



# 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*

---

April 2017

## Ashes to Go



It is particularly poignant to put ashes on a baby's head. A new life, and yet reminding others that our lives on earth are just part of our spiritual journey. This is the first time I have put ashes on the heads of a family, a mother and her two young daughters. Then there was the man who saw us in the morning and came back in the evening to get ashes, telling us he thought it was a great idea. There was the man who smiled and said he was wondering where he would go today and took my arm while I put ashes on his forehead, clearly needing some human connection. One woman was really unsure about whether to get ashes or not. She said her tradition hadn't given her much exposure to this practice and told us not to put too much on because she couldn't take too much. One woman came by, got ashes, and then brought two friends back. Even people who didn't receive ashes smiled in approval. In total, we gave ashes to about 40 people, several of whom mentioned they wouldn't get to church that day.

St. John's distributed Ashes to Go at Ballston Metro station on Ash Wednesday, March 1.

Ashes to Go is a time when the Episcopal Church is out in force. Several Metro stations are covered in the local area, as well as other places where people gather. We are there to bring the church to the world, to remind people about Lent (one person had completely forgotten it was Ash Wednesday) and the time we have to reflect on what God did for us in Jesus. I really enjoy the contact with all different kinds of people. We even had some

millennial males, an unusual category for us. But they came along with the others. Certain times of the year call forth old memories or current reverence. Hopefully, receiving the ashes did for those people what giving the ashes did for me, making me feel closer to God.

Ann †

### Join the Discussion with the Sunday Seminar

In April, the adult Sunday Seminar will be finishing “The Five Marks of Love,” the diocesan Lenten study. After Easter, the seminar will embark on a study of “Hazardous Saints,” as well as programs on C.S. Lewis, religion and science, and a book called *Fear of the Other: No Fear in Love*. Come join the group for any or all of these programs. Feel free to also join the last two Lenten studies. The seminar meets at 9 a.m. in the parlor. All are welcome!

#### *St. John’s Monthly Financial Statement*

February income:	\$9,729
Pledge + Plate:	\$9,334
Year-to-date income:	\$21,229
February expense:	\$12,802
Year-to-date expense:	\$28,369

#### **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](mailto:logos@stjohnsarlingtonva.org) (preferred) or left at the church office. The deadline for the May issue is April 21. Article ideas for future issues are also welcome.

## From the Rector: Stop Trying So Hard

I have a friend who says that she has always got a slew of self-improvement projects on her list. She is always seeing ways she could do things better—a better diet, a better exercise routine, more service to the church, more attention to her family and friends. And I must admit I am like that too. I have a semi-official list that floats around in my head—make that photo album for Kristy and Evan, clean up the clutter, learn to be comfortable by myself for longer periods of time, learn more about technology, keep up with Facebook, and on and on. It is a losing battle, more often than not.

Anyway, this month's suggestion is to stop trying so hard. Yes, I said stop trying. Just give up. Give in to your present reality and accept it. Sometimes that's very hard because we have been taught to strive all our lives, to have concrete goals and aim for them. I'm not saying you shouldn't have goals, but I am saying that perhaps the goals should be different—goals about treating yourself well and enjoying your life.

Stop trying to be good enough. A lot of us have a little voice in our brains that says that no matter what we do, it is not good enough. Sometimes that voice is a parent's voice. Sometimes it is a teacher or other authority figure. It was a real awakening for me when I discovered that I would never think I was doing a particular task well enough because one of my character flaws is not appreciating what I can do. So do what you can do and be satisfied with that. The best you can do is good enough for God, so it should be good enough for you.

Stop trying to follow the "shoulds" in your life. Follow the "I really wants" instead. I have a list of things I should do, but I also have a list of things I really want to do that I never, ever get to. If I tried out some of the "really wants" in place of some of the

"shoulds," I might get to the same place in a different way, but I'll never know if I don't check it out. This week I had two meetings I "should" have gone to, but instead I chose to finish my New Year's cards (Okay, I know they're really late) and go to the gym. The meetings were not mandatory, and I had a lot more fun.

Stop trying to be the perfect person in a relationship, whether parent, child, partner, or friend. You can't. You can only be you and that is what God is calling you to be. The more you are comfortably you, the less difficult you will be in a relationship. You will be kinder, gentler, more honest when that is called for, and more tactful when that is called for. Just remember, you are not responsible for other people's feelings if you are acting in a loving manner. Your kids may be mad at you, your friend might be frustrated because you can't go out, your parents might not think you are spending enough time with them. But if you feel you are being the best you that you can be, that's all God asks. That doesn't mean apologies may not be in order, but it does mean you have a better chance of loving relationships.

Stop trying to stay busy—you'll wear yourself out. Begin to learn that relaxing is productive, sleep is productive, a phone conversation with a friend is productive. You don't have to be running about all the time. This is where the phrase "human beings, not human doings" comes to mind.

Stop trying to please everyone. You can't. There's just no way around it. No matter what you do, someone is always going to want you to do something different. If you concentrate on pleasing others too much, your mind will focus on what makes them happy and lose what makes you happy.

Stop trying to be someone else. You are not your best friend who has a perfect house; you are not your sister, who raises natural food and only feeds her children organics. You are not your mother, who baked all the time and fed the neighborhood children cookies. Maybe you are the local play station for the neighborhood. Maybe you are generous with your money and your time for good causes. Maybe you read good books and the evidence is all over your house. That's okay. That's who you are.

Self-acceptance and self-love is what God wants for each of us because God loves us just the way we are. Paradoxically, there is no way we can change for the better unless we accept ourselves where we are. That acceptance brings a peace from which we need to grow change. I invite you to accept the peace of Christ, the peace of unconditional love from God, the peace that passes understanding into your life, and see where it takes you.

Ann †

### 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

#### Parish Leaders

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

#### Vestry

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

Diane Henderson  
Del Hunt  
John Restall

## Words on Hymns: *Gloria* and *Sanctus*

Last month we looked at the origins and development of the *Kyrie eleison* and the *Agnus Dei*. This month we'll examine our remaining service music, the *Gloria* and the *Sanctus*.

“Gloria in excelsis deo” (Latin for “Glory to God in the highest” and pronounced “Glaw-ree-ah een eck-chel-sees deh-aw”) begins with the words the angels sang when the birth of Christ was announced to shepherds in Luke 2:15. Other verses were added very early, forming a doxology. (A doxology is a short hymn of praise to God— and frequently to the Trinity—that is often added at the end of canticles, psalms, and hymns. The tradition derives from a similar practice in the Jewish service, where some version of the Kaddish serves to end each section of the service.)

The *Gloria* is an example of the *psalmi idiotici* (“private psalms,” i.e., compositions by individuals in imitation of the Biblical Psalter) that were popular in the second and third centuries. Other surviving examples of this lyric poetry are the *Te Deum* and the *Phos Hilaron*. In the fourth century it became part of morning prayers, and it is still recited in the Byzantine service. The Latin translation is traditionally attributed to Saint Hilary of Poitiers (c. 300–368), who may have learned it while in the East (359–360). It is part of a loose tradition of early Latin translations of the scripture. The Vulgate Latin or commonly used Latin translation of the Bible was commissioned in 382.

In the Roman Rite, this hymn is not included in the Liturgy of the Hours, but it is sung or recited in the Mass (after the *Kyrie* on Sundays outside of Advent and Lent) and on feast days. In the Church of England's 1549 edition of the *Book of Common Prayer*, it was used in the same position as in the Roman Rite, but was later moved to the end of the

service, immediately before the concluding blessing. Revisions to the *Book of Common Prayer* occurred in 1552 and 1662, but this placement was retained by the Anglican Communion until the 20th century. The recently published *Common Worship* provides two Orders, one of which places the hymn in the earlier position.

The 1928 U.S. *Book of Common Prayer* also placed the *Gloria* at the end of the Eucharist service (like the 1662 version). This edition, still the standard in the breakaway Continuing Anglican churches, allowed the hymn to be used in place of the *Gloria Patri* after the psalms and canticles at Evening Prayer. The Episcopal Church's 1979 *Book of Common Prayer* moved it to the beginning of the service, after or in place of the *Kyrie* in Rite One. In a Rite Two service of Holy Eucharist, the *Gloria* or another song of praise is sung or said on all Sundays except those in Advent or Lent. It may also be used at other times as desired excepting Advent and Lent.

The *Gloria* has been and still is sung to a wide variety of melodies. Modern scholars have catalogued well over 200 of them that were used in the medieval church. Almost all musical settings of the Mass include the *Gloria*. In addition, there are numerous settings of the *Gloria* alone, including ones by Vivaldi, Rutter, Poulenc, and Handel, whose setting for strings and soprano solo was discovered in 2001.

The *Sanctus* (pronounced sahnk-toos) became part of the Roman Eucharistic Prayer only in the first half of the 5th century, which was fairly late, since by then the text of the Roman Canon had become fixed and was regarded as possessing great authority. The text of the *Sanctus* passed from Jewish use to Christian use at a very early time, as it is cited in the Apocalypse of John and in the letter of

Clement to the Corinthians. It appears in the Sacramentary of Serapion of Thmuis (who died in 360), but may go as far back to Christian liturgy in North Africa in the year 200.

The first part of the *Sanctus*, the adaptation from Isaiah 6:3, describes the prophet's vision of the throne of God surrounded by six-winged, ministering seraphim. A similar representation is found in Revelation 4:8. In Jewish liturgy, the verse from Isaiah is uttered by the congregation during Kedusha, a prayer said during the cantor's repetition of the Amidah (18 Benedictions).

The text of the second part, beginning with the word *Benedictus* (Latin for "Blessed") is taken from Matthew 21:9 and describes Jesus's entry into Jerusalem on Palm Sunday, which is in turn based on the first half of Psalm 118:26. In its present liturgical context, it points to the expected presence of the Lord in the Eucharistic gifts. Within Anglicanism, the

1552 *Book of Common Prayer* omitted it and, though it is now permitted, the choice as to whether or not to use the *Benedictus* is still for some a matter of Eucharistic theology and churchmanship. In the Episcopal *Book of Common Prayer*, the *Benedictus* section is given as optional in Rite I and flows immediately from the first part in Rite II. The *Sanctus* has been set to numerous plainchant melodies, many of which are given in the Roman Missal. Many more composers have set it to music, both in single settings and as part of mass settings. In a more modern representation, music duo Simon and Garfunkel adapted the second-to-last line of the hymn in Latin into their song "Benedictus" on the 1964 album *Wednesday Morning, 3 A.M.*

Carol Dunlap



Do you have a favorite hymn that hasn't been sung lately? Has a recent worship service featured a musical selection that you particularly enjoyed? Help St. John's continue to lift its voice in song and broaden its musical repertoire by sharing your suggestions and comments with music minister Lynn Robinson (phone: 703-998-6481; email: [mezzsop22204@yahoo.com](mailto:mezzsop22204@yahoo.com)) or Rev. Ann Barker (phone: 703-671-6834; email: [rector@stjohnsarlingtonva.org](mailto:rector@stjohnsarlingtonva.org)).



## Parish News

### Upcoming Events:

➤ Join the St. John's Book Club on **April 4** at 7:30 p.m. as they discuss *Sex, Mom, and God* by Frank Schaeffer. This memoir alternates between hilarious scenes from Schaeffer's childhood and reflections on the present state of America that his famous fundamentalist parents helped to create. The **May 2** selection is *Circling the Sun* by Paula McLain. Set in Kenya in the 1920s, the novel is based on the adventurous life of record-setting aviator Beryl Markham.

➤ Help St. John's get ready for spring by pitching in on two upcoming Clean-Up days: **April 22** from 9 a.m. to 3 p.m. (lunch will be provided at noon) and **April 23** from 2 p.m. to 4 p.m. (inside tasks only on this day with the participation of Cristo Rey members). There is a job for everyone!

➤ St. John's and Cristo Rey will host a Bingo Night on **April 22** at 7 p.m. Please sign up on the sheet in the narthex to provide a prize or bring baked goods. The last Bingo Night was a hit. Come join the fun!

### Thank you to:

➤ Rodger Ludwig and Peter Olivere for helping with Ashes to Go on Ash Wednesday.  
➤ Bill Thomson for coordinating the Shrove Tuesday pancake supper and helpers Marshall Adair, Jeff Aitken, Del Hunt (who also provided the supplies), Peter Olivere, John Restall, Bill Schenck, Paul Stenger, and Jeff Wallace.

➤ Peter Olivere for installing new software on the church computers.

➤ An anonymous donor for providing St. John's with a new flat screen television.

➤ Pat Bleicher for preaching on March 19.

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

Gerard Baynham, Maggie Buchanan, Carol Dunlap, Diane Henderson, Evelyn Hubbard, Madeline Hubbard, Matthew Hubbard, Jim Hull, Cooper Mackin, Caitlin O'Connor, John Petrich, Bob Tallent, Jackson Tallent, Sharon Tallent, Linda Trochim, Abezash VanWyk, Valerie Wilson, and Sandy Winger.

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

Jud and Lisa Buchanan; Nancy and William Gibb; Bill and Faye Pritchard; Angie and Bill Turner; Colin and Kim White.

### *Faith and Longevity*

According to the March 2017 *AARP Bulletin*, "Attending religious services once a week has been shown to add between four and 14 years to life expectancy."



## HOLY WEEK SCHEDULE

**April 9, 10 a.m.**—Palm Sunday Holy Eucharist service and Blessing of the Palms  
(no 8 a.m. service)

**April 13, 6:30 p.m.**—Maundy Thursday Loaves and Fishes dinner, followed by Holy Eucharist and stripping of the altar

**April 14, noon and 7 p.m.**—Good Friday liturgy

**April 14, 8:30 p.m.**—Cristo Rey Good Friday liturgy

**April 15, 10 a.m. to 1 p.m.**—Flowering of the Church

**April 16, 8 a.m.**—Easter Sunday Holy Eucharist service with hymns

**April 16, 10 a.m.**—Easter Sunday Festival Holy Eucharist service with children's message and flowering of the cross

**April 16, following the 10 a.m. service**—Easter reception and egg hunt for children