



# The Eagle

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

**April 2016**

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## St. John's to Host Deanery Confirmation by Hilary Cooke

On Saturday, April 2, at 3 p.m., St. John's will host the Northwest Deanery Confirmation service. This year 13 people from St. John's will be confirmed or received into The Episcopal Church by Bishop Waynick.

Bradley, Hilary, and Tim Smith have been working with our teen confirmation class for about 18 months, and all members have decided to be confirmed. Bradley has also been working with adult members of the congregation, and so we are delighted that St. John's can host the service. (There will also be a Diocesan-wide service at Christ Church Cathedral on the Feast of the Ascension—Thursday, May 5, at 7 p.m.).

We need your help! Please mark the day and time on your calendar and make every effort to come and support these members of our congregation with your presence on this important day. Also, as you may have noticed, we have been praying for all our confirmands in the Prayers of the People each week, and I encourage you to keep all of them and their sponsors in your daily prayers. Finally, if you have any interest in helping with the reception following the service, or with coffee hour on Sunday, April 3, please let Hilary or Bradley know.

Please join us in celebrating our confirmands: Andrew Bigelow, Ruthie Drinkwater, Riley Hogan, Heather Johnston Nicholson, Curtis Mason, Katie Mason, Jessie Murawski, Jeffrey Ravellette, Rachel Ravellette, Mark Satta, Karen Sickafoose, Lydia Shook, and Hannah Vinacco.

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## Growing a Rule of Life by Bradley Pace

This Lent, many of us used a resource from the Society of St. John the Evangelist (the Cowley Brothers) to “grow” a “Rule of Life.” A Rule of Life is an ancient tool for exploring and cultivating our relationships with God, Self, Others, and Creation. Just as stakes and lattices nurture the growth of young plants, spiritual disciplines can also support the flourishing of our whole being. The core idea behind a “Rule of Life” springs from the following questions:



- What do I long for in my relationship with God? With myself? With Other people? With Creation as a whole?
- What practices—what habits of life—might help those relationships grow and develop?

Most of us recognize a desire to grow in those relationships. Developing a rule of life is one way to make growing those relationships a focus in yours. For more information, look at the various resources, videos, and other materials at [ssje.org/ssje/growrule/](http://ssje.org/ssje/growrule/).

## Message from the Rector

by Bradley Pace

In the Orthodox Church, the resurrection of Christ, the *anastasis*, is often depicted with Christ standing victorious over the gates of hell. The gates are literally blown off of their hinges, showing the faithful that hell no longer has any power over them. In some versions, you can see the torture devices of the demonic forces broken and scattered. In some versions, the Satan—the embodiment of wickedness and rebellion against God’s purposes—is left bound in hell. In many depictions, Christ is flanked by Moses, King David, and other patriarchs of the Hebrew Scriptures. But Jesus himself is seen hauling Adam and Eve out of their graves. He is forcing the reconciliation of the first two humans, the two humans whose disobedience led the once good creation to spiral out of control. It appears that he is not so much inviting them out of their graves. He is hauling them, pulling them, yanking them out. We have a version of this icon in our chapel (the Chapel of the Resurrection, it turns out). In that depiction, Jesus is hauling Adam out of the grave (Mary is already standing by). The gates of hell are broken and those who slept there are awoken and their graves are emptied.

This understanding of the resurrection gets its meaning from the ancient belief that Jesus descended to the realm of the dead on Holy Saturday—the day before the resurrection—and freed those who were captive there. The Catechism of the Roman Catholic Church, for instance, calls his descent into hell “the last phase of Jesus’ messianic mission,” during which he “opened heaven’s gates for the just who had gone before him.” This is known as the harrowing of hell—the breaking or disturbing of hell.

This is a little known belief, but it is common to Roman Catholics, Orthodox Christians, and mainline Protestants like Episcopalians. We acknowledge the harrowing of hell in our creeds. In the Nicene Creed we say that Jesus “suffered death and was buried.” Jesus suffered death, which in the Ancient world, would have meant that he went to the place of the dead—Sheol, the pit, Hades, or hell. The contemporary versions of the Apostles’ Creed and the Baptismal Covenant make this somewhat



more explicit—Jesus “descended to the dead.” But in the traditional, Rite I language, we read that Jesus “suffered under Pontius Pilate, was crucified, died, and was buried” and that “He descended into hell” before rising again on the third day. The traditional language is a much more accurate translation of the Latin: “he descended *ad inferna*.”

The ramifications for us and for all of creation are enormous. Hell cannot prevail. The demonic forces that claim power over our lives are powerless. Death has lost its sting. We are now free to live our lives reconciled to God and to one another. We are now free to live into the world that is to come, the re-creation, the world that is not only pronounced good, but is now perfected in Christ. The gates of hell are broken. The power of the enemy is broken. As the prophet Isaiah foretold, God “has swallowed up death forever” (Isaiah 25.8). Even the power of death is broken. This is the great truth of Easter.

Alleluia, Christ is Risen! The Lord is risen indeed!  
Alleluia!

## A Letter from Bishop Catherine Waynick, Bishop of Indianapolis

Dear Brothers and Sisters in Christ,

I write to share the sad news that our fourteen year partnership with the Diocese of Bor, South Sudan, has come to an end.

For the past few years, the House of Bishops of the Episcopal Church I Sudan and South Sudan has been concerned over the actions of several Provinces of the Anglican Communion in which same-sex blessings have taken place. In December of 2015, they passed a resolution requiring that no formal partnerships can be sustained with Dioceses where such blessings occur.

I received a letter from Bishop Ruben Akurdid in mid-February, explaining their position, and thanking me for the partnership we were able to have for these many years. I have responded with a letter expressing my deep disappointment, my hope that in the future such partnerships will again be possible, and assuring him that our hearts and doors are always open to him and our brothers and sisters in Bor.

You are no longer obligated to include the Diocese of Bor in public prayer, but many of you may choose to join me in my promise to Bishop Ruben that he will remain in my own prayers, and that prayers for lasting peace in South Sudan will continue to rise from our hearts.

We will maintain our relationship with Brasilia, and I ask that every parish continue to honor the mandate of our Convention that the Diocese of Brasilia, and their Bishop, Mauricio, be included each week in the prayers of the People.

I am also pleased to tell you that Bishop Mauricio and his wife, Sandra, will be visiting us this coming May 25-31. Please watch for more information about this visit, and if you have something particularly interesting happening in your parish during that time, please let us know. We may be able to arrange to be with you!

I pray your Lenten disciplines are enriching your lives during this holy season.

Blessings,

+Cate

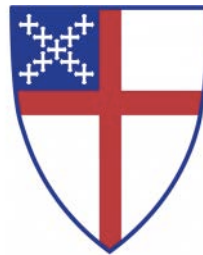
## Daily Evening Prayer

by Mary Campbell

*Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice.*

Psalm 141:2

This is one of the sentences that can begin the order of Daily Evening Prayer. It is a lovely service, with many familiar Biblical songs (The Song of Mary, The Song of Simeon), readings from scriptures, and psalms. The prayers reflect the season of the church year or commemorations of Christians from our own time and centuries past.



St. John's has offered Evening Prayer on Mondays, Wednesdays, and Fridays at 5:30 p.m. for almost 20 years now. For the reader, it is a calming way to end a busy day. But it is a more than that. It

connects St. John's to the larger church in our own time and throughout history. We witness to God's love as we read and as we pray for the larger community and for the people and concerns of our parish.

We have had a very dedicated core of people doing this ministry for many years. But times change, lives change, and schedules change. We need more people willing to read Evening Prayer a few times a month if we hope to continue this offering. The idea is to have enough readers to cover vacations, illnesses, changes in schedules, and so on.

If you are interested or have questions, please speak to Bradley. Training is provided, and no one is expected to be perfect at this!

### Newsletter Deadline

The deadline for submissions to the May issue of *The Eagle* will be Monday, April 18. Please e-mail submissions to [eagle@stjohns-laf.org](mailto:eagle@stjohns-laf.org).

## Habitat for Humanity – Build Update and Cover Indiana

by Amy Van Epps

For the last year or so, our local Habitat for Humanity has been shifting into neighborhood revitalization as an additional focus to building new houses. While there are new houses going up, the group of churches that have been involved in the Apostle's Build in the past have been unable to commit the funds to support a full build. With that in mind, the current hope is for churches to fund and work on several rehabilitation efforts. Four are planned between now and December. This will change how we participate, since the rehab work will use smaller crews and gives us multiple opportunities to involve people, rather than a single build day. More information on anticipated work dates, jobs, and dates when I get them.

It's the season to start planning for the Cover Indiana bike ride, which is scheduled for Sunday, May 8 - Saturday, May 14 this year. Like last year, I will ride four days out of the week, most likely Sunday, Monday, Thursday, and Friday. Let me know if you are interested in riding for all or some portion of the week. More information about the route and registration for Cover Indiana can be found here: <http://www.hfhcoverindiana.org/>.

## A Note about the Prayers of the People

by Bradley Pace

In the past, we have had prayers specifically for those women and men who are connected to St. John's and who serve in the armed forces. A few years ago, a couple of folks asked that we pray for those serving overseas in other capacities (in conflict resolution, in the State Department, etc.). So we altered the prayers to include those people as well.



More recently, we have been praying “for those serving their country and protecting our communities.” As such, I invite you to submit the names of friends and family serving as police officers, as fire or rescue personnel, etc. We will include them in our weekly prayers as well.

As always, if you have any questions, please contact me at the church office at 765.742.4079 or by email at [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org).

## EWM NEWS

by Charlene Watson

**Women of St. John's:** Can we plan to see you at the Episcopal Women's Ministries (EWM) Spring Luncheon? A carload or two or three would be a marvelous adventure for us – a time of laughter, meeting new and former friends in our diocese, sharing in the faith, supporting each other, growing in wisdom, and all sorts of good things. The luncheon is Saturday, April 30, 2016, at St. Alban's Episcopal Church in Indianapolis and begins at 10:30 a.m. with registration. The cost of this event is \$15, and the deadline for registration is Thursday, April 21, 2016. Registration forms were emailed to all on the EWM database. If you did not receive one, or are not able to access it, forms may be found on the EWM sideboard in the Parish Hall. Questions? Please contact Charlene Watson (765-474-9101 or [cel.watson@comcast.net](mailto:cel.watson@comcast.net)) or Amy Paget (765-742-4239 or [pagets@gmail.com](mailto:pagets@gmail.com)).

Need a ride, or can you drive? A sign-up paper for transportation needs/help will be on the EWM sideboard at the beginning of April. Amy and Charlene will be staying after the luncheon to attend the EWM Council Meeting, which is open to all luncheon attendees. Please let us know if you would like to ride with one of us.

## Book Group National Poetry Month

by Amy Paget

April may be the “cruellest month,”\* but it’s also the month when the United States celebrates poetry in National Poetry Month and jazz in Jazz Appreciation Month. Not to miss this great opportunity, we will celebrate poetry when we host our monthly book discussion on April 27 in the Commons at 6:30 p.m. We may sneak in a little jazz too!

With 2016 being Indiana’s Bicentennial Year, this year’s poetry discussion will feature Indiana poetry. Bring your favorite! Don’t know any? I will bring lots to share, and you can consult these online resources:

Indianapolis Monthly—<http://www.indianapolismonthly.com/features/literary-indiana-poets/>,  
Indiana Poets Laureates—<https://www.loc.gov/rr/main/poets/indiana.html/>,  
The Indiana Writers Center—<http://www.indianawriters.org/>.

And of course we will enjoy

James Whitcomb Riley, <http://www.poemhunter.com/james-whitcomb-riley/poems/>.

Closer to home, may I recommend the poets Marianne Boruch, Bob Hicok, and Donald Platt, who are on faculty at Purdue and found here:

<https://www.cla.purdue.edu/english/> -- Marianne Boruch, Bob Hicok, and Donald Platt.

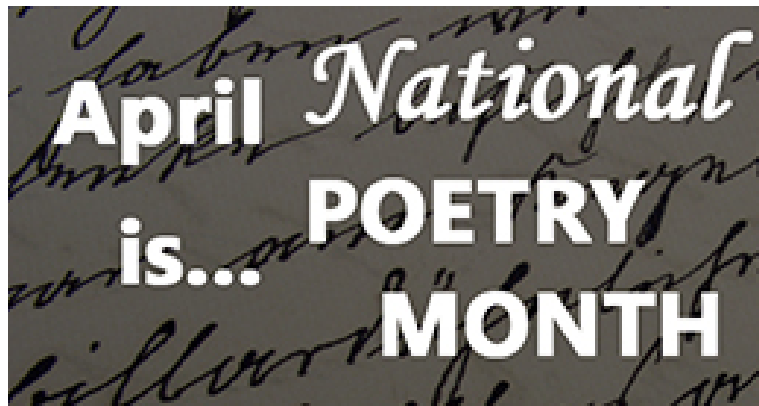
Whet your appetite for our poetry celebration by attending the following National Poetry Month events at the Tippecanoe County Public Library.

Monday, April 11, 2 p.m. – James Whitcomb Riley, Fireside Book Group, Klondike  
Tuesday, April 12, 7 p.m. – Indiana Poet Laureate Shari Wagner, Downtown  
Saturday, April 16, 2 p.m. – Adrian Matejka, Downtown  
Saturday, April 23, 2 p.m. – All Ages Poetry Workshop, Downtown, with North East Indiana Poets

If you are new to poetry, visit any public library and browse their shelves. You will also find lots to choose from at the following websites: <http://www.poets.org> or <http://www.poetryfoundation.org>.

If your homework is not done, come anyway to see and hear what others share!

\*T. S. Eliot’s poem “The Waste Land”



# A Review of Rabbi Sir Jonathan Sack's *Not in God's Name: Confronting Religious Violence*

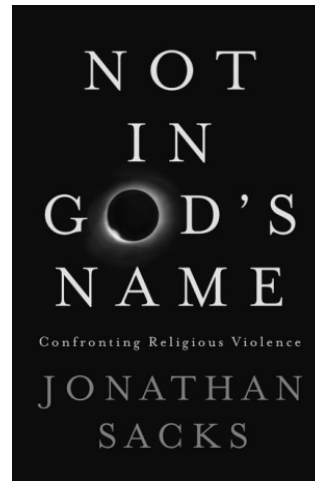
by Bradley Pace

Jonathan Sacks, until recently the Chief Rabbi in the UK, has published an enormous number of books over the years, each one trying to make sense of the role of faith in the face of the world's biggest problems. In *Not in God's Name*, Rabbi Sacks looks at the role of religion in world violence. The connection between religion and violence—especially the violence among the three great Abrahamic faiths of Judaism, Christianity, and Islam—is not as direct as some commentators have claimed. Much of religious violence, he argues, comes from an impulse in religion toward altruistic evil—evil committed for the sake of “sacred” purposes, for high ideals. And although we live in a postmodern, post-meaning world, human beings are meaning-making creatures. Science, technology, the free market, and the liberal democratic state have enabled us to achieve heretofore unimaginable advancements. But they do not provide us with meaning. The result is that more and more people are looking to religion to find it, and religion is increasingly expressed in its most aggressive, fundamentalist forms.

The analysis of the problem in the world gives way to an analysis of the solution in the Biblical texts. Rabbi Sacks sees in the book of Genesis a great story of sibling rivalry.

Judaism was first among the great monotheistic religions. Christianity grew directly out of Judaism while, 600 years later, Islam grew out of the milieu that included the other two. In each case, the later religion hoped to supplant the previous. Rabbi Sacks sees this as a problem of sibling rivalry. Just as rivalry and resentment grow between the younger son and the firstborn, each religion sought to monopolize God's blessing, God's attention, God's

love. This analysis gives way to a deep re-reading of the Genesis narratives focused on Isaac and Ishmael, Jacob and Esau, and Joseph and his brothers. Instead of arguing that one brother supplants the others or that one brother receives God's blessing at the expense of the others, Sacks argues that each brother is blessed by God for different purposes. Here the biblical story provides a corrective for the all-too-human tendency to create a strict dualism (we're good, they're bad) or to scapegoat the other (all of our problems are caused by *them*).



The result is a sweeping book that gives a spot-on analysis of the deep motivations for religious violence and a powerful re-imagining of the foundational biblical stories (stories that are foundational to all the great Abrahamic faiths). In the end, Sacks believes that the world

can change, that there is hope. Judaism, Christianity, and Islam must recapture their deepest values, values we all share: the sanctity of life, the dignity of the individual, the imperatives of justice and compassion, and so on. We need to actively teach reciprocal altruism, loving our neighbors rather than hating them. “Today,” Sacks writes, “God is calling us, Jew, Christian, and Muslim, to let go of hate and the preaching of hate, and love at last as brothers and sisters, true to our faith and a blessing to others regardless of their faith, honoring God's name by honoring his image, humankind.”

