



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

From the Rector: Living in Community

Every day of our lives we are part of multiple communities. Some of them are communities where we have nothing in common except sharing the same space. In the largest sense, we all live in the United States. Almost all of us live in Virginia. Most of us live in Arlington or Falls Church. As we get closer to home, we share in communities with a common purpose. The Starbucks line is a community. The group of commuters waiting for the Metro is a community. Malls, amusement parks and concerts are others. Where we are may define a community: in line to get a latte, going to work, shopping, having fun, listening to music. And while we may occasionally see someone we know, the community is purpose driven.

There are also communities which are purpose-driven in which we develop relationships. We may do volunteer work in the community and get to know the people we work with. Our children's PTA or home room is another place to make acquaintances. As we plan events and bring cookies, we get to know other parents. This is the place where we identify others as somebody's mom or dad. Exercise class is another place where we are purpose driven and may develop relationships over the exercise bike or the free weights. We may make friend in these places, but generally our relationships in these communities are superficial and end when our involvement in the activity ends.

Our workplaces are special kinds of purpose-driven communities, especially if we work at a place for a long time. We not only have the same purpose, but we also may work in very close quarters with people. These close quarters can lead to forming deeper relationships because in a sense we "live together" for a large part of the day. We may socialize with people from work or they may become friends.

Our neighborhoods are communities. Neighborhoods as a rule are places that are not purpose driven but are more relationship driven. We live here. We see the same people over and over, walking their dogs or working in the yard or playing with their children. We develop relationships with neighbors over the back fence, in the laundry room (if we live in some apartment buildings), and through neighborhood or group activities.

From our neighborhoods, we draw in our circle of community to our families. Unlike our other communities, this is a community we do not choose but are born into. We may live with our families or not, but we are all affected by our relationships with them, for good or ill. Our families have known us for years. Our parents have influenced who we are as people. If we have siblings, they share memories of our childhoods with us that no one else does. We can be affected by the absence or unavailability of a family member.

If we are married and/or are raising children, we are in close relationship with them. They are our primary community because we live with them in close quarters for long periods of time. (Of course there are many variations on this theme. Some people have no family around and form their own family groupings. Some of our marginalized people have no family support.)

But our closest relationship is not with our families or even with ourselves. Our closest relationship is with God. We are constantly in community with the Father, Son and Holy Spirit whether we know it or not. We are also (hopefully) part of a Christian community. This community is designed to fulfill our spiritual needs in a way other communities in our lives are not.

Marcus Borg, in his course called “Embracing an Adult Faith” says Christian communities are designed to be communities of worship, communities of formation and communities of participation. We come together to worship and praise the God we love. We also come together to be socialized into the Christian vision of life, he says. Our Christian culture has a radically different way of seeing than the western culture we are brought up in. We are socialized partly by worship and partly through Christian formation. Borg notes that as a community of participation we share in God’s passion for the well-being of the world. Faithfulness means participating in God’s passion for a more just world, a less violent political order and the well being of all creation among other things.

St. John’s is just such a community of worship, formation and participation. We come together to be transformed more and more into God’s image and likeness. We come here to participate in God’s vision of a just world.

By the time you receive this LOGOS, our annual giving campaign will have begun. We will be urged to give our time, our talent and, at this time of year, mostly our treasure, to fund the operations of this church community, which is part of the Body of Christ. Our 2011 theme is “Strengthening Our Congregation.”

There are four parts to this goal: strengthening our worship, strengthening our faith, strengthening our church community and strengthening bonds with our neighbors. To do these things we need your help in dollars and cents. We need all of us to consider giving just a little bit more so we can build this faith community spiritually, build it in numbers and minister to our neighbors in need, who may have no support communities. God has given us so much—now it is our turn to give back to God. Please prayerfully consider increasing your giving for the 2011 year, so we can be strengthened even more to take God’s message of love into the communities we live in.

Ann†

Remember in November

November 23, Community Thanksgiving

Service 7:30 p.m. Don’t miss this chance to give thanks. It will be early enough that it will not impact your travel for Thanksgiving Day.

Sunday, November 28, Bishop’s visit

Bishop David Jones will be with us on the first Sunday of Advent. There will be one service at 3 p.m. Watch for more details on events as the date approaches.

The Annual Giving Campaign kicks off in

November You will be receiving your kickoff letter in the mail very soon from co-chairs Bill Schenck and Lynn Christopher. Read your letter, read again the Rector’s column this month, and respond generously. St. John’s needs your support.

Adult Education Looks at a Variety of Topics

November and December in the adult forum will feature a variety of topics. In November, Bill Schenck will do a two-part class on the religion of Thomas Jefferson. On November 21, we will have Mitzi Budde, head librarian for Virginia Seminary, with her yearly session on new books that are worth the read. In December we will have an Advent Study. Please join us for any or all of these sessions.

Putting St. John’s in your Will

If you wish to remember St. John’s in your will. Linda Trochim, a lawyer, can assist you to prepare the necessary document, at no charge. This can easily be done without having to prepare a new will.

Seminarian's Diary—November 2010

by Mary Mackin

Seminary life is centered on academic study and community life. Both are considered important for our formation as priests. We study a variety of courses each semester but we also meet together in community for worship and meals. A look at a typical Wednesday for me this semester will show how the two fit together.

My Wednesdays begin at 9:00 a.m. with a three-hour class in Systematic Theology. Systematics, as we call it, is a study of the major doctrines of the church, such as the nature of God, the incarnation, and the trinity, and is taught by the dean of the seminary, The Very Rev. Dr. Ian Markham. Dean Markham begins each class with intentional quiet, followed by a prayer. The first hour or so is taken up with lecture, though it is interrupted with plenty of questions and discussion. The dean typically defines three or four positions on a doctrine and then asks us to vote on where we stand. The second part of the class is small group discussion, in which we explore the ramifications of the doctrines we think we hold. We then come back for a wrap-up, in which the dean further explains and consolidates the information. I have found this class extremely helpful in coming to grips with just what I believe on doctrine.

At 12:00 noon on Wednesdays, we have a community Eucharist; everyone in the community is expected to attend. As a general rule, seminarians are expected to attend one chapel service a day, with Morning and Evening Prayer being offered in addition to the noon Eucharist. This expectation is in keeping with the notion that part of our formation as priests is a daily discipline of worship with those in our community. The noon Eucharists are planned by a chapel planning team, which consists of seminarians from the junior, middle, and senior classes and which is headed by a faculty member. Participation on chapel teams is one of the ways we learn how to plan and carry out the liturgy.

After noon Eucharist, I go to lunch in the refectory. Eating lunch in the refectory is a requirement for us because it brings the community together around a meal. The refectory offers hot meals, sandwich fixings, soups, and salads—all of which are quite tasty. After we go through the line and get our food, we join a table of eight for discussion and socializing. The refectory has a certain noise level—I would call it a joyous hubbub—which may be interrupted by announcements, cheers, and birthday songs.

At 2:00 p.m. I have a class in Introduction to Anglican Worship, which we call liturgics. Taught by The Rev. Dr. Robert Prichard, a knowledgeable and engaging historian, this class is an introduction to the theology, history, and pastoral use of the *Book of Common Prayer*. We have just finished a discussion of the history and the issues involved in the rites of baptism and confirmation and are about to begin a look at the rites of the Eucharist. We have also learned terms for vestments, liturgical objects, church architecture, and proper forms of address for clergy. This class is extremely important for our education, both for its theoretical and practical knowledge.

My last class of the day, at 3:00 p.m., is Homiletics, taught by The Rev. Dr. Judith McDaniel. Dr. McDaniel begins each class with the question, "Whom should we pray for?" We make a list of prayer concerns and she offers them up to God. It is a lovely way to start a late afternoon class. Homiletics meets in a medium-sized room with a pulpit built into one corner. From this pulpit, we deliver the sermons we have written, with Dr. McDaniel and our classmates serving as the congregation. We give each other feedback and encouragement, and thus have an opportunity to preach our sermons once before giving them at our field education sites. We are also videotaped and asked to evaluate our own delivery. (That is scary!) This class also is extremely important in my development as a priest as I learn how to think theologically and formulate a message from a Biblical text.

At 4:00 p.m., I head home, my brain still buzzing with all that has happened during the day. Although busy, Wednesdays are good days, full of challenging ideas, glorious worship, and deepening friendships.

LOGOS

The LOGOS is published nine times a year in February, March, April, May, July, September, October, November, and December near the beginning of the month.

Dave Dunlap, LOGOS Editor

Jane Edwards, LOGOS Editor and Page Layout

Email Dave at dave_dunlap@yahoo.com (preferred) or leave info in newsletter box in the office.

The next deadline is Thursday, November 12 at 10 am.

United Thank Offering

United Thank Offering supports programs that address compelling human needs around the alleviation of poverty, both domestically and internationally. In 2009, grants went to support programs of churches and ministries in the United States that help female victims of domestic violence, support a Lost Boys of the Sudan education program, provide hot meals for needy families, train unemployed single mothers and create handicapped accessible restrooms so outreach programs may be expanded.

Internationally, UTO provided funds in Taiwan to purchase a storefront to provide temporary refuge for children and adults who experience domestic violence, building a multipurpose center in Burundi, a women's shelter in Central Africa, purchasing agricultural materials in Sudan, installing an elevator on the third floor of a building where elderly will be housed.

UTO's grant resources come from the United Thank Offerings taken up in each Episcopal Church. Each year approximately \$2 million in grants is distributed from these offerings, which are used to significantly impact the lives of women and children across the Anglican Communion. Giving to UTO is an easy way to do God's work. When UTO Sunday comes around this fall, give generously to help others.

Arlington Interfaith Council

The Arlington Interfaith Council (AIC) is a purpose-driven organization made up of faith communities and agencies that provide direct social services to people in Arlington. The 48 faith communities meet on a monthly basis and work together to meet ongoing human needs. Services are provided by non-profit Helping Hands agencies which provide a wide ranges of services to people in need, including housing assistance for homeless families, food assistance, job placement assistance, and many other services.

Each member congregation is represented by two lay persons and one religious leader. Meetings are held monthly (except July and August) and are hosted by member congregations. St. John's lay representative to AIC is Betty Vertiz. Meeting agendas include presentations by community leaders and congregation representatives, as well as reports from Helping Hands agencies, providing information on needs and opportunities for reaching out with help.

At St. John's the Helping Hands agency we may be most familiar with is the Arlington Food Assistance Center (AFAC), which our members support annually with hundreds of pounds of food donations. But AFAC is just one of the Helping Hands agencies. All provide service to people in need and all provide opportunities for us to be involved in helping people in our Arlington community.

In coming months we will be looking in more detail at these Helping Hands agencies and the work they do. But you do not have to wait to learn more — the Helping Hands agencies are shown on page 5, along with their web sites. Get engaged! Learn more about what these agencies do and how you can become involved. You can also learn more about Arlington Interfaith Council at <http://arlingtonva-interfaith-council.org>.

Life Despite

Roger Ludwig

Relative to the last of my dreams born of love's longing in my heart, my life hasn't started yet, nor could it in any such world as this. I have never yet sat down to eat without knowing that somewhere a child is starving because we can't get together to solve our problems as the one human family that we are.

Yet each day brings something of a new beginning, a birth, rebirth, resurrection out of yesterday's inevitable dying and living despite. With no dawn in sight, I begin again each morning along with everyone. Love is here in the darkness, working to awaken us from the dreams, the nightmares born not of love but of our fears and cravings and collective confusion and conformity.

Daniel Berrigan once wrote "God has a thousand ways of letting the truth be known." And of course we have a thousand and one ways of not wanting to know, of not caring to have "ears that hear and eyes that see." But there is something in all of us — recognize it nor not — that is greater than our lives here in this world, than all we do and fail to do, all our hopes and heartbreaks and woundings and healings — something deeper and higher and wider than everything petty and mean. "The light shines in the darkness..." And we can find our way toward it each day, each moment of each day. We can. We can. Amen.

Helping Hands Organizations

Arlington-Alexandria Coalition for the Homeless (AACH)

703-525-7177

<http://www.aachhomeless.org>

Arlington Food Assistance Center (AFAC)

703-845-8486

<http://www.AFACINFO.org>

The Reading Connection (TRC)

703-528-8317

<http://www.thereadingconnection.org>

Arlington Street People's Assistance Network (A-SPAN)

703-820-4357 (820-HELP)

<http://www.a-span.org>

Northern Virginia Aids Ministry (NOVAM)

703-746-0440

<http://www.novam.org>

Habitat for Humanity of Northern Virginia (HFHNV)

(703) 521-9890

www.habitatnova.org

The Residential Program Center (RPC)

703-228-0014

<http://www.voaches.org>

BRAVO (Buyers and Renters Arlington Voice)

703-912-1633

<http://www.arlingtonva-interfaith-council.org/bravo.htm>

Vanguard Services Unlimited

521 North Quincy Street

Arlington, VA 22203

Phone: (703) 841-0703 x 202

Toll Free: (866) 888-0821

<http://www.vanguardservices.org>

Culpepper Garden

4435 N. Pershing Drive

Arlington, VA 22203

<http://www.culpeppergarden.org>

Arlington Partnership for Affordable Housing (APAH)

Contact: Nina Janopaul

Phone: 703-276-7444

Email: apah@apah.org

<http://www.apah.org/>

Retired and Senior Volunteer Program (RSVP)

(703) 549-1607

<http://www.campagnacenter.org/RSVP.htm>

AMEN

703-558-0035

<http://www.emergencynneeds.org>

Doorways for Women

703-522-8858

<http://www.doorwaysva.org>

Arlington Free Clinic (AFC)

703-979-1400

<http://www.arlingtonfreeclinic.org>

Meals on Wheels

703-522-0811

<http://www.mealsonwheelsarlington.com>

Offender Aid and Restoration of Arlington County (OAR)

703-228-7030

<http://www.oaronline.org>

For Immediate Sympathetic Help (FISH)

703-501-3473

<http://www.arlingtonva-interfaith-council.org/fish.htm>

Borromeo Housing, Inc. (BHI)

703-841-0139

<http://www.arlingtonva-interfaith-council.org/borromeo.htm>

Shirlington Employment and Education Center (SEEC)

703-933-1101 (Office)

<http://seecjobs.org>

Did You Know?

It costs \$18 an hour to operate
St. John's, Arlington

Remembering Alva Rice

By Bill Schenck

"Generous and brilliant." Those are the words those who knew her best use to describe Alva W. Rice. Alva was born in Glen Carlin in 1914 and raised in St. John's. Along with her seven siblings, she was baptized and confirmed at St. John's. Later, she sang in the choir and played the organ here, as well as playing the pipe organ at the Seminary.

She remained active at St. John's until around 1970, when she moved to St. Paul's in Bailey's Crossroads. But although a parishioner at St. Paul's, she remained part of the St. John's community. She was a member of the Morning Guild, and could be seen at their teas washing dishes. When St. John's celebrated its centennial in 1990, Alva wrote a history of the church, called "The Little Church that Refused To Die."

Alva was a teacher, first at the school here in Glen Carlin; later at two colleges where she taught English. After retiring she returned to her home in Glen Carlin. She served as a volunteer at a local elementary school and at the Glen Carlin Library. She was often seen walking in the community with her sister, sometimes up to two miles each day. She loved books and classical music and was a whiz at crossword puzzles.

When Alva W. Rice died in August 2009, she left a monetary bequest to St. John's. That bequest, the stained glass window, a memorial to Thelma and Helen Rice given by the Rice family, the history of St. John's, and, most important, the memories of Alva held by many of our members, are a lasting memorial to her.

Alva's sister, Charlotte Bovender, and Betty Vertiz contributed to this article.

Parish News

Thank you

- To Beth Cavey for coordinating the community potluck on September 26
- To the Morning Guild for the new lampshades in the parlor and to Kay Wells for finding them
- To the McCartney family, for their donation for furnace repair

November Birthdays

David Dunlap, Bronwen Berliner, Lisa Buchanan, Jud Buchanan, Gage Buchanan Beth Fowler, Jean Harrison, Roger Ludwig, Keith McCartney, Robert L. "Larry" Rawls, III, Dave Robinson, Douglas Le Sage, Laura Van Wyk

November Anniversaries

Jeff & Michelle Aitken, Brian & Beth Cavey, Roger & Diane Henderson, Del & Carole Hunt

Fire at Virginia Theological Seminary

Remember VTS in your prayers as they mourn the loss of the historic chapel from fire on October 22. For more information, and for details on making contributions to the Seminary Chapel Fund, read the message from Dean and President, The Very Reverend Ian Markham, on the Virginia Theological Seminary website: <http://bit.ly/c4iaSF>

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.

Gospel Lessons for November 2010

November 7, 2010

All Saints' Day (observed) Luke 6:20–31

In the presence of many people from Israel and beyond, Jesus speaks to his followers. Luke tells us of four beatitudes (vv. 20–22) and corresponding woes or warnings of deprivation in the age to come. Some are “blessed” (happy) by being included in the Kingdom Jesus brings. The warnings are prophecies, cautions. The pairs are:

- the “poor” (v. 20) and the “rich” (v. 24);
 - the “hungry” (v. 21a) and the “full” (v. 25a);
 - the sorrowful (v. 21b) and the joyous (v. 25b); and
 - the persecuted (v. 22) and the popular (v. 26)
- The “poor” are those who acknowledge their dependence on God. The “rich” do not want to commit themselves to Jesus and the Kingdom; they are comfortable in their self-sufficiency. The word translated “consolation” (v. 24) is a financial term: they do not realize what they owe to Jesus. The “hungry” hunger for the word of God, the good news; the “full” are satisfied. In v. 22, “exclude” means being socially ostracized and excluded from the synagogue and Temple. The “Son of Man” includes Jesus and his followers: they will be persecuted, as Israel (“their ancestors”, v. 23) persecuted Jeremiah, Ezekiel and Amos, but “in that day” (at the end of the era), they will be rewarded. Jeremiah 5:31 says that people spoke well of “false prophets” (v. 26). In vv. 27–29, Jesus expands on v.22; he tells how to deal with persecution. Followers (“you that listen”) should be willing to give all (even to standing naked, without an inner garment, “shirt”). When you give, do not expect reciprocity (“again”, v. 30). Emulate God in your actions; seek to match his compassion!

November 14, 2010, Twenty-Fifth Sunday after Pentecost—Luke 21:5–19

Our reading is from the last story about Jesus teaching in the Temple. He foretells its destruction (“thrown down”, v. 6)—an event then some 40 years in the future. At that time, Roman legions (“armies”, v. 20) surrounded the city. In Jesus’ time, people were

concerned about when the world would end, and what signs would indicate “this is about to take place” (v. 7). Jesus begins to answer, in terms drawn from prophetic books (Micah, Jeremiah, Hosea, Joel, vv. 8–11) and brought together in contemporary books (e.g. 2 Esdras). He adds “the end will not follow immediately” (v. 9), and then diverts to issues that matter now: the treatment his followers will receive, and how they should react to it (vv. 12–19). (“The time”, v. 8, is the time chosen by God for the end of the era.)

They will be treated as he has been: they will be accused of heresy in “synagogues” (v. 12) and be brought before civil courts (“prisons”). On these occasions, be yourselves (the word translated “prepare ... in advance”, v. 14, literally means practise a gesture or rehearse a dance); take this “an opportunity to testify” (v. 13, to tell the good news). Following Christ entails suffering—betrayal (v. 16) and being “hated” (v. 17). Perseverance under duress will gain you eternal life (v. 19). In vv. 20–27, Jesus combines prophecy (when Jerusalem was invaded, Christians did flee across the Jordan) and more images drawn from prophetic and contemporary books (“desolation”, v. 20; vv. 23–26). We do not know whether to take these images literally or symbolically. Jesus, the “Son of Man” (v. 27), will then come again. True disciples should then “stand up and raise your heads” (v. 28) for you will soon have eternal life (“redemption”). So (vv. 34–36), be prepared for this day, “praying that you may have the strength to escape”, to avoid the fate of the ungodly.

November 21, 2010

Feast of Christ the King—Luke 23:33–43

Jesus has been betrayed, arrested, mocked, beaten, and sentenced to death. He, Simon of Cyrene (carrying the crossbar), two criminals and a few police have walked to Calvary, “the place that is called The Skull” (v. 33).

Jesus continues his ministry of giving forgiveness to those who have not heard the Good News (v. 34). The division of his clothing fulfills the prophecy in Psalm 22:18; to be deprived of one’s clothing was to lose one’s identity. (Biblical examples are prisoners, slaves, prostitutes and damned people.) The mob contemplates what is happening, but the “leaders” (v. 35) taunt Jesus: they blaspheme against God. In accord with Psalm 69:21, a psalm of the innocently suffering godly one, Jesus is offered “sour wine”

(v. 36) — to revive him, and to prolong his ordeal. Ironically, “Messiah of God, his chosen one” (v. 35) and “King of the Jews” (v. 38) are all true. Jesus refuses to subvert God’s plan by saving himself from a horrible death. A placard was placed around the criminal’s neck, bearing an “inscription” (v. 38) stating his crime. One criminal joins with the mob (v. 39) but the other responds positively to Jesus (vv. 40–41). For him there is salvation; Jesus pronounces him free of sin. Only a king can give pardon. (“Paradise”, v. 43, was the Jewish name for the temporary resting place of the godly dead.)

November 21, 2010

First Sunday of Advent—Matthew 24:36–44

Speaking to his followers, Jesus has foretold the destruction of the Temple; he has told them the signs of the coming of the end times (in terms used in contemporary literature.) In the suffering and trials which will precede the End, society will break down, “many

will fall away” (v. 10, from the faith) but “one who endures to the end will be saved” (v. 13). After these events, the “Son of Man” (vv. 27, 30) will come “with power and great glory”. This will mark the beginning of a new era, a new way of being. Followers should discern signs of the second coming of Christ (vv. 32–35).

But (v. 36), we do not know precisely when that coming will be, and neither does Jesus. The situation will be like that before the Flood: people were preoccupied with earthly matters (v. 38). When the Flood came, a small number “entered the ark” and were saved, but many drowned. The dawn of the new era will also be like this; Jesus gives two examples: of men (v. 40) and of women (v. 41). Some will be “taken” to be with Christ (because they are prepared) but others will be “left”. V. 43 is an other example. “Keep awake” (v. 42) to the will of God: be ready for Christ’s second coming!

Commentaries on the Revised Common Lectionary were prepared for the Anglican Diocese of Montreal, Canada, © 2003 – 2010 by Chris Haslam. Used with permission

St. John's Calendar

November

- Tue 2 St. John's Book Club, 7:30 p.m.
- Wed 3 Candlelight Prayer Service, 7:30 p.m.
- Thu 4 Morning Guild, 10 a.m.
Choir Rehearsal, 7:30 p.m.
- Sun 7 *Daylight Saving Time Ends*
All Saints' Day (observed)
Holy Eucharist Rite I, 8 a.m.
Christian Education: 9 a.m. adults, 9:20 youth
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Tue 9 Vestry Meeting, 7:00 p.m.
- Wed 10 Candlelight Prayer Service, 7:30 p.m.
- Thu 11 Veterans' Day (office closed)
Choir Rehearsal, 7:30 p.m.
- Thu 12 LOGOS deadline, 10:00 a.m.
- Sun 14 Twenty-Fifth Sunday after Pentecost
Holy Eucharist Rite I, 8 a.m.
Christian Education: 9 a.m. adults, 9:20 youth
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Wed 17 Candlelight Prayer Service, 7:30 p.m.
- Thu 18 Choir Rehearsal, 7:30 p.m.
- Sat 20 Men's Fellowship, 8 a.m.
- Sun 21 Christ the King Sunday
Holy Eucharist Rite I, 8 a.m.
Christian Education: 9 a.m. adults, 9:20 youth
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Tue 23 Community Thanksgiving Service 7:30 p.m.
- Wed 24 Candlelight Prayer Service, 7:30 p.m.
- Thu 25 Thanksgiving Day (office closed)
- Sun 28 First Sunday of Advent
Bishop Jones' Visit
Holy Eucharist Rite II, 3 p.m.
Education for Ministry, 6 p.m.

December

- Wed 1 Candlelight Prayer Service, 7:30 p.m.
- Thu 2 Morning Guild, 10 a.m.
Choir Rehearsal, 7:30 p.m.
- Sun 5 Second Sunday of Advent
Holy Eucharist Rite I, 8 a.m.
Christian Education: 9 a.m. adults, 9:20 youth
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Tue 7 St. John's Book Club, 7:30 p.m.
- Wed 8 Candlelight Prayer Service, 7:30 p.m.
- Thu 9 Choir Rehearsal, 7:30 p.m.
- Sun 12 Third Sunday of Advent
Holy Eucharist Rite I, 8 a.m.
Christian Education: 9 a.m. adults, 9:20 youth
Holy Eucharist Rite II, 10 a.m.
Education for Ministry, 6 p.m.
- Tue 14 Vestry Meeting, 7:00 p.m.
- Wed 15 Candlelight Prayer Service, 7:30 p.m.
- Thu 16 Choir Rehearsal, 7:30 p.m.
- Sat 18 Men's Fellowship, 8 a.m.
- Sun 19 Third Sunday of Advent
Holy Eucharist Rite I, 8 a.m.
Christian Education: 9 a.m. adults, 9:20 youth
Holy Eucharist Rite II, 10 a.m.
Community Christmas Caroling, 5 p.m.
Education for Ministry, 6 p.m.
- Wed 22 Candlelight Prayer Service, 7:30 p.m.
- Thu 23 Choir Rehearsal, 7:30 p.m.
- Fri 24 Christmas Eve
Holy Eucharist Rite II, 5 p.m.
Holy Eucharist, 11 p.m.
- Sat 25 Christmas Day
Holy Eucharist with hymns, 10 a.m.
- Sun 26 First Sunday after Christmas
Lessons and Carols, 10 a.m.
- Wed 29 Candlelight Prayer Service, 7:30 p.m.

St. John's Episcopal Church
415 South Lexington Street
Arlington VA 22204
703-671-6834
<http://stjohnsarlington.thediocese.net>

Next deadline is Thursday, November 12 at 10:00 a.m

Time Sensitive Material—Please Deliver Promptly

Staff

Rector: The Rev. Ann B. Barker
Seminarian: Mary Mackin
Minister of Music: Lynn Robinson
Organist: Carol Dunlap
Parish Administrator: Virginia Pearson
Sexton: Justiniano Garay

Parish Leaders

Bill Thomson, Treasurer
John Restall, Assistant Treasurer
Don Hess, Co-chair, Building and Grounds Committee
John Wilson, Co-chair, Building and Grounds Committee

Vestry

Brian Cavey, Senior Warden
Del Hunt, Junior Warden
Patricia Broida
Debbie Carter
Diane Henderson
Paul Stenger
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Editor: Dave Dunlap
Page Layout and Webmaster: Jane Edwards