the appropriate calendar year, rather than at the conclusion of convention. This will enable members to resolve any concerns about their prepared budget after the November convention.

Resolutions

The Convention voted to update the Compensation and Benefit Guidelines to reflect the current policy of the Church Pension Group on paid maternity leave for clergy and to expand guidelines to address broader family leave benefits. These include paid leave for adoption as well as birth, for secondary caretakers of new children, and for families in need of care for matters dealing with aging or illness.

Also approved was a resolution that a letter on behalf of the Diocese be sent to the elected representatives of the Commonwealth in support of legislation that requires paid maternity and paternity leave for all employees within Virginia.

The Convention voted to affirm The Episcopal Church's endorsement of legislative efforts to guarantee adequate health care and insurance for all people of the United States. The resolution also urges the

governor and General Assembly to extend wider health care coverage in Virginia through Medicaid and other appropriate measures, especially to people of limited means. Reports were heard from several groups, including the Episcopal Church Women, the Regional Revision Task Force, and the Ad Hoc Diocesan Committee on Alcohol, Addiction and Recovery. Bishop Johnston made appointments for regional deans and the Commission on Ministry, and awards were presented for outreach, racial reconciliation, and other ministries.

Finally, St. Paul's, Nomini Grove, and St. Luke's, Simeon churches all achieved parish status.

The next convention will be a one-day event in Richmond in November, helping the diocese transition to a new schedule of holding a full convention in November 2018 in Richmond.

Five Marks of Love: Join the Sunday Seminar for Lent

During Lent, the adult Sunday seminar will focus on the Five Marks of Love: Living Life as Christ's Own. It is a discipleship study based on the Anglican Communion's five marks of mission (in brief): tell, teach, tend, transform, and treasure. Each day there will be a short video to watch at home, and each week an exercise to do at home so that the group can share with each other on Sunday. "This is different than our usual studies," notes Rev. Ann Barker. "Please come join us as we explore these important topics." The Sunday Seminar meets at 9 a.m. in the parlor. All are welcome!



From the Rector: Rooted in God

Many of our plants are beginning to show above the ground now because we have had a warm winter, but normally, nothing would be showing. Many might call the plants dormant, or sleeping, but we know they are not idle. The roots of the plants are stretching and growing so that they will have enough nutrients, along with sun and rain, to grow and thrive.

Lent is a time when we reflect on who we are and what our relationship with God is like. It is usually an occasion to focus on our sins—on the ways we have missed the mark, as the Greek is translated. We look at our reactions to life, to our feelings and our thoughts, and find fear and resentment. We find we have done things to look out for our financial security when perhaps we should have been more generous in giving. We find judgment of other people when there should be mercy because everyone is flawed just as we are. We find neglect of our tasks as disciples, as we are too intimidated to invite a friend to church. There are lots of things we have done and left undone. We are sorry for them and hope to do better.

One of the best things we can do is to send our roots deep into God, to pay attention to all the ways we can encounter God and grow from the coming together.

We can root ourselves in trust. God wants us to turn ourselves and our lives over to God so that God can put in place God's plan for our life and give us all the good things he wants for us. It is scary to surrender because we have seen how God's plan doesn't necessarily involve doing what we want or keeping us from suffering. God's plan for our lives is not always carried out in what happens to us, though certainly this is the case in many instances. Sometimes God's plan for our lives is carried out in how we react to situations that

happen to us, which can be good or bad. Many of us want a God who will keep us financially secure and in control of our lives and because we have heard of others to whom that has not happened or because bad things have happened to us, it is much easier to be afraid than to trust. But trust is what it takes to accept God's will for us, whether it is an event or a reaction to an event. Trust gives us peace that we are grounded in God.

We can root ourselves in joy. Now joy is not just happiness at something that happens to us or someone we love, although it can be that. Joy is learning to live in the moment and experience all that it has to offer. Joy is what we feel when we know God is near. Joy is what we feel when we become aware of our surroundings and our minds are not cluttered by other thoughts. Joy is what we have when we experience deep relationship with the creation. Joy is what we experience when we come together for worship in community. We overflow with thanksgiving for the little things and the big things and the in-between things. Joy roots and grounds us in God too.

We can root ourselves in beauty—our beauty as a child of God. God finds each and every one of us beautiful because God created us. We can let go of the root that says, "I am not enough," "I am not worthy," or "I am a mess that God can't use in God's service." We are beautiful—physically, emotionally, and spiritually—to God. If we can appropriate this wonderful root, we can begin to feel good about ourselves. We may make mistakes, but we ourselves are not mistakes. God has a meaning and purpose for our lives, and God wants us to revel in his conviction that we are beautiful, no matter what.

We can root ourselves in truth. The truth is that God loves us unconditionally. God loves us so much that God came to earth in Jesus, God

incarnate. God wanted to show us what God is like so we could be drawn to God instead of running and hiding whenever God drew near. As Richard Rohr says, Jesus came not so God would change God's mind about us, but so we would change our minds about God. Jesus's life, death, and resurrection was for us, for

reconciling us to God and helping us to do God's work.

As you reflect this Lent, extend your roots deep into the soil of God's love for you. Know trust and joy and beauty and truth. Have a blessed Lent.

Ann †



Children from St. John's and Cristo Rey gathered for a Valentine-making event on Sunday, February 12.

St. John's Staff and Leadership

Staff

Rector: The Rev. Ann B. Barker
Minister of Music: Lynn Robinson
Organist: Judith Marcinko
Programs Director: Jill McAfee
Parish Administrator: Virginia Pearson
Sexton: Juan Figueroa

Vestry

Lisa Pope, Senior Warden
Bryan Harbin, Junior Warden
Jeff Aitken

Parish Leaders

Bill Thomson, Treasurer
John Restall, Pledge Clerk
Dave Dunlap, Chair, Finance Committee
Eileen Tallent, Chair, Altar Guild

Diane Henderson
Del Hunt
John Restall

AT-ONE-MENT

Lent has begun. We all recognize this season in our own ways, but the ideas of denial, penance, atonement, and salvation are prevalent. Our first interlude text in Education for Ministry (EfM) this year addressed the idea of atonement.

Cynthia Crysdale's book, *Transformed Lives—Making Sense of Atonement Today*, begins with an overall premise:

In the last several decades, scholarly literature and media discussion around the Christian doctrine of "atonement" has multiplied. There are those who, for a variety of reasons, find the idea that God intended his son's violent death appalling. There are others who have found it necessary, hence, to review traditional interpretations of Jesus's death. They do this in order either to explain the appalling parts as not so appalling after all, or to put forth an account of salvation not so dependent on a violent sacrifice. At a commonsense level, believers are finding it hard to find relevance in a narrative of a sacrificial and necessary death on the part of God's son. The dilemmas of their lives don't find any "purchase" in a theological explanation of salvation that supposedly relieves them of guilt because Jesus has already "paid the price" for their sins.

This view, the penal substitutionary view of atonement, Crysdale argues, is a corruption of early church teaching and takes us away from the original idea of atonement: AT-ONE-MENT. She takes the view of sin as an alienation from God, and atonement and salvation as a restoration of communion with God. Attaining at-one-ment with God is a

vastly different approach to salvation than belief that Jesus died in substitution for our sins. It shifts the relationship from one of *punisher* and *penitent punished to creator and beloved created*.

Instead of seeing God as "complicit in the violence that is otherwise the basis of sin," Crysdale sees Jesus's crucifixion as "His love manifest in his willingness to die rather than perpetuate evil systems by striking back at his detractors." What a beautiful reorientation. This idea of seeking to be one with God allows us to "discover a path that is truly God's call for us, not that prescribed by others, however well intentioned."

If I, a flawed human being, can forgive and love my children, family, and friends, how can a God who created me love me any less or think anything less than the best version of me? It is this fundamental question that has always led me to approach Lent with trepidation and remorse. Crysdale's book provided me with scholarship to clarify my heart's understanding. It gave me confidence in my yearning to build a community of love over a season designed for self-inflicted denial and penance. Understanding that I am offered a unique path by God also helps me navigate the trials and tribulations of today's environment. I don't have to feel guilt for being unable to tackle the big problems of the world if I know I am called to a God-directed path that guides the actions I can take.

This Lenten season I intend to focus on what keeps me separated from God. What habits do I need to break to allow me to live in better community? What actions should I take to create opportunities for reconciliation with my family and friends? What practices should I create or adhere to that bring me back into communion with God's version of myself?

Thinking about how each of us seeks AT-ONE-MENT brings a less morose self-reflection to Lent that had been previously lacking for me. I hope it offers food for thought for you as well.

Beth Cavey

All quotes are taken from *Transformed Lives—Making Sense of Atonement Today*. Anyone who is interested in learning more about EfM can contact efm@stjohnsarlingtonva.org.

The Power of Prayer: St. John's Intercessory Prayer Group

Every day, St. John's Intercessory Prayer Group lifts up prayers for the church and its staff and leaders, as well as for the joys and concerns of parishioners, friends and family, the diocese and bishops, the nation, and the world. The group's prayer partners welcome the St. John's family to share their prayer requests with them. They also ask for updates on previous requests, so that they can keep their list current and focus their prayers accordingly. To share a prayer request or to join the group as a prayer partner, contact Anne or Paul Stenger (phone: 703-237-8904; email: aepjs@verizon.net) or Rev. Ann Barker (phone: 703-671-6834; email: rector@stjohnsarlingtonva.org).

St. John's Vision Statement

St. John's Episcopal Church is an inclusive congregation that nurtures Christian spiritual growth and community through worship, education, outreach, mutual care, and fellowship.

St. John's Mission Statement

St. John's mission is building a strong spiritual community; welcoming all who enter our doors, including believers, seekers, and doubters; and reaching out to those in need both within our congregation and around us.

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 (preferred) or left at the church office. The deadline for the April issue is March 20. Article ideas for future issues are also welcome.

Words on Hymns: Music for Lent

Words on Hymns is back by request. This month I'll discuss two pieces of service music we use during Lent: the Kyrie eleison and the Agnus Dei. Service music is usually a short piece that has been written to serve a specific context in a worship service. Sometimes it corresponds to a specific passage of scripture (Magnificat—Mary's Song in Luke 1:46–55; Nunc Dimittis—Simeon's Song in Luke 2:29–32; the Venite—O Come Let Us Sing in Psalm 95), but not always.

Ash Wednesday begins Lent, which is 46 days long (40 fast days plus six Sundays, which are non-fast days). Shrove Tuesday is derived from the word “shrive,” meaning “absolve,” and ends the “Shrovetide” season. People traditionally stoke up on any foods they plan to give up for Lent.

Kyrie eleison	Lord, have mercy
Christe eleison	Christ have mercy
Kyrie eleison	Lord have mercy

The beginnings of the Kyrie eleison can be found primarily in the book that served as the Church's first prayer book, the Book of Psalms (“Have pity on me, O Lord...,” Psalm 6:3). The Greek words are pronounced Kee-ree-eh eh-leh-ee-sawn. Written origins of the Kyrie can be traced to the 4th century. In 390 A.D. the Gallic pilgrim Lady Aetheria describes how in Jerusalem at the end of Vespers, one of the deacons read a list of petitions and “as he spoke each of the names, a crowd of boys stood there and answered him each time, ‘Kyrie eleison’ ...their cry is without end.”

Why is the Kyrie in Greek? It harkens back to the earliest years of the Church, when the members of the Church in Rome themselves used Greek. Greek was the language of worship until about the middle of the 3rd century. The Kyrie was finally

incorporated into the Mass in the 6th century. During the days of the Latin Mass, it was the only remaining Greek prayer.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: grant us your peace.

The Agnus Dei (pronounced ahn-yoos deh-ee) originated in the East; the early one-line version, based on John 1:19, is an abbreviated form of the line in the Gloria in excelsis, which dates to the 4th century. Besides its use in the Gloria at morning office in the East, and soon afterward in the West, the line also appeared near the conclusion of a litany used in private devotions in the East and introduced to Rome by Sergius I (687–701). Its use soon spread through the West. In close connection with the fraction, some Eastern liturgies included prayers to the Lamb of God; often the word “Lamb” signified the eucharistic bread. Sergius introduced the line “Lamb of God that takest away the sins of the world, have mercy on us” at the fraction in the Roman rite. For several centuries the one line was repeated, as a song of the people, as long as was necessary to cover the breaking of bread for the communion. Once the people had ceased to receive frequent communion, the repetitions were reduced to three. Later, when the anthem became part of the exchange of the peace, the conclusion changed, at the third repetition, to “grant us your peace.”

Late in the Middle Ages, the peace was rarely exchanged and then usually only between celebrant and deacon. The Agnus Dei, in elaborate sung form, extended through the communion of the priest and came to be

considered a communion hymn rather than a fraction anthem. The 1549 *Book of Common Prayer* retained it to be sung during the communion, but the 1552 revision deleted it and amplified the Gloria in excelsis to include the three repetitions of the basic line. The extra line was deleted in 1928, restoring the Gloria to its traditional Roman form. Inclusion of the Agnus Dei in the 1928 *Book of Common Prayer* was not approved, although it was printed in the service music of unofficial editions of the hymnals of 1892 and 1916. It

was accepted in the official Hymnal (1940) as an optional hymn after the prayer of humble access. The present *Book of Common Prayer* restores it to its traditional use as an optional fraction anthem.

As we enter each different season of the Church year, it is important that our liturgy reflects the “mood” of what that particular season is all about.

Carol Dunlap



Revelation, Recognition, and Response at Epiphany Retreat

Nearly 20 participants from St. John’s, St. Paul’s, and the Church of the Resurrection gathered at the Church of the Resurrection in Alexandria on Saturday, February 4 for a morning Epiphany Retreat. Led by Rev. Ann Barker; Rev. Jo Belser, rector at Resurrection; and Rev. Liz Tomlinson, priest-in-charge at St. Paul’s, the retreat focused on how God reveals Jesus to us and how we can recognize the revelation and respond faithfully to the Word made flesh. Attendees used art, music, and one-on-one conversations to explore the themes of Jesus as teacher, Lamb of God, and Light of the World. Walking in the light of Christ means letting go of sin and accepting Christ, learning about God and trusting God’s promises, channeling the love of Christ, and choosing joy. Participants also learned about centering prayer and the power of living in the light.

Parish News

Upcoming Events:

➤ Join the St. John's Book Club on **March 7** at 7:30 p.m. as they discuss *The Boy in the Striped Pajamas* by John Boyne. Set in Germany in 1942, the book tells the story of the unlikely friendship between nine-year-olds Bruno and Shmuel. The **April 4** selection is *Sex, Mom, and God* by Frank Schaeffer.

Congratulations to:

➤ Lisa Pope, our new senior warden, and Bryan Harbin, our new junior warden.

Thank you to:

- Jill McAfee for organizing such a great Valentine-making party on February 12.
- Peter Olivere for taking photos at the Valentine party.
- Patricia Broida, Lisa Pope, Lynn Robinson, and Sandy Winger for helping out at the party.
- Marty Green, Lynn Robinson's brother, for fixing the fire damage in the sanctuary.
- Marshall Adair and Bryan Harbin for putting up the church signs at Carlin Springs Road and Columbia Pike and Carlin Springs Road and Route 50.
- Michael and Teresa Birmingham for purchasing the signs announcing Sunday School.

We celebrate with all who have birthdays in March:

Rev. Ann Barker, Beth Cavey, Ian Kunkle, Peter Olivere, Cristina Tallent, and Dave Vistica.

We celebrate with those observing anniversaries in March:

Debbie and Henry Carter; Jim and Janice Hull; Anne and Paul Stenger

Feeding the Invisible People *St. John's Lenten Outreach to AFAC*

During Lent, St. John's will be participating in an outreach project to the Arlington Food Assistance Center (AFAC). Please support this project by choosing to bring in a weekly donation of food, make a weekly donation to support AFAC, or join other St. John's members in bagging food at AFAC. Pledge cards and envelopes were distributed on February 19 and February 26 and will also be available in the narthex on Sundays during Lent. Fill out the card, put it in the envelope, and place it in the offering plate (you can choose to put your name on the card or not). If you choose to make a monetary donation, write "AFAC-Lent" in the memo line of the check (do not put checks in the pledge envelopes).