

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

June 2017

Vacation Bible School 2017: The Place To Be Is Hero Central



Participants and team leaders enjoyed VBS 2016 at St. John's.

St. John's is gearing up for another fun and fantastic week at Vacation Bible School (VBS) 2017. VBS will be held July 24–28 from 5:30 to 8 p.m. The theme this year is Hero Central. Participants will experience adventures alongside Bible heroes as they learn what it takes to be a hero in God. They will also discover how God is present in their lives today. Preschoolers up to rising fifth graders are welcome to enroll. Dinner will be served each evening. The cost is \$35 for the week (\$20 for each additional sibling). To reserve a spot, send an email to familyprograms@stjohnsarlingtonva.org. For more information or to download the VBS registration form, visit www.stjohnsarlingtonva.org. All are welcome!

Fear of the Other: No Fear in Love

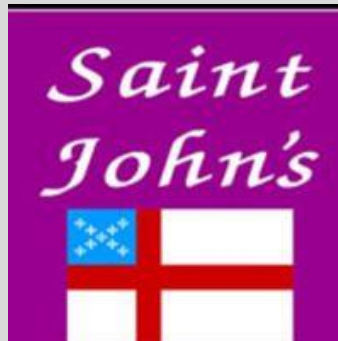
In June, the adult Sunday Seminar is studying *Fear of the Other: No Fear in Love*. The book discusses the way Christians can engage the other. Chapters include: Saved by the Other; The Other, My Enemy; Learning to Fear Like Christians; Loving the Other in Church; and Jesus the Other. Everyone is welcome to join the discussion, even if you haven't read the book. After the seminar finishes this study, the group will take a break for the summer and resume September 10. The Sunday Seminar meets at 9 a.m. in the parlor.

St. John's Monthly Financial Statement

April income:	\$10,119
Pledge + Plate:	\$8,298
Year-to-date income:	\$41,444
April expense:	\$15,132
Year-to-date expense:	\$56,314

Join St. John's on Facebook

Keep up with St. John's on Facebook! Visit <https://www.facebook.com/StJohns-Episcopal-Church-VA-873585192690377> to like our page and help us spread the word about our online community to your friends and family, as well as former members.



From the Rector: The Power of Words

We have all heard that old adage, “Sticks and stones can break my bones, but words can never hurt me.” And we have all had experiences in which words have hurt, sometimes badly, causing pain for a long time. Brother Mark Brown of the Society of St. John the Evangelist says that some words root us and ground us in love, some words bind us to darker realities, and some words bind us in chains in small, dark tombs.

Let’s look at the messages we receive from ourselves and others that can really make a difference in how we perceive the world.

First, there are words of criticism and words of praise. Critical words, sometimes said without thinking, can at the very least hurt someone’s feelings and at the very most send them into a cave because they think they are good for nothing and isolate themselves for protection. Sometimes the person who sends us into a really dark place is us because we have picked up a habit of beating up on ourselves for anything we do that is less than perfect, usually from someone who has constantly criticized us.

But what if we use words of praise instead? “I gave that my best shot.” “You have done a great job correcting your mistake.” “I like the way you did this or that.” It is important that we all receive praise, not only from others but from ourselves, but it is especially important for rebellious teenagers, difficult employees, and spouses with whom we are angry. Words of praise bind people together.

Then there are words of fear and words of trust. Negative thinking is a habit that many of us have. We tend to catastrophize and make ourselves afraid of what will happen in the future or afraid that what has happened in the past will come back to haunt us. We are separated from humanity, the world, and God because we can’t live in the present

moment, where life is being lived—we are too busy worrying. We think worrying will help us protect ourselves against bad things, but there is little that is more useless.

Instead, there are words of trust we can use. I trust God to help me make the most of this day. I trust that God will help me listen to the Holy Spirit within me and make the best choices I can. And there are words of trust for others. “You will do a good job; I am certain of it.” “I trust you to take care of yourself so I am letting you take the car and go to your friend’s party” (even though you are scared about this). Sometimes words of trust are self-fulfilling prophecies. People who are trusted often become trustworthy. Even in the difficulties of your life, trusting God to be with you and for you is so much better than feeling alone and separate, feeling like you have to handle everything yourself though you know you can’t.

Then there are words of cooperation and confrontation. Here we have to tread very carefully. Cooperating on a project with someone you don’t like is a thing to be wished for; the actions may improve the relationship. Confrontation, whether it be with bad drivers, critical bosses, or members of our family who we think have done something stupid, is not usually helpful and it separates instead of draws together. However, there are times when confrontation is unavoidable and the right thing to do. Fighting for a cause you believe in against the “powers that be” is one case. Confronting a child or a spouse who has really messed up is another. Cooperation with oppression is never okay, yet cooperation in other areas brings people closer together and helps make antagonists friends—or at least colleagues.

Some of the most powerful words are words of thanksgiving. We have all received

many blessings from God and are called to remember them and be thankful. Even in the psalms where people are bemoaning their fate, there are verses that remember all God has done in the hope that God will do it again. The word *Eucharist* means thanksgiving and that is what we do very powerfully each week in church. We are thankful for God's greatest gift in Jesus and we receive his body and blood as a great gift, one that strengthens us for service in the community. We receive thankfully the gift of his resurrection that creates a community of believers that go forth and bring others to Jesus.

Have you noticed that words of praise, trust, cooperation (and sometimes confrontation), and thanksgiving bring people together, bound in love, and that their opposites create separation and darkness? Christ is in the midst of community, loving us, and trying to draw out the ones who are alone in caves away from the world. Practice using words of community. Reject words that cause isolation and negativity. Using words of faith creates love and in turn more faith. Words can hurt, but words can also heal. Be a healer for yourself and for others.

Ann †



St. John's will host a Stand to Support Refugees Sunday on June 11. The Sunday services will highlight the work of Episcopal Migration Ministries (EMM), the refugee resettlement program of the Episcopal Church and a living example of the Church's commitment to aid the stranger in our midst. In 2016, EMM helped more than 5,700 refugees from 35 countries build new lives in the United States. Donations will be collected in support of EMM, which is facing new budget challenges in today's changing political climate. To donate, write a check to St. John's and indicate on the memo line that it is for EMM. More information on EMM is available at www.episcopalmigrationministries.org.

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
 Interim Sexton: Julio Soto-Guardado

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: The Doxology

The final piece of service music we use regularly is the Doxology, which we sing every Sunday as the alms are presented at the altar. Among Christian traditions, a doxology is typically an expression of praise sung to the Holy Trinity—the Father, the Son, and the Holy Spirit—often added to the end of canticles, psalms, and hymns. The tradition derives from a similar practice in the Jewish synagogue, where some version of the Kaddish terminates each section of the service. In the Episcopal Church, a spoken doxology in some form concludes the Eucharistic Prayer immediately before the Lord's Prayer. For example, in Rite II, Prayer A, “All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. Amen.” (You didn't think about that being a doxology, did you?) Yet few know the story behind our sung Doxology words, first published in 1709, and fewer still know the life of their composer, Anglican Bishop Thomas Ken (1637–1711).

Ken lived during a time of upheaval in the political and spiritual life of England. The civil war between the Parliamentarians and the supporters of the monarchy culminated in the oversight of the government by Oliver Cromwell and then his son. Even after the restoration of the monarchy with Charles II in 1660, things were uneasy between the Protestants and Catholics, a situation dating back to the English Reformation under Henry VIII. This climaxed in 1688 with the Glorious Revolution and the ousting of James II, a converted Catholic, and the crowning of William of Orange (in Holland) and his wife Mary, a Protestant daughter of James II. Since that time, British monarchs must be Protestant, as head of the Anglican Church. From the 1701 Act of Settlement until 2011, they were

not permitted to marry Catholics, for fear of Catholic influence at court.

But I digress. Back to Ken. Until becoming Bishop of Bath and Wells in 1684, Ken spent most of his life intertwined with Winchester, both the college and cathedral. There, through preaching and music, he sought to uplift the spiritual lives of his students. In 1674, Ken published *A Manual of Prayers for the Use of the Scholars of Winchester College*. In it, he charged his readers to “be sure to sing the Morning and Evening Hymn in your chamber devoutly.” These hymns were, evidently, already in private circulation.

In the 1695 edition of the manual, the words to these hymns (and a “Midnight Hymn”) were published as an appendix. The Doxology we sing today was the closing stanza of each of these three hymns (“Awake, My Soul, and with the Sun”; “All Praise to Thee, My God, This Night”; and “My God, I Now from Sleep Awake”). In a 1709 edition, Ken changed “Praise him above y' Angelick Host” to “Praise him above, ye heavenly host,” and the lines reached their final form.

Our Doxology is sung to the tune of *Old Hundredth*. It is also sung in other churches to a variety of tunes, including *All Creatures of Our God and King (Lasst uns erfreuen)*. As an item of trivia, because the Doxology is Number 606 in the Mennonite hymnal, students at Goshen College, a school in Indiana affiliated with the Mennonite Church, stand and sing it when 6:06 minutes remain in a soccer game—as long as Goshen is winning the game.

Old Hundredth is a hymn tune from the 1551 second edition of the Genevan Psalter and is one of the best-known melodies in all Christian musical traditions. The tune is usually attributed to the French composer Loys Bourgeois (c. 1510–c.1560). Although it was

first associated with Psalm 134, the melody received its current name from Psalm 100, in a translation by William Kethe entitled *All People that on Earth do Dwell*. It first appeared in the Anglo-Genevan Psalter of 1561. The melody is commonly sung with diverse other lyrics as well. Kethe was in exile in Geneva at the time because the Scottish Reformation was just beginning.

The Genevan Psalter was compiled over many years in the Swiss city of Geneva, a center of Protestant activity during the

Reformation, in response to the teaching of John Calvin that communal singing of psalms in the vernacular language is a foundational aspect of church life. Calvinist musicians, including Bourgeois, supplied many new melodies and adapted others from sources both sacred and secular. The final version of the psalter was completed in 1562.

In countless languages and tunes, this Doxology is treasured as a priceless hymn of praise.

Carol Dunlap

EfM: It's that Time of Year Again

Another successful year of Education for Ministry (EfM) at St. John's is drawing to an end. We celebrate the program with graduation on Pentecost Sunday. So it falls on me to again try to entice new members for our 2017–2018 EfM year.

If you have been part of our parish for any amount of time, you have heard about EfM. It is likely that you may have done all or some of the program previously. Here is my pitch for those who have participated before, as well as those new to the idea.

EfM is about empowering the laity by providing us with a strong foundation in scholarship and theological thinking. It takes commitment and perseverance to complete, but the rewards abound. In short, EfM is a

four-year program of study: a year of Hebrew scriptures (Old Testament), a year of Christian scriptures (New Testament), a year of church history, and a year of highlights from ethics and theology. The St. John's group is usually made up of 8–12 people representing all years of study. Our multi-year engagement allows us to explore ideas and issues from many points of view.

If you are searching for a way to increase your learning and improve your engagement with God and the community, consider EfM.

Please contact me by email at EfM@stjohnsarlingtonva.org to ask any questions or to find out how to register.

Beth Cavey

More information on Education for Ministry is available at <http://efm.sewanee.edu>.

Parish News

Upcoming Events:

➤ Join the St. John's Book Club on **June 6** at 7:30 p.m. as they discuss *The Summer Before the War* by Helen Simonson. The club will then take a summer break until September. Look for the announcement of the September book selection in next month's *LOGOS*. All are welcome!

Thank you to:

- Peggy Blount for teaching Sunday School this year. We will miss her and her husband Carey.
- Diane Henderson, Debbie Carter, Lisa Pope, and Lynn Robinson for coordinating the Spring Tea. Thank you also to everyone who contributed their time and talent to make this wonderful event possible.
- Everyone who participated in the parish clean-up days.
- Everyone who took posters about human trafficking to put up in the community.

We celebrate with all who have birthdays in June:

Charles Adair, Sam Beavin, Michael Cavey, Cathi Del Gallo, Angie France, Paul Harless, Adrienne Hubbard, Matthew Hubbard, Kaipō McCartney, Leslie Mead, Stacy O'Connor, Lisa Pope, Faye Pritchard, James Robinson, Jones Tallent, Matthew Tallent, and Christopher Van Wyk.

We celebrate with those observing anniversaries in June:

Peter and Patricia Broida; Romana and Vernon Martin; Ray and Stacy O'Connor; Barbara and Pete Olivere; Rev. Peter and Angela Swarr; Eileen and Bob Tallent; and John and Valerie Wilson.



St. John's hosted its Spring Tea on May 13. A full house of attendees enjoyed scones, sandwiches, fine teas, delectable desserts, and festive champagne, all to the sounds of accompanying piano music. Thank you to the many volunteers who made the event such a success!

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 July issue is June 21. Article ideas for future issues are also welcome.