



# 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*

---

July/August 2017

## Keeping Up with the St. John's Vestry

The St. John's vestry meets monthly with Rector Ann Barker to spend time in prayer and Bible study, receive updates on parish life, review the church finances, make decisions about and plan for upcoming church events, and discuss ways to further advance and support St. John's mission and goals, among other responsibilities. 2017 vestry members are Senior Warden Lisa Pope, Junior Warden Bryan Harbin, Jeff Aitken, Diane Henderson, Del Hunt, and John Restall.

During the first half of this year, major vestry initiatives included planning a new Lenten outreach opportunity proposed by Dave Dunlap, "Feeding the Invisible People." The project's goal was to broaden St. John's commitment to the Arlington Food Assistance Center (AFAC) by asking parishioners to pledge to support or expand their support of AFAC during Lent. This support included making food and monetary donations, as well as participating in the church's monthly food bagging sessions at AFAC. The successful project resulted in contributions of 334 pounds of food and \$1,330 in donations. On the suggestion of Marshall Adair, the vestry discussed and approved the use of a rotating collection of civic-related prayers in Sunday services as a non-partisan response to the current challenging political climate in the country. The vestry also approved sponsoring a Stand to Support Refugees Sunday in June. Vestry members continue to discuss ways to build a stronger partnership with Cristo Rey, including planning possible roundtable discussions with both St. John's and Cristo Rey members. Other ongoing initiatives include considering how St. John's can better invite, welcome, and connect with newcomers to the church.

Event highlights from the year to date include the Shrove Tuesday pancake supper, Ashes to Go at the Ballston Metro station on Ash Wednesday, a lovely Easter service and well-attended Easter egg hunt, spring Clean-Up Days in April that included many tasks to beautify the church, a joint Bingo Night with Cristo Rey in April, and the popular Spring Tea in May. The vestry has also supported an increase in Family Programs events, led by new Programs Director Jill McAfee. Events have included a Valentine-Making Party in February and a Dr. Seuss Birthday Party in March.

To keep up with vestry actions, see the vestry meeting minutes that will be posted each month on the bulletin board in the undercroft.

## Join St. John's for Vacation Bible School 2017

Get ready for another fun week of Vacation Bible School (VBS) at St. John's! VBS will be held July 24–28 from 5:30 to 8 p.m. Preschoolers through rising fifth graders are welcome to participate. Dinner will be provided each evening.

The theme this year is Hero Central. VBS participants will experience awesome adventures alongside Bible heroes as they learn what it means to be one of God's heroes and discover how God is present in their lives today. The week will feature great stories, fun songs, creative science experiments, recreation time, and arts and crafts.

The cost is \$35 for the first child and \$20 for each additional child in the family. There is a \$75 maximum per family. Scholarships are available.

For more information or to reserve a spot for your child, please send an email to [familyprograms@stjohnsarlingtonva.org](mailto:familyprograms@stjohnsarlingtonva.org) or to [rector@stjohnsarlingtonva.org](mailto:rector@stjohnsarlingtonva.org). To download a registration form that can be filled out and returned on the first night of VBS, please visit [www.stjohnsarlingtonva.org/Family\\_Programs/Vacation-Bible-School/](http://www.stjohnsarlingtonva.org/Family_Programs/Vacation-Bible-School/). All are welcome!



Participants at VBS 2016 enjoyed crafts, recreation, and Bible adventures.

## From the Rector: Reminders of God

I've often wondered about ways that I can have God actively in my life more. I mean more times that I am actually in touch with God, seeing God's beauty and feeling God's love. I mean more times that I am grateful for all my blessings. I can get so wrapped up in what I am doing that I don't pray throughout the day, and I'd like to.

One possible way to keep God in our lives more is to take what we're doing at any given moment and see how we are reminded of God in the objects or thoughts that involve us. For example, a camping trip. Now my idea of camping is a Holiday Inn, so this would not be a good image for me, but I am sure some of you hike and camp and actually enjoy it.

One way we might be reminded of God is by our strong hiking boots. God is our strength. God gives us the strength to live each day, regardless of what comes. God told the Israelites always to remember it was not their horses or chariots or weapons that they could attribute their victory to, but only God. The Lord is the strength of our lives. God provides whatever emotional, physical, and spiritual energy we need to live a day in his service.

And our warm socks. Someone or something probably knit those socks together, as God knit us together in the womb. God provides the warmth in our lives, from the love we receive from our families, to the cute cats on Facebook that can make us tear up, to our own live pets whom we care about so much. And of course there is the warmth of God's breath on our face as God embraces us with unconditional love.

Our walking stick reminds us of the steadfast love Jesus gives us as he walks alongside us, always there, always strong, always ready to help us keep our balance when the trail gets rocky. We depend on that walking stick to help us navigate the twists and turns of

the path, and we can depend on Jesus to help us navigate the difficult passages of our lives, as well as the ones that are smoother.

When we get to our campsite, we put up a tent, for shelter and for rest. God shelters us in God's arms always, keeping us from storms when possible or helping us deal with the challenges we face. Some storms are just not God's doing, but God is in all storms, holding God's arms around us, inviting us to rest in God. And our tent is for rest too. Some of us don't know how to rest, until we fall into bed at night, sometimes not even willing to do that. I am learning to rest and take it easy, discovering that it is productive time that will keep me functioning in good balance over the long term. God's invitation to rest may come in the form of contemplating the beauty of nature when we are on our hike and when we arrive at our campsite. God urges rest because our human bodies and spirits need it. Even God rested on the seventh day, Genesis tells us.

Lighting a fire is an important part of camping. When I was a Girl Scout—I quit when camping became too much of the program—we used to spend our evenings sitting around the campfire singing songs and eating s'mores. It was the best time of the day for me. The light the fire generates is like the illumination we receive from the Holy Spirit. God is sending us messages all the time about how much God loves us and wants to be present with us. God is sending us directional signals about what the next right thing to do is. God is our light and our salvation, according to Psalm 27, and Jesus is the light of the world, dispelling the darkness of sin and death.

And of course, we cook our food over the fire. Jesus feeds us. He took five loaves and two fish and fed 5,000 people with leftovers! No matter how little we feel we have to give God, God can turn it into wonderful things and

can help us feed others with all we have been given. The abundance that the fire represents reminds us of God and helps us remember to give back to God in return.

So a camping trip has been transformed into a meditation on God's goodness and love.

Try this with other events in your life and trust that God will be more present to you as you do.

Ann †

### On Vacation

The adult Sunday Seminar and children's Christian education program are taking a break until Sunday, September 10. Enjoy your summer! We'll see you in September.



#### 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  
Nursery Assistant: Kaitlyn Osteguín  
Sexton: Julio Sorto

##### 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

## Words on Hymns: *Lord of All Hopefulness*

Our processional hymn for July 9, *Lord of all hopefulness*, uses the same tune as our processional hymn three weeks later on July 30, *Be thou my vision*. The name of the lovely tune is *Slane*, an Irish folk song, collected in the village of Slane. (In English hymn books, when traditional folk tunes are used, the place of collection is attributed as the tune name.) The hymn tune *Slane* is named for a hill about 10 miles from Tara in County Meath. In 433 A.D., St. Patrick disobeyed High King Logaire of Tara. Logaire had ordained that no fires were to be lit before he began the pagan spring festival by lighting a fire on Tara Hill. St. Patrick defied him and the druid priests by lighting the Pascal candle on Easter Eve on Slane Hill. The hymn tune came from a song known as “The Banks of the Bann,” one of the great Northern Irish folk songs, published by Patrick Joyce in *Old Irish Folk Music and Songs* in 1909. It was first associated with *Be thou my vision* in the *Irish Church Hymnal* of 1919.

The words for the hymn *Be thou my vision* are from a very early 8th century Irish text consisting of 16 verses of “Be thou...,” a reiterative prayer for protection known as a Lorica. (Another example of a Lorica is St. Patrick's Breastplate, with its repeated “I bind...”) Though sometimes attributed to Dallán Forgaill, a 6th century bard of particular note, most scholars prefer the later 8th century and unknown authorship. There are two extant manuscripts, one at the National Library of Ireland and a second at the Royal Irish Academy. Both date from about the 10th or 11th century. The hymn remained in the Irish monastic tradition for centuries before it became associated with the folk tune we now call *Slane*. The literal 1905 English translation by Mary E. Byrne appeared in *Ériu* (the journal of the School of Irish Learning), and

the most commonly used metrical version was introduced in 1912 by Eleanor H. Hull.

“Dallán” was a nickname Forgaill earned, meaning “little blind one,” after he lost his sight, purportedly as a result of intensive study. The *Amhra Coluim Cille*, a poem of praise on St. Columba written shortly after Columba's death in 597, is his best known work and considered by scholars Thomas Owen Clancy and Gilbert Markus to be “one of the most important poems we have from the early medieval Gaelic world.” It is reported that after completing the work, Dallán regained his sight. It was claimed that those who recited the praises of Columba from memory would receive the gift of a happy death, a custom that was widely abused by those who attempted to rely on their memory rather than a virtuous life. The *Amhra Coluim Cille* became a popular text for students in Irish monasteries. The *Amra Senán*, a funeral oration in praise of Senán of Iniscattery, was said to preserve from blindness those who recited it with devotion.

In 598 Dallán was visiting his friend Saint Conall Cael at his monastery on Inishkeel when pirates raided the island monastery. Dallán was reportedly beheaded, and it is said that God reattached his head to his body after he was martyred. He was buried on Iniskeel; his friend Canall Cael was later laid to rest in the same grave. He was acclaimed a saint in the early 11th century, but was already listed as a saint in 9th century martyrologies.

The text for *Lord of all hopefulness* was written by Jan Struther. The hymn has also been given its own tune, *Miniver* (originally in *The BBC Hymn Book* of 1951), which acknowledges Struther by reference to her famous fictional character, “Mrs. Miniver.” Struther was the pen name of Joyce Anstruther (1901–1953), an English writer remembered both for her character Mrs. Miniver and a

number of hymns, including *Lord of All Hopefulness*. In the 1930s, she started to write for *Punch* magazine. This brought her to the attention of *The Times* newspaper, where special correspondent Peter Fleming (brother of James Bond creator Ian Fleming) asked her to write a series of columns for the paper about “an ordinary sort of woman who leads an ordinary sort of life—rather like yourself.” The character she created, Mrs. Miniver, proved a huge success, and the columns were subsequently published in book form in 1939. On the outbreak of World War II, this book became the basis for a patriotic and sentimental film, *Mrs. Miniver*. Released in 1942, the film won six Academy Awards, including Best Picture.

The hymn was prepared at the request of Percy Dearmer, with whom Struther worked on the enlarged edition of *Songs of Praise* (1931), in which the hymn was first published. It is one of the best examples of an “all-day” hymn—a hymn petitioning God’s abiding presence throughout every moment of the day. Each of the four stanzas, in turn, requests God’s providential care: at the break, noon, eve, and end of the day. The text uses the classic collect form that includes an address describing an attribute of our Lord followed by a petition relating it, in this case, to our daily lives.

Carol Dunlap

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

May income:	\$11,637
Pledge + Plate:	\$10,137
Year-to-date income:	\$53,081
May expense:	\$13,301
Year-to-date expense:	\$70,491

## Parish News

### Rest in Peace:

- Jean Harrison, who entered the life of the Resurrection on Tuesday, June 20.

### Thank you to:

- Bill Thomson, coordinator, and everyone else who helped out with the Glencarlyn Day hot dog sales—Marshall Adair, Del Hunt, John Restall, Lynn Robinson, and Paul Stenger.

### We celebrate with all who have birthdays in July and August:

Marshall Adair, Nolan Baynham, Michael Beavin, Carol Bogart, Henry Carter, Brian Cavey, Carolyn Corlett, Dennis Eckhout, Nancy Gibb, Lexie Hart, McKenzie Hart, Klaus Held, Thomas Held, Janice Hull, Billie Jean Keith, Kenji McCartney, Helen Naw Mumu, Ray O'Connor, Virginia Pearson, Paul Petrich, Bill Pritchard, Harriet Sheehan Rawls, Patrick Rawls, Marion Reed, Lynn Robinson, Lenore Schmidt, Christian Tallent, Jones Tallent, Angie Turner, Bill Turner, Simon Van Wyk, Sarah Vistica, Kim White, and John Wilson.

### We celebrate with those observing anniversaries in July and August:

Dennis and LuAnne Eckhout; Reverend Sue and Rob Hardman; Matthew and Adrienne Hubbard; Lisa Pope and Justin Cohen; and Jones and Sharon Tallent.

## St. John's Book Club Returns in September

While the St. John's book club is on its summer break, take the time now to start reading its September selection. *Under the Wide and Starry Sky* by Nancy Horan tells an adventurous tale about the life of Scottish writer Robert Louis Stevenson and his American wife Fanny. Book club will resume Tuesday, September 5, at 7:30 p.m. All are welcome!



### 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 at the beginning of the month, except for a combined July/August issue.

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.

LOGOS will return in September. The deadline for the September issue is August 21. Article ideas for future issues are also welcome.