



The Eagle

The monthly newsletter of **ST. JOHN'S LAFAYETTE**

March 2015

Holy Week and Easter By Bradley Pace

We are working our way through the season of Lent. Our Lenten journey comes to an end in Holy Week as we recall Jesus washing the disciple's feet and illustrating the true nature of servant ministry; as we take those final steps with Jesus to the cross during the Good Friday liturgy; and as we celebrate the Great Vigil of Easter and Easter Sunday. The fasts and feasts of Holy Week and of Easter form the foundation of our Christian life and worship. At Easter, God's saving deeds in history come to a dramatic climax in the resurrection of Jesus Christ. In the resurrection of Jesus, the powers of hatred, of despair, of evil, the very powers of Hell itself, are defeated.



The Washing of the Feet by Ghislaine Howard (2004), Collection: Oxford Brookes University.

God's reign is decisively established. But Maundy Thursday and Good Friday set the scene for the great Easter miracle. Without remembering those days, we are given a false Gospel—Good News without struggle, the empty tomb without the cross. We cannot come to the empty tomb without first hearing the new commandment of Maundy Thursday and the passion of Good Friday.

I invite and encourage you, sisters and brothers, to join with your Christian family here at St. John's and throughout the world and attend the three services that make up the Triduum—Maundy Thursday, Good Friday, and the Great Vigil of Easter.

On Maundy Thursday, April 2 at 6 p.m., we will read John's last moments with his followers. This service is centered on a shared meal, so please look for a sign-up sheet in St. John's Commons and bring a dish to share. Following our table fellowship, we will reenact Jesus' great example to the disciples when he washed their feet and also share in the Holy Eucharist. The service will be led by the children and youth of the parish.

On Good Friday, April 3 at noon, we glory in the cross of Christ, the cross on which hung the world's salvation. The St. John's choir will help lead the service.

On Saturday, April 4 at 8 p.m., at the Easter Vigil, we will hear "the record of God's saving deeds in history" and find ourselves confronted with the resurrection, the great Easter miracle. The Easter Vigil will begin in the Memorial Garden with the lighting of the Paschal Candle. The service will conclude with a festive reception in St. John's Commons.



From the Blue Crucifixion by Marc Chagall (1941).

Our celebration continues on Easter Sunday, April 5, as we celebrate Easter at 8 a.m. and 10:15 a.m. Come and relive Christ's command that we should love one another as he loved us. Come and venerate the wondrous love poured out on the cross. Come and hear the record of God's saving deeds in history from the very beginning. Come and join in the alleluias as we rejoice in the Resurrection.

For more information, contact the church office at 765.742.4079 or stjohns@stjohns-laf.org. May God continue to bless you in your Lenten journey, and may God bring you with joy to the resurrection of his Christ.



The Anastasis or Resurrection. Icon from St. John's Chapel of the Resurrection.

From the Rector

By Bradley Pace

In February, we began a series of classes called “Big Questions.” The first series of five classes are about the big questions, the big story of Christianity. After Easter, the classes will turn to the big questions of the Episcopal Church or Anglican Christianity. In the fall, we will hold classes on the Bible and on Discipleship.

If you’ve missed the first two classes, you’ve missed something important, and I want to encourage you to make the effort to join us for the remaining classes. There’s dinner and childcare during the evening sessions for those who need it. Besides that, we’re learning some really important stuff about the Christian story. If you’ve missed the first two classes, don’t worry. Here’s a review to get you up to speed.

During the first class, we talked about the question, “What is Christianity?” Too often, Christianity is seen as a religion, a philosophy, a set of moral guides, or a path to get us closer to God, to help us get to heaven, or (the dark side) to help us avoid hell. What we seem to have forgotten is the fact that Christianity is first and foremost good news. The word Gospel is an old English word meaning precisely that. But good news is contextual. If we were waiting for test results or for the score of the big game, we would know what would count as good news. If we were waiting to find out the results of an election or if our country were at war, again, we would know what would count as good news.

The Roman world knew what news might come down the pipeline. Royal pronouncements—*euangelion* or “Gospels”—would come from the Empire announcing military victories or the succession of a new emperor. They reminded everyone exactly who was in charge. Likewise, in ancient Israel, there was a constant feeling that the exile had never truly ended. After the return from exile in Babylon in the 6th century BCE, the Jews continued to be dominated by foreign powers—the Greeks, the Seleucids, and then the Romans. The Temple in Jerusalem was rebuilt, but it was controlled by the Roman puppet Herod and his cronies. For the Jews, good news would have meant that God was in the Temple, that God had truly returned to reign, and that the exile was truly and fully over.

But good news is exactly what the early Christians proclaimed. Mark, the first “evangelist,” opens his Gospel by announcing “The beginning of the good news of Jesus Christ, the Son of God” (Mark 1:1). He has some good news to tell us—a royal proclamation, the long awaited message—and it’s all about this person Jesus Christ. The rest of his book is an attempt to tell us what that good news is. In Luke’s Gospel, when the herald angel announces to shepherds standing in the fields, the angel says, “I am bringing you good news of great joy for all the people” (Luke 2:10). The rest of Luke’s Gospel is an attempt to tell us what that good news is. But the life, death, and resurrection of Jesus and the claims of the early Christians did not seem like the kind of news that the Romans or Jews were expecting. As Paul puts it in his first letter to the church in Corinth, the story of Jesus was a “stumbling block to the Jews and foolishness to the Greeks” (that is, to everybody who wasn’t Jewish) (1 Corinthians 1:24). How do we make sense of all that?

First of all, we have to see that the life and teachings of Jesus harken back to the ancient Jewish hopes. One unfortunate way of (mis)understanding Christianity is to imagine that Jesus was God’s plan B. Abraham and Israel were supposed to be the solution. But the solution was no solution at all. So God hits the reset button (again?) and sends Jesus—his incarnate Son—to live, to teach, to heal, but mostly to die for our sins and to rise again. Abraham’s call had not worked; the experiment that was Israel had not worked. Jesus comes on to the scene as plan B.

But this is a real misunderstanding of the story. In the second class, we talked about the way ancient Scripture highlights the hope that God would return, that God would establish his Kingdom once and for all, vindicate his people, and bless the whole earth. In his life and teachings, Jesus reminds those with ears to hear of those promises. When John, who is languishing in prison, hears what Jesus is doing, he sends followers to ask if Jesus is the one. Jesus tells John’s followers, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them” (Luke 7:22). Jesus is reminding them of what Isaiah and the other prophets had talked about. This is exactly what it’s supposed to look like, Jesus tells them, when God returns. Look, it’s actually happening.

There, you’re all caught up. Now, make sure you join us for the remaining classes as we continue to explore the Big Questions of Christianity. You won’t regret it.

Session #3—The Old Rugged Cross: How God became king
Session #4—Welcome Happy Morning: The Resurrection of Jesus
Session #5—“It’s the end of the world as we know it, and I feel fine”: “Eschatology” and Christian hope

If you have any questions, please contact me at 765.742.4079 or bradleypace@stjohns-laf.org.

Bradley+



Reminder

**Windows into Heaven
Sundays, March 22 and 29
9:15 a.m., St. John’s
Commons**

Rev. Dr. Don Nead

The two sessions will offer a look at Iconography in the Eastern Orthodox tradition, focusing on the Russian Orthodox Church. For more information, contact St. John’s at 765.742.4079 or by email at stjohns@stjohns-laf.org.

Book Discussion

By Mary Campbell

I have been deeply moved by our March book selection *My Grandfather's Blessings: Stories of Strength, Refuge, and Belonging* (2000) by Rachel Naomi Remen, M.D. It's hard for me to say what it is "about." I guess I'll have to say "Life," as in the Hebrew toast "L'Chaim" – To Life! In my imagination the book shimmers and pulsates with Life.

But that's a little vague. The book is composed of vignettes organized into themes such as "Receiving Your Blessings," and "Becoming a Blessing." Dr. Remen's grandfather was an Orthodox rabbi from Russia. He was deeply immersed in the mystical tradition of Jewish Orthodoxy, and his lessons to her as a child have reverberated throughout her life. We also meet her parents and numerous patients, colleagues, and friends.

What I have written may make *My Grandfather's Blessings* sound a little sweet and trite. But that's not how I experience it.

Of course, what makes book discussions so interesting is that we each react to a book differently. See what you think! Then, come share your thoughts with other parishioners. During Lent, we are meeting on Thursdays. (Choir members – you can join us before dashing upstairs to your rehearsal.) Please come to the Commons on Thursday, March 26, at 6:30 p.m. Enter through the garden door.

Bulletins for Children

By Hilary Cooke

To help our children participate more fully in our Sunday services, seasonal bulletins specifically for children are available in the back of the church. These bulletins have some of the music and words of the liturgy, some explanations for why we do some of the things we do in worship, and also some activities geared toward engaging the children in the service. Each bulletin also contains an index card, which may be used to draw a picture to be given to someone in our church family who either wasn't able to be at church or may be in need of special prayers. The bulletins have a space for the child's name on the front and may be stored at the back of the church for ease of use each week. We encourage you to help your children find these bulletins and use them to help enhance their engagement in the liturgy.

Lunchtime Concert March 11

By Michael Bennett

The *Varsity Singers* from Jefferson High School will perform at the March lunchtime concert. The 52-member group is one of the best high school concert choirs in the state, singing a wide array of repertoire. The program includes: *Ave Maria* by Tomas Luis de Victoria, *Soon Ah Will Be Done* by William Dawson, *All Too Soon* by Stephen Hatfield, *Shenandoah* arranged by Jay Althouse, and as always, *Praise His Holy Name* by Keith Hampton. The concert begins at 12:10 p.m. I hope to see you there!

The Rite of Reconciliation

By Bradley Pace

The Book of Common Prayer reminds us that "The ministry of reconciliation, which has been committed by Christ to his Church, is exercised through the care each Christian has for others, through the common prayer of Christians assembled for public worship, and through the priesthood of Christ and his ministers declaring absolution." The Rite of the Reconciliation of a Penitent (also known as confession) is available for all who desire it and is not restricted to any particular time or season. However, because the season of Lent is a time specifically dedicated in the church as a time of self-reflection and of penitence, it is a specifically appropriate time to seek reconciliation with God, one another, and with ourselves. While the Episcopal approach to the rite of reconciliation or confession has always been "all may, some should, none must," it can be a powerful reminder that, despite our failings, we are forgiven and loved by God.

If you would like to receive the sacrament of reconciliation, please contact the church at 765.742.4079 and ask to speak with a member of the clergy. You may contact Bradley directly at bradleypace@stjohns-laf.org.

Choral Evensong March 8

By Michael Bennett

St. John's Choir will sing choral Evensong on Sunday, March 8 at 5:00 p.m. We will be joined by Marc Loudon who will be the organist. Hymns and anthems ranging from the 1500s to the present will be included in this Lenten observance. Composers include Thomas Tallis, Harold Friedell, Paul Manz, and Herbert Brewer. A speaker from the Bauer Center, which will be the recipient of the offering, will highlight their Book Cycle program. A reception will follow.

MARDI GRAS

AKA SHROVE TUESDAY
ON A SUNDAY!!!

Thanks to everyone who made our Mardi Gras/Shrove Tuesday on a Sunday party a great success!!!





Forgiveness, Reconciliation, and Reparation of Racism: Building the Beloved Community

The Rt. Rev. Robert C. Wright
Episcopal Bishop of Georgia



On March 25, 2015, you are invited to listen, engage, and join the conversation regarding the journey of racial healing in our faith communities.

- Light meal at 5 p.m. at St. Phillip's Episcopal Church, 720 West Dr. Martin Luther King Jr. St., Indianapolis, IN 46202.
- Speaker at 6 p.m. at the Madame Walker Theatre, 617 Indiana Ave., Indianapolis, IN 46202.

The Rt. Rev. Robert C. Wright, Episcopal Bishop of Atlanta, is the guest preacher. Georgia's first African-American Episcopal bishop, Wright has stirred the Episcopal church, in Atlanta and beyond, to step up and join a vital conversation on healing racial injustice. He urges the church to do so in order to be the Beloved Community.

This event is sponsored by the Episcopal Churches of Indianapolis, including All Saints, Christ Church Cathedral, St. Paul's, Trinity, and the Episcopal Diocese of Indianapolis. It is the last of a five part Lenten series on Forgiveness and Reconciliation—the journey from broken relationships to Beloved Community, to be held on Wednesdays in Lent at Trinity Episcopal Church.

See more at: <http://www.trinitychurchindy.org/article/forgiveness-reconciliation-and-reparation-of-racism/#sthash.Q8OQpJDh.dpuf>

Next Eagle Deadline

The deadline for submissions to the April *Eagle* will be **Monday, March 16**. Please email submissions to eagle@stjohns-laf.org by the deadline.

Pray | Worship | Serve this Lent with the St. John's Youth Confirmation Class

By Bradley Pace

As of Ash Wednesday, February 18, the season of Lent is underway. Lent is a time of special devotion for Christians as we prepare for Holy Week and Easter. In the Ancient Christianity, this was a time when those people who were about to become Christians through baptism prepared by special fasting, prayer, and instruction.

This Lent, the St. John's Youth Confirmation Class is taking the 2015 Restoration Project challenge to Pray | Worship | Serve. That's: Pray twenty minutes a day—20, Worship one hour a week—1, and Serve five hours a month—5. "20+1+5" or 2015. It ought to be easy to remember.

According to the Restoration Project's Website:

There is a hunger in the lives of many people, both in and out of church communities, to be in deeper relationship with God. This is precisely what is promised by Jesus and Christianity. Jesus is the way to come to know God personally, intimately and reliably, like a loving parent...like a father or mother.

Pray | Worship | Serve represents the three practices that are the foundation for a disciple's Rhythm of Life. These disciplines will not only satisfy one's desire to serve and please God, but are in fact the very means by which we come to know and love God better. 20+1+5 = three ancient practices, commended to all by Holy Scripture and perfected by countless years of human experience.

Parents, please help your children honor these commitments and deepen their spiritual life this Lent. Heck, keep going and continue these practices throughout the year. For more information, visit www.prayworshipserve.com or email Bradley Pace at bradleypace@stjohns-laf.org or Hilary Cooke at hilary@stjohns-laf.org.

LUM Good Samaritan Fund Follies

By Nolie Parnell

The 4th Annual LUM Good Samaritan Fund Follies is an evening of food, fun, fellowship and entertainment to benefit the LUM Good Samaritan Fund. Dinner, show, and silent auction are at St. Andrew United Methodist Church in West Lafayette on April 17 at 5:30 p.m. The LUM Good Samaritan Fund is an emergency financial assistance program that provides relief to individuals and families and children for basic needs. In 2014 the Good Samaritan Fund was offered 2,454 times and distributed \$128,805 to the neediest individuals and families. The cost is \$45 per person or \$360 per table (8 per table). If interested in attending, contact the LUM office at 423-2691.

Are you creative? Any experience with photography? If so, please consider the following opportunity. As one of LUM's 44 member churches, St. John's has been asked to provide an item for the Good Samaritan Fund Follies silent auction. This year St. John's contribution will be a framed poster titled "Hands of Love," a photo collage of children's hands held in a heart shape. The children of LUM's after-school program will be the project volunteers. If you are interested in ensuring the project is completed, this is how you can help:

- Photography skills needed.
- Volunteer to help me and the photographer the afternoon the pictures are taken (after school program is at the Ray Ewery Center on 4th St.).
- Financial contributions to purchase a poster frame as well as print the poster (estimated cost for both: \$30.00).

Email me (hogan.parnell@comcast.net) if interested in making a contribution to the silent auction.

Circular Logic Marathon

By Hilary Cooke

St. John's has registered for the 2015 Circular Logic Marathon relay to be held on Saturday, March 28 at 9:00 a.m. After last year's debut, the St. John's Steeplechasers are coming back for another day of fun, and it's now time to finalize the details for our team. While the full distance of the marathon is 26.2, the relay allows our participants to walk or run as little as one mile, so no need to be a distance runner to participate. This event is all about coming together as a community and enjoying the thrill of race. (And, perhaps, the bragging rights to a pretty cool medal!) If you're interested in participating, please contact Hilary, hilary@stjohns-laf.org. For more information about the race see: <http://www.circularlogicmarathon.com/>.

Episcopal Women's Ministries Spring Luncheon

Saturday, March 21, 2015

St. Paul's Episcopal Church
6050 N. Meridian St., Indianapolis

Beginning at 10:00 a.m.

Holy Eucharist at 10:30 a.m.

Luncheon at 11:15 and program to follow.

Registration fee \$15; deadline March 12.

For information and registration form,
contact Charlene Watson:
cel.watson@comcast.net

FINANCE REPORT
OPERATING BUDGET INCOME AND EXPENSES*
MONTH ENDING December 31, 2014

A. INCOME

		Current Month	Total 2014	Annual Budget	% of Budget
1	Pledge Income	\$ 44,401.99	\$ 345,211.57	\$ 326,418.00	105.8%
2	Operating Income	\$ 11,992.22	\$ 37,690.66	\$ 38,886.30	96.9%
3	Non-Operating Income	\$ -	\$ 10,035.68	\$ 11,000.00	91.2%
4	Transfer Income	\$ -	\$ 11,291.10	\$ 50,000.00	22.6%
	TOTAL INCOME	\$ 56,394.21	\$ 404,229.01	\$ 426,304.30	94.8%

B. EXPENSES

1	Outreach	\$ 5,634.99	\$ 65,000.13	\$ 66,072.00	98.4%
2	Program	\$ 3,769.54	\$ 23,678.22	\$ 23,950.00	98.9%
3	Administration	\$ -	\$ 2,208.51	\$ 3,900.00	56.6%
4	Personnel	\$ 18,552.89	\$ 221,914.07	\$ 225,306.94	98.5%
5	Office	\$ 2,851.35	\$ 26,089.35	\$ 26,520.00	98.4%
6	Property	\$ 5,574.02	\$ 75,298.31	\$ 80,555.36	93.5%
7	Miscellaneous (Non-Budget)		\$ 2,019.25	\$ -	
	TOTAL EXPENSES	\$ 36,382.79	\$ 416,207.84	\$ 426,304.30	97.6%
	Net Income (loss)	\$ 20,011.42	\$ (11,978.83)	\$ -	

Notes

* This is a summary report of the operating income and expenses for the indicated reporting periods. Detailed description of these items are available for review from members of the Finance Committee.