



ST. JOHN'S  
EPISCOPAL CHURCH  
LAFAYETTE

# The Eagle

**St. John's Episcopal Church • Lafayette, IN**

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## **From the Rector**

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The Tuesday Morning Bible Study recently began reading the book of Revelation. The first week, I asked people what their impressions were of Revelation, and most agreed that it was scary and that it would have been best had it been left out of the Bible entirely. (For the record, Revelation was almost left out of the canon by the Council of Nicea in 325.) For myself, I attended churches as a child that took Revelation completely literally — literally in the sense that the horrors described in the book would actually be visited upon all the “sorcerers and fornicators and murderers and idolaters” and naughty little children in the not-too-distant future. The book of Revelation *literally* gave me nightmares when I was a kid. But I now see it very differently. To me the vision of the book of Revelation is the most powerful and beautiful vision in Scripture. I'll say more about that later (maybe next month).

But the book of Revelation isn't about the end of the world nor is it only about the future. First of all, “Revelation” is the Latinized form of the Greek word *apokálypsis*, which literally means “an uncovering” or “unveiling.” Revelation is not about an “apocalypse” as that term has come to be used. Instead, it is a vision of what God has done, is doing and will do. It describes what is going on behind the scenes. Indeed, part of the book's difficulty is that its timeline is so confusing. John is having a vision, after all, an encounter with God and with God's time that exceeds his ability to describe it in anything like normal, human terms. For the moment, take my word for it when I say that the book of Revelation moves back and forth between the past, the present and the future. If we begin by recognizing this, Revelation will confuse us, but perhaps we won't be quite so bothered by the confusion.

Let me give you a specific example of why the book of Revelation is important and how it can speak to us today. The book begins with Jesus telling John to write letters to seven churches. The letters are sent to the churches in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea, cities that carve out a semicircle through Asia Minor. One could begin at Patmos (where John had been imprisoned) and easily travel from one city to the next. In addition, the number seven typically represents completion and wholeness (seven days in a week, for instance). So the fact that there are seven churches may actually be a hint that these letters are for every church, even ours. I won't deny that there is an awful lot of code in Revelation, but some of it we can decipher well enough.

*(continued on next page)*

The letters contain commendations, condemnations and sometimes both. They also include a number of inside jokes. Well, jokes may be the wrong word here, but they include commentary that the folks in Ephesus or Sardis or Thyatira would have understood. For instance, the church in Philadelphia was small and had been harassed by the local Roman officials and religious leaders as well as the leaders of the Jewish synagogue. Philadelphia was home to large temples dedicated to the Imperial cult. By comparison the Christian community was weak and oppressed. The city was also prone to major earthquakes and had been nearly destroyed in 17 AD. When Jesus concludes by telling the Christians there, “I will make you a pillar in the temple of my God,” this is a poignant image. What a gift to a small, repressed community that is both literally and figuratively terrified of having the walls crashing down around their heads. Similarly, Jesus tells John to write the people of Laodicea and say, “I know your works; you are neither cold nor hot. I wish that you were either cold or hot. So, because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth.” Laodicea was a center of medicine and healing. The healing spas received cool water piped down from the mountains, while water from hot springs was piped up from the valley below. If like the water, the church was actually lukewarm — neither cold nor hot, neither passionately for or against anything — then the ministry of that community was of no value to the healing message found in the Gospel. Jesus goes on to tell the people of Laodicea that while they say, “‘I am rich, I have prospered, and I need nothing.’ You do not realize that you are wretched, pitiable, poor, blind, and naked.” Laodicea was famed for an eye salve that was produced there as well as textiles and linen. To tell them that they were “poor, blind and naked” would be like telling them that their greatest assets — their greatest sources of pride — were actually false goods and were of no service to the riches of God’s Kingdom. The other cities receive similar commendations and condemnations each with references to their history and context. In each case, we should be able to see a little of ourselves in Christ’s praise and criticism. When do we feel weak and yet find that, with endurance, we have more than enough strength and opportunity to proclaim the Gospel? On the other hand, where do we trip over the things that are important to us, and fail to see the things that are truly important to God? The references and inside jokes almost write themselves (“To the church in Lafayette write, you think that your offensive line is weak, but I tell you to have endurance, and I will protect your quarterback in the pocket .... If you boiler up, I will give you tenure ....”). Groan, I know. But this is exactly what’s going on in those seven letters.

***Where do we trip  
over the things that  
are important to us  
and fail to see the  
things that are truly  
important to God?***

I encourage you to join us for the Tuesday Morning Bible Study, if you can. If not, I encourage you to read the book of Revelation on your own (maybe read it alongside a commentary if you find it confusing, like Bruce Metzger’s *Breaking the Code* or N. T. Wright’s *Revelation for Everyone*). But more importantly, I encourage you to think about your own baptismal promises, our ministry together at St. John’s and the questions raised by the seven letters. They are important questions. For instance, have we lost our passion for the Gospel and for God’s people, “our first love” as Jesus describes it to the church in Ephesus? Do we let important things slide — matters of truth and justice — or do we sometimes get so wrapped up in our own truths, our own agendas, that we fail to love and care for our sisters and brothers? Are we seduced by easy answers or take the path of least resistance? Do we get too wrapped in the cultural markers of success and forget the blessings and ministry God has given us? Do we sometimes think we are poor — that we don’t have enough to do the work we’ve been given — all the while we have more than we could ask or imagine? Are we ever lukewarm about God’s Kingdom, about sharing the Gospel, about caring for God’s people? As Christians — as people committed to the good news of God revealed in Jesus Christ and to God’s Kingdom — these are questions we should ask ourselves over and over again.

See, Revelation’s great. — *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*

# Connecting Body and Spirit: 2017 Circular Logic Marathon

Saturday, April 1

St. John's has registered for the 2017 Circular Logic Marathon relay to be held at 9 a.m. Saturday, April 1 (though we may opt for an earlier start of 8 a.m. as we did last year). This will be the St. John's Steeplechasers fourth year participating in the event. Our team has become known over the years for our dedication, creative team name, but 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 long-distance runner to participate. This is event is all about coming together as a community and enjoying the thrill of the race (and the bragging rights to a pretty cool medal!).

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

In addition to the Circular Logic relay, our Bishop-elect, The Rev. Jennifer Baskerville-Burrows, has invited Episcopalians from all over our diocese to join her in participating in the Monumental Marathon/Half-Marathon/5K to be held in Indianapolis on Saturday, Nov. 4. The idea is that this would be a fundraiser for Episcopal Relief and Development, but those details haven't yet been worked out. As I learn more about the event, I will keep you posted! — Hilary Cooke, [hilary@stjohnslaf.org](mailto:hilary@stjohnslaf.org)

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## February Lunchtime Concert

Wednesday, February 8

12:10 p.m.

As the St. John's Lunchtime Concert Series continues its 10th season, I thought it fitting to include an organ concert, since the days of playing our current instrument are fading quickly. And with it being the 10th season, I wanted to be a part of the celebration! I will be performing Bach's magnificent *Piece d'Orgue* (his only composition with a French title), an arrangement of the hymn *It Is Well with My Soul* by Craig Phillips and *Fanfare* by Canadian composer John Cook. I hope you will come and hear the organ for one of its final concerts. As always, the concert begins at 12:10 p.m. and lunch follows. — Michael Bennett, [michael@stjohnslaf.org](mailto:michael@stjohnslaf.org)

Member Spotlight will return in March. If you'd like to be featured, send a note to [eagle@stjohnslaf.org](mailto:eagle@stjohnslaf.org). New or longtime members welcome!

### Next Deadline for The Eagle

The February deadline for submissions to the Eagle is Monday, February 20. Send submissions to [eagle@stjohnslaf.org](mailto:eagle@stjohnslaf.org).

## Mardi Gras/Shrove Sunday

Sunday, February 26

5-7 p.m.

We will celebrate **Mardi Gras/Shrove Sunday Pancake Supper** on Sunday, February 26<sup>th</sup> from 5-7 p.m. with a blow-out party, a jazz band, a float parade and lots of PANCAKES. Tickets will be available in advance in St. John's Commons or at the door for \$5 apiece, \$13 for families of 3 or more. Kids under 5 eat free. For more information, contact Bill McInerney at billmcinerney45@gmail.com or call the St. John's office at (765) 742-4079. – *Bradley Pace, bradleypace@stjohns-laf.org*



## Ash Wednesday

Wednesday, March 1

Noon, 5:30 and 7 p.m.

Ash Wednesday services will be on **Wednesday, March 1** at noon, 5:30 and 7 p.m. The noon service will be a joint service at Trinity United Methodist Church. The 5:30 p.m. service will focus on teaching the traditions and meaning of Ash Wednesday to children and youth (including the imposition of ashes and Holy Eucharist with dinner following). The 7 p.m. service will be a traditional liturgy with the St. John's choir. – *Bradley Pace, bradleypace@stjohns-laf.org*



### TRADITIONAL SERVICES

Holy Eucharist

w/ Imposition of Ashes

@ 12:15 at Trinity UMC

@ 7:00 p.m. w/choir

### ASH WEDNESDAY SERVICE FOR CHILDREN & YOUTH

@ 5:30 p.m.

A family-friendly worship service designed to explore the ancient Christian traditions of Ash Wednesday with children and youth.

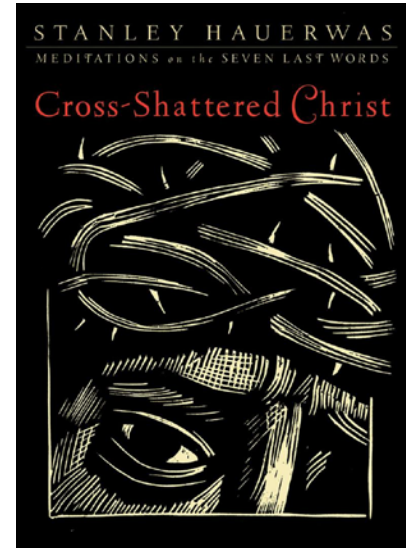
Dinner included.

## Stations of the Cross during Lent

Wednesday evenings, March 8-April 5

Wednesday evenings during Lent (from March 8 through April 5), St. John's will host an observance of the Stations of the Cross followed by a time of conversation and dinner. The Stations of the Cross — also known as “the Way of the Cross” — is a series of devotions that follow Jesus' path toward Golgotha and to his crucifixion. These devotions have been observed by pilgrims in Jerusalem for many hundreds of years. They make for a poignant and moving Lenten practice.

After the liturgy, we will meet in St. John's Commons for discussion of the book *Cross-Shattered Christ* by Stanley Hauerwas. This short, powerful book is a reflection on the seven last words of Christ as portrayed in the four Gospels. We will also share a potluck supper. Sign-up sheets will be available in St. John's Commons. — *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*



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## The Rite of Reconciliation

*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, which begins on Ash Wednesday, March 1, is a time specifically dedicated as a time of self-reflection and penitence, it is an especially 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. — *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*

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## **February Book Group: *The Ghost Map* by Steven Johnson**

**Wednesday, February 22**

**6:30 p.m.**

Johnson's book is a murder mystery set in London in 1854. The killer: Cholera — a serial killer. Over 500 Londoners would die of cholera over a 10-day period. The mystery: How to stop it from continuing to kill. Cholera's cause was unknown; its mode of transmissions was unknown.

The detectives who deduced cholera's mode of transmission and devised a plan to prevent contagion were Dr. John Snow and the Rev. Henry Whitehead. Snow, a physician, is now considered one of the fathers of epidemiology. Whitehead, a cleric, knew the sheep in his pasture and was good at preaching the truth to those in power. And it was a map, constructed by Snow, showing the residences of all whom cholera had transformed into ghosts — the "Ghost Map" — that provided Snow with the clue to the puzzle.

Today we know cholera is caused by the bacterium *Vibrio cholerae*. It is transmitted by drinking water contaminated with human waste. It is treatable; we have a vaccine. But unless you've traveled to Haiti since the 2010 earthquake, when cholera was introduced by UN peacekeepers (it has since sickened 770,000 Haitians and killed more than 9,200), you probably know no one personally who has contracted cholera. Thanks to Snow and Whitehead, cholera is a thing of the past in the developed world.

Join us to discuss this fascinating book and to explore what lessons it can provide us even today. —  
*Karl Brandt, kb1038@aol.com*

# From the Vestry: Meeting Summary, December 2016

- Brief discussion about safety and security given the recent nearby robberies. Everyone should try to be mindful of safety, with continued public access to the church. It was also suggested that perhaps interior video cameras would help with deterrence and a system could also allow parishioners to “check” on the nursery via their smart phones if they desired.
- The Stewardship campaign has brought in 113 pledges to date in the amount of \$362,893.
- 2017 projected budget shortfall is about \$20,000. The budget will go to the Vestry at the January meeting and must be balanced at that point.
- There was discussion regarding the upcoming Capital Campaign and the possibility that the roof work might be paid for with money from the Stephens fund instead of being part of the campaign. The first payment to begin the process of organ replacement was sent. It was discussed that our property manager, Main Street Management, could serve as the project manager for any work done via the capital campaign. Work of this type would mean additional fees and would not be covered by their annual service contract with St. John’s.
- The cable on the winch that raises and lowers the Advent wreath was replaced in time for the First Sunday in Advent. While the system is working now, the Vestry discussed the possibility of having to revisit this at a later date.
- Donna Barker, the new interim Food Pantry Director, is doing a great job. She has been dealing with some volunteer shortages.
- The annual Vestry Retreat is scheduled for 9 a.m.-2 p.m. Feb. 18 at Food Finder’s Resource Center.
- There was some discussion on how to best handle weather-related service cancellations. The general agreement was that, if possible, services would be held but the decision to come to church should be made by each parishioner.

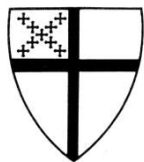
## December Financial Report

FINANCE REPORT						
OPERATING BUDGET INCOME AND EXPENSES*						
MONTH ENDING December 2016						
			Current Month	Total 2016	Annual Budget	% of Budget
<b>A. INCOME</b>						
1	Pledge Income	\$	49,671.70	\$ 367,884.62	\$ 362,458.00	101.5%
2	Operating Income	\$	10,282.67	\$ 48,446.25	\$ 46,383.17	104.4%
3	Non-Operating Income	\$	10,120.00	\$ 36,961.00	\$ 37,000.00	99.9%
4	Transfer Income	\$	17,134.00	\$ 39,134.00	\$ 64,000.00	61.1%
	<b>TOTAL INCOME</b>	\$	87,208.37	\$ 492,425.87	\$ 509,841.17	96.6%
<b>B. EXPENSES</b>						
1	Outreach		\$7,924.02	\$101,049.26	\$ 99,820.00	101.2%
2	Program		\$14,426.49	\$35,828.45	\$ 27,300.00	131.2%
3	Administration		\$534.37	\$6,631.59	\$ 14,500.00	45.7%
4	Personnel		\$17,494.40	\$238,048.93	\$ 241,661.03	98.5%
5	Office		\$8,028.75	\$27,232.99	\$ 26,970.00	101.0%
6	Property		\$8,705.03	\$79,620.21	\$ 99,590.14	79.9%
7	Miscellaneous (Non-Budget)		\$0.00	\$ -	\$ -	
	<b>TOTAL EXPENSES</b>	\$	57,113.06	\$ 488,411.43	\$ 509,841.17	95.8%
	<b>Net Income (loss)</b>	\$	30,095.31	\$ 4,014.44	\$ (0.00)	
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.						

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**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,**

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Gayle Ennis, Co-Director

**Building Use Coordinator**

Bill McInerney

**Treasurer**

Bill McInerney

**Assistant Treasurer**

Jim Hess

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Amy Van Epps, Junior Warden  
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