



The Eagle

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

February 2016

Rector's Message by **Bradley Pace**

The Episcopal Church is a part of the Anglican Communion, the world-wide body of about 85 million Christians who are historically and traditionally related to the Church of England. Recently the leaders, or "Primates," of the individual provinces in the Anglican Communion met in Canterbury, England. While there were other issues on the agenda, the primary focus of the meeting was on the Episcopal Church's decision last summer to extend the sacrament of marriage to same-sex couples. This occupied the bulk of their meeting and has received the bulk of the news coverage since.

Many major news outlets reported that the Episcopal Church has been "suspended" from the Anglican Communion. I think this is misleading for a number of reasons. In their Communiqué from the meeting, the Primates agreed that "for a period of three years The Episcopal Church no longer represent us on ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee and that while participating in the internal bodies of the Anglican Communion, they will not take part in decision making on any issues pertaining to doctrine or polity." In fact, the Primates do not have the structural authority to actually "suspend" the Episcopal Church from the various committees and responsibilities. Each of these ecumenical and interfaith bodies, standing committees, etc. will have to decide whether to exclude representatives from the Episcopal Church. I'm sure some will follow suit, but they might choose otherwise. Regardless, being excluded from these committees is not the same thing as being kicked out of the Communion or suspended. The Episcopal Church is still a part of the Anglican Communion. We are still Anglicans. I acknowledge that a time may come when that changes. But we are not at that point.

The institutional, theological, and political issues involved are complicated. As I have said in sermons before, saying "it's complicated" is not a privilege shared by everyone. For some of our sisters and brothers, these conversations have painful and even deadly consequences. In their Communiqué, the Primates condemn what "homophobic prejudice and violence and resolved to work together to offer pastoral care and loving service

irrespective of sexual orientation." But some of the same Primates who have called for even stricter sanctions against the Episcopal Church have also spoken publicly in support of anti-gay laws that advocate the imprisonment or even execution of LGBTQ people. This is especially true in Africa. 34 African countries have laws criminalizing homosexuality. In four countries, gay and lesbian people can be executed. In Nigeria and Uganda, for instance, the Anglican Church has been complicit if not directly involved in terrible violence against LGBTQ people. So it isn't quite so "complicated" for those folks. This discussion, even at the level of the 38 Primates of the Anglican Communion meeting in Canterbury, England, it's straightforward, simple, and deadly serious. The fact that the Episcopal Church was sanctioned is a sign of hypocrisy on the part of the Anglican Communion, their nice words about condemning violence aside. And I wonder, because I have not heard anything to the contrary at this point, if our Presiding Bishop or anyone else at the Primate's meeting called out those Church leaders who actively endorse and advocate violence against gays and lesbians in their own countries. Perhaps this "time-out" from the Anglican Communion will give those of us in the Episcopal Church an opportunity to understand the plight of our LGBTQ sisters and brothers in the other parts of the Anglican Communion better, to pray for them more fervently, and to learn how to advocate for them more forcefully.

And yet, the curse of our history as a Church raises another specter. British colonialism and the subsequent arrogance on the part of the Church of England, the Episcopal Church, and others with respect to those same African churches make any conversation about sexuality a minefield. To my mind, some of that arrogance resurfaces when folks imagine that the African churches exist as a charity case or development project for those of us in America. It is easy to imagine that those people who were once colonized—who were taught, as Richard Giles puts it, the good news that God is British—would bristle at any suggestion that we are now enlightened about human sexuality and have something to teach them. Here is the great curse of our Anglican heritage. As human beings, we have found so many ways to grieve God's heart.

Ultimately, the real question is, who cares? Why should we care about the Anglican Communion or about

being excluded from these committees? Is this much ado about nothing?

On the one hand, there's the Gospel, the Good News of Jesus Christ and the liberating truth of his life, death, and resurrection. The Episcopal Church is human, all too human. We have made many mistakes as a Church and will almost certainly continue to do so. But I also believe that the Episcopal Church has been faithful to the Gospel by truly understanding that "God so loved the world," the whole world. The Church has done this, in part, by extending the sacraments of ordination and marriage to all the baptized, including LGBTQ members of the Church. I appreciated our Presiding Bishop Michael Curry's statement at the Primate's meeting. In response to the agreement made there, he said:

Our commitment to be an inclusive church is not based on a social theory or capitulation to the ways of the culture, but on our belief that the outstretched arms of Jesus on the cross are a sign of the very love of God reaching out to us all. While I understand that many disagree with us, our decision regarding marriage is based on the belief that the words of the Apostle Paul to the Galatians are true for the church today: All who have been baptized into Christ have put on Christ.

There is no longer Jew or Gentile, slave or free, male or female, for all are one in Christ.

As Episcopalians, this is how our Church has understood the Gospel. This is what we believe and this is who we are. Maybe some of you have disagreed with the Church's stand all along. But as they say, the horse is out of the barn. I do not believe that we will "go back" on the commitments we've made in the name of the Gospel, and I do not believe we should repent of something that is not sin.

Still, the Anglican Communion is so much bigger than committee meetings; it is about relationships and the mission of the Church. The Catechism in the Book of Common Prayer reminds us that the mission of the Church is "to restore all people to unity with God and each other in Christ." We are bound to our sisters and brothers in the Anglican Communion through Baptism just as we are with every other Christian throughout the world. What does this mission of restoration look like when we are separated from one another, when the Church is divided? In their statement, the Primates hoped for the "restoration of relationship, the rebuilding of mutual trust, healing the legacy of hurt, recognizing the extent of our commonality and exploring our deep differences, ensuring they are held between us in the love and grace of Christ." I hope for this restoration and healing as well. But I also believe that this is a carefully worded and rather gracious way of saying that the Anglican Communion is broken. The cracks have been apparent for a long time, even decades. Some parts of the Communion had already broken ties with the Episcopal Church completely, and many of the Archbishops had threatened to boycott the meeting in Canterbury.

If, for our part, we allow these relationships to end, have we failed the Church's mission? And what about the

relationships we have with the Church in South Sudan or in Brasilia? Besides that, will we have any hope of continuing conversations and of advocating for the LGBTQ folks in parts of the Communion where they are imprisoned, beaten, and killed?

On the other hand, if we only speak of unity, if we acquiesce to keep the Communion together, are we complicit in the violence committed there? Will we one day look back on our attempts to follow a middle path and see that we sold out our LGBTQ sisters and brothers? The Dean of my seminary used to say that the Episcopal Church's greatest shame was that we didn't split over slavery. Could this be that kind of moment?

In the end, the unity of the Church is not something we are likely to fully experience in this world or in this life. The freedom of the Gospel is not something we are likely to fully experience in this world or in this life. Both are gifts of God. Both are mysteries. Both will be realized when the Kingdom of God comes into its fullness. And yet, when the Church is at its best, we catch a glimpse of this unity in the breaking of bread; in the sacrament of marriage; and in the various ways we are to serve Christ's singular mission. When the Church is at its best, we catch glimpses of the freedom of the Gospel in our work for justice, in the care of all of God's people, and in the care of all creation. When the Church is at its best, when it mirrors the life, death, and resurrection of Christ, we catch a glimpse of the Kingdom of God.

For our part, as best we can and with God's help, let us continue to pray for the Church, for the Church's mission, and for God's Kingdom. May each of us work to realize that Kingdom finding inspiration and blessing from each of those little glimpses. I remain,

Yours in Christ,



Bradley

If you're interested:

The full text of the Communiqué can be found at the Anglican News Service website (www.anglicannews.org). There are any number of responses from every corner of the Church and of the media. Bishop Waynick's response can be found on the Diocesan website (www.indydio.org), and Bishop Curry's response can be found at the website of the Episcopal News Service (episcopaldigitalnetwork.com/ens/). Writing for *The Atlantic*, Jonathan Merritt has recently written a compelling article on the treatment of LGBTQ people in some parts of the Anglican Communion in Africa (www.theatlantic.com/politics/archive/2016/01/the-selective-outrage-of-the-anglican-church/424569/).

Take the Challenge: Pray · Worship · Serve this Lent by Bradley Pace

Lent begins with Ash Wednesday on February 10. Lent is a time of special devotion for Christians as we prepare for Holy Week and Easter. In the Ancient Church, this was a time when those about to be baptized prepared by special fasting, prayer, and instruction.

This Lent, I encourage you to take the Restoration Project's 2016 Lenten challenge to **Pray · Worship · Serve**. That's pray **20 minutes a day**, worship **1 hour a week**, and serve **6 hours a month**. "20+1+6" or 2016. It's 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 disciples' 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+6 = three ancient practices, commended to all by Holy Scripture and perfected by countless years of human experience.

For more information, visit www.prayworshipserve.com or email Bradley Pace at bradleypace@stjohns-laf.org.

Baptism & Adult Confirmation by Bradley Pace

For anyone considering baptism (or for parents considering having their children baptized), the next baptismal feast is the Easter Vigil on Saturday, March 26 at 8 p.m.

For those considering adult confirmation, please plan to attend "**the Big Questions**" classes (already underway and continuing through mid-March). A Deanery Confirmation service will be held at St. John's on Saturday, April 2. The time is TBD. The All-Diocesan Confirmation service will be held on Ascension Day, Thursday, May 5 at Christ Church Cathedral in Indianapolis.

For more information, please contact Bradley at 765.742.4079 or bradleypace@stjohns-laf.org.

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 (known as confession in some traditions) 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 as a time of self-reflection and penitence, it is a specifically appropriate time to seek reconciliation with God, one another, and with ourselves. While the Anglican approach to the rite of reconciliation 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.

Circular Logic Marathon by Hilary Cooke

St. John's has registered for the 2016 Circular Logic Marathon relay to be held on Saturday, April 2 at 9 a.m. (though this year we may opt for an earlier start of 8 a.m.).



This will be the St. John's Steeplechasers third year participating in the event, and our team is becoming known for our dedication, creative team name, and most of all, our spirit! While the full distance of the marathon is 26.2, the relay allows our participants to walk or run as little as one mile (or even less!), 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 the race (and, perhaps, the bragging rights to a pretty cool medal!).

If you're interested in participating, please contact me, hilary@stjohnslaf.org. For more information about the race see: <http://www.circularlogicmarathon.com>.

Book Group by Mary Campbell

Note: We are meeting on THURSDAY, February 25, so we won't have to miss any Wednesday parish Lenten activities.

We are back to fiction this month with *The Tower, the Zoo, and the Tortoise* by Julia Stuart (2010). The action occurs in and around the Tower of London in the 21st century. A Beefeater and his wife are central to the action, but they have an amazing supporting cast.

We have noticed over the years that there is a much greater diversity of opinions about fiction than non-fiction selections, especially humorous ones. So, I can imagine that this book will stimulate a lot of discussion.

One of the perks of writing *Eagle* articles for the Book Group is that I am first in line to share my reactions. Here I go! *The Tower* generally has had glowing reviews about its “wacky” or “droll” humor. But I thought it started out awfully slow and that the writing was labored. Then, at one point, I laughed out loud! I also became aware that underneath the wackiness and humor, there were at least three very sweet love stories developing (and one not-so-sweet). Another issue was that people were harboring a lot of secrets. How the secrets were revealed and the effects of these revelations were very interesting.

So, there you have my thoughts. I'll bet yours will be different. Please join us.

We will meet on THURSDAY, February 25, at 6:30 in the Commons. Please enter through the garden door. For questions, call Mary Campbell at 426-5541.

Newsletter Deadline

The deadline for submissions to the March issue of *The Eagle* will be Monday, February 15. Please e-mail submissions to eagle@stjohns-laf.org.

Episcopal Women's Ministries (EWM) by Charlene Watson

The EWM Council met January 9, 2016 at St. Matthew's Episcopal Church in Indianapolis. Several important items covered at this meeting were:

- 1) The Episcopal Women's Caucus (EWC) is now included under the umbrella of EWM in our diocese with Amy Paget (St. John's/ Lafayette) serving as the liaison between the National EWC and our diocese.
- 2) Charlene Watson (St. John's/ Lafayette) will be serving as liaison for Episcopal Health Ministries (EHM) within EWM.
- 3) The EWM 2016 Spring Luncheon will take place at St. Alban's Episcopal Church in Indianapolis. St. Alban's received a United Thank Offering (UTO) grant last year and developed a “Swords to Plowshares Community Garden” at the church. The women at St. Alban's will present a program about this project at the luncheon. Our luncheon speaker will be Peg Cooper, Province V Representative for UTO, Grants Convener, United Thank Offering National Board. How could we (St. John's) spend a \$10,000 grant from UTO? Gayle Ennis (St. John's/ Lafayette) serves as the UTO representative for St. John's under the EWM umbrella.
- 4) Amy Paget and Pam Sebura (liaison for The Daughters of the King, St. Stephen's/ Terre Haute) gave an update report for the EWM 2016 Fall Retreat. The program will be “A Festival of Prayers” with Hilary Cooke serving as one of the co-leaders.

Please place these important dates on your calendar with hope you will be able to attend:

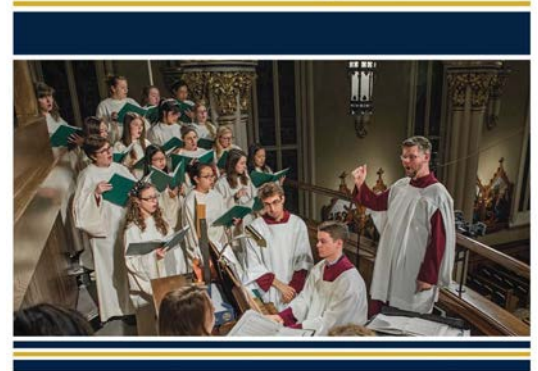
- April 30, 2016 – Spring Luncheon, St. Alban's, Indianapolis
- September 30 – October 2, 2016 – Fall Retreat, Waycross Retreat and Conference Center (WRCC)
- September 22-24, 2017 – Fall Retreat, WRCC
- September 28-31, 2018 – Fall Retreat, WRCC

The women of St. John's contribute much to the life of St. John's and to the life in our community. May you be continually blessed as you work in service for our Lord. Are you in the EWM database? Are you receiving the EWM Newsletter, relevant memos from the EWM Council, and other important EWM messages? Please contact Charlene Watson (765-474-9101 or cel.watson@comcast.net) to be included in the EWM database and/or to update your data so this information can be shared with you in a timely manner.

February Music Events

by Michael Bennett

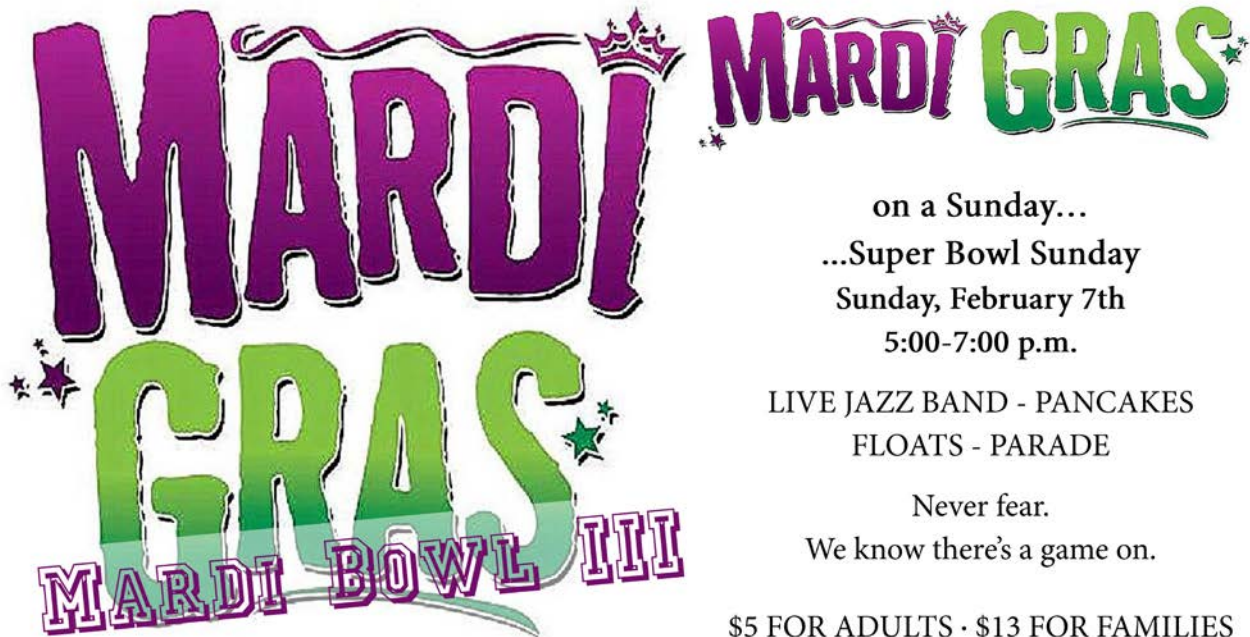
On **Friday February 5**, St. John's will host a concert performed by the University of Notre Dame Women's Liturgical Choir. Daniel Bayless, who for the last year and a half has been singing in the choir and going through the discernment process, conducts them. The choir is comprised of 30 singers. They will perform music from all periods of history from all over the globe. The concert begins at **7:30 p.m.** and is free.



Elena Escudero, *Soprano*

The **3rd Wednesday** lunchtime concert on **February 17** will feature soprano Elena Escudero. Elena is a 2014 graduate of Jefferson High School and is a sophomore at DePauw University majoring in vocal performance. She has sung at St. John's several times, as a guest with the St. John's Choir or as a performer on the lunchtime series. Elena will perform a classical program with some selections by Haydn and Mozart. The concert will begin at **12:10 p.m.**

Celebrate



on a Sunday...

...Super Bowl Sunday

Sunday, February 7th

5:00-7:00 p.m.

LIVE JAZZ BAND - PANCAKES

FLOATS - PARADE

Never fear.

We know there's a game on.

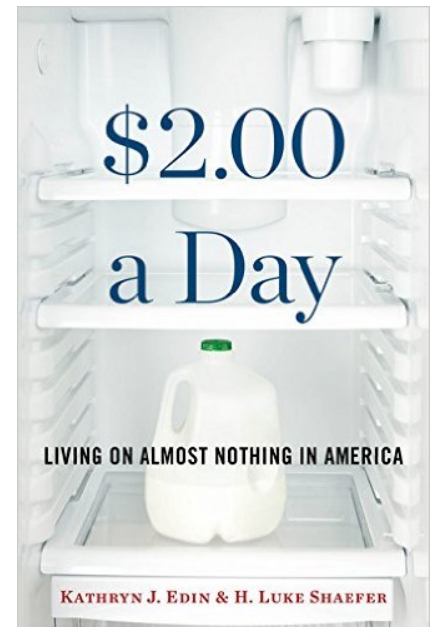
\$5 FOR ADULTS • \$13 FOR FAMILIES

KIDS UNDER 5 EAT FREE

\$2.00 a Day: Living on Almost Nothing in America

by Bradley Pace

In this excellent book, Kathryn Edin, a Professor of Sociology and Public Health at Johns Hopkins, and Luke Shaefer, a Professor of Social Work at the University of Michigan, look at a growing trend in the United States—the number of people living on less than \$2.00 a day. The authors spend significant time looking at the effects of Welfare reform on the poor in the United States (with particular focus on the Clinton-era “Welfare-to-Work” reforms). The results are staggering. As of 2011, nearly 1.5 million households—including nearly 3 million children—lived on cash incomes that amounted to no more than \$2.00 per person, per day. That’s 4% of the families in the United States.



While the policy discussions are important and the statistics are shocking (or they should be), the stories of individuals and families and their struggles to survive tell the real tale. Indeed that is the real power of this book. From cities like Chicago and Cleveland to rural communities in the deep south and other places in between, Edin and Shaefer chronicle families struggling to navigate the profound insecurity of low-wage jobs, a chaotic web of intermittent social services, poor health, and even, sometimes, poor choices. These families go from shelter-to-shelter, from crumbling and overcrowded house to crumbling and overcrowded house, from abusive relationship to abusive relationship, without any real hope of getting out of poverty. Many government and not-for-profit services are structured in such a way that they make receiving help difficult or even impossible. Many times, they argue, the poor in this country have virtually no access to the services they truly need, not only to get out of poverty, but to survive.

Edin and Shaefer close by offering a number of big picture and specific suggestions about how to address this growing trend. Their suggestions address the very specific needs of those in severe poverty—homes, stability, healthcare, and jobs.

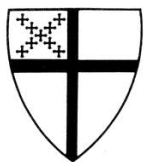
I cannot recommend this book highly enough to those of you who want to understand the plight of and care for the poor in the United States or even here in Lafayette.

\$2.00 a Day: Living on Almost Nothing in America, by Kathryn Edin & H. Luke Shaefer. Houghton Mifflin Harcourt, 2015.

St. John's Episcopal Church
600 Ferry Street
Lafayette, IN 47901-1142

Address Service Requested

Non-Profit
Organization
U.S. Postage
PAID
Permit No. 104
Lafayette, Indiana



St. John's Episcopal Church

600 Ferry Street
Lafayette, IN 47901-1142
765-742-4079
www.stjohns-laf.org

Bishop of Indianapolis
The Rt. Rev. Catherine Waynick

Rector
The Rev. Dr. Bradley Pace

Associate Rector
The Rev. Dr. Hilary Cooke

Sunday Associate
The Very Rev. Robert L'Homme

Parish Administrator
Teresa Lohrman

Director of Music
Michael Bennett

St. John's/LUM Food Pantry
Steve Starks, Director
Gayle Ennis, Co-Director

Building Use Coordinator
Bill McInerney

Treasurer
Jim Hess

Assistant Treasurer
Shirley Marciniak

Eagle Editor
Sally Goeke

Vestry
Sally Byrn, *Interim Sr. Warden*
Heather Johnston Nicholson, Jr. *Warden*
Rachel Shook, *Chair Finance Committee*
Annie Schreiber, *Clerk*

Kelley Bailey, Lloyd Brewer,
Peter Cooper, Sally Goeke,
Jim Marciniak, Barbara Powell,
Catherine Riehle, Tim Smith