



# 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*

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August/September 2024

## St. John's Prepares for Free Food Pantry Dedication in September

After many months of discussion and planning, the new Free Food Pantry at St. John's will be dedicated on Saturday, September 7, at 1 p.m. Please plan to join us as we launch this community effort!

Thank you to everyone who joined the conversations about installing the Free Food Pantry. In the late spring, Boy Scout Mohammad Dannan proposed that he make the Pantry installation part of his Eagle Project, and Troop 99 has now given their endorsement. Over Labor Day weekend, Dannan will work with his fellow Scouts to install pavers at the Lexington Street entry to St. John's parking lot, and then they will set in place the Pantry that was formerly located at the Arlington Central Library. The Pantry has now been refurbished and is ready to go back into service.

While the site preparation and installation gets underway, we're starting to stock up on groceries and to highlight the effort to the larger Glencarlyn community and ask for their support. There is a bin by the 5th Street entrance to the church where donations can be left at any time. Funds can also be donated by check or through PayPal on the St. John's website at [stjohnsarlingtonva.org](http://stjohnsarlingtonva.org) and will be used exclusively to stock and maintain the Pantry. Throughout August, members of the community have been invited to drop by on Sundays from 11 a.m. to 12:30 p.m. and Mondays from 5 to 7 p.m. to see the plans, leave donations, and learn more about how they can become part of the Pantry team.

We need nonperishable food, including unexpired canned and boxed items in both individual and household sizes. Some Pantry users do not have the ability to cook or store food, so ready-to-eat options are needed along with things that must be cooked. Examples include cans, jars, and packages of meat, soup, vegetables, fruit, sauces, beans, cereal, crackers, entree mixes, and individually wrapped granola and cereal bars, snacks, and treats.

While we don't anticipate the St. John's location will draw as many users of the Pantry as its former Central Library spot, Glencarlyn has been identified as one of several Arlington neighborhoods with increasing numbers of people in need of support. Free Food Pantries operate on a model of good will, which includes that anyone with need is able to use the Pantry easily, food is available, the Pantry is well-maintained, and access is safe and easy because there are no barriers such as limited hours or a required eligibility threshold.

Please speak to Rector Julie Bryant if you would like to volunteer for the Pantry team that will stock and maintain the site. Thank you for your support and prayers as St. John's begins this important new ministry!

## Reflections from the Rector: Revealing Who We Are

"Who do you say that we are?"

That variation on Jesus's question to his disciples is the starting point for what I hope will become a lively discussion and result in a bit of artwork to inspire our continuing ministries.

While there are common practices in the Episcopal Church and Diocese, and shared history across this region and nation, the particular journey of this parish is exactly that—particular. The context in which the congregation was planted, grew up, and now seeks to be of service to God and the community has shaped the hopes and challenges of the congregation.

I'd like to see how we can reference those strands in a piece of artwork.

I have found the practice of icon painting to be a deeply spiritual practice as prayer and painting combine to form images that often reveal more than expected. Iconography follows different schools, or styles, but shares elements of two-dimensionality and figures that engage the viewer by gazing in prayer with an open, neutral expression. The colors and details of clothing as well as objects alongside the figure and the

surrounding locale depict particular settings and weave a story that is both literal and symbolic.

I have been wondering which elements of this congregation's witness and circumstance might best describe the journey of more than a century? How might one show the various peoples who have lived on this piece of holy land? How has John's Gospel been expressed here?

In October, I expect to work on a pair of small icons that will carry specific references to St. John's and St. Patrick's, highlighting the journeys of these parishes. I hope they will be meaningful because they're designed to reflect what makes each parish unique. And I hope to include a few elements that allow them to be recognized as a pair enhancing each other.

If that sounds like a tall order, or a confusing muddle, or if it just sparks your curiosity, I hope you'll spend part of a day sketching out designs with me. I'll bring the art supplies and hope you'll drop in with your ideas on Thursday, August 22, from 9 a.m. until 9 p.m. at St. John's. See you then!

Julie +

### Join St. John's AFAC Volunteers

On the second Friday evening of every other month, a group from St. John's spends an hour at the Arlington Food Assistance Center (AFAC) bagging food. Our next occasion to volunteer will be Friday, September 13. Please contact Faye Pritchard at 703-931-2168 if you would like to join in this community ministry. You can also leave nonperishable grocery items for AFAC at the back of the sanctuary, or write a check to St. John's and include a note in the memo line that the donation is for AFAC. Thank you for continuing to support this valuable ministry through your time and donations!



## **The Path Ahead: Spirituality and Purpose in Later Life**

St. John's will offer a course on The Path Ahead on Sunday afternoons from 2:30 to 4 p.m., starting on August 18 and running through September 22 (the class will not meet on Labor Day weekend). Participants will grapple with ageism, identify changing spiritual needs, equip themselves with new prayer practices, and engage in discernment about God's continuing call. Please contact Rev. Julie with any questions and to confirm your participation.

## **St. John's Hosts Celebration of Life Planning in September**



Mark your calendars for Wednesday, September 25, when St. John's will host a Celebration of Life Planning session. Participants will gather for lunch and to look at the Episcopal Burial service, along with suggested readings. The group will also work its way through questions about music, eulogies, and other topics that are sometimes difficult to discuss. Participants will have the opportunity to record their wishes and preferences, so that they can keep a copy at home and also file one at St. John's to serve as an easy reference for family members when needed. The exact time and location of the planning session will be announced closer to the date.

### **St. John's Staff and Leadership**

#### **Staff**

Rector: The Rev. Julie D. Bryant  
Minister of Music: Lynn Robinson  
Sexton: Julio Sorto

#### **Parish Leaders**

Peter Olivere, Treasurer  
Eileen Tallent, Chair, Altar Guild

#### **Vestry**

Sandy Winger, Senior Warden  
Patricia Broida  
Dave Dunlap  
Diane Henderson

Peter Olivere  
Lisa Pope  
Christine Williams

## Words on Hymns: *Holy Manna*

Recently we have been singing what is referred to as a “fraction anthem” after the Lord’s Prayer and the breaking (fracturing) of the consecrated bread. At St. John’s we have been singing the first verse of the hymn *All Who Hunger Gather Gladly* to the tune of *Holy Manna*. The tune was originally written for *Brethren, We Have Met Together*, which is one of the oldest published American folk hymns. It was first published by William Moore in *Columbian Harmony*, a four-note and shape note tunebook, in 1829, and is attributed to him. Like most shape note songs from that century, it is usually written in three parts.

I digress for a moment to define the strange term “shape note,” a musical notation designed to facilitate congregational and social singing. Introduced in late 18th-century England, it became a popular teaching device in American singing schools. Shapes were added to the noteheads in written music to help singers find pitches within major and minor scales without the use of more complex information found in key signatures on the staff.

Shape notes of various kinds have been used for over two centuries in a variety of music traditions, both sacred and secular. The idea behind shape notes is that the parts of a vocal work can be learned more quickly and easily if the music is printed in shapes that match up with the solfège syllables (do, re, mi, etc.), with which the notes of the musical scale are sung. For instance, in the four-shape tradition used in the *Sacred Harp* and elsewhere, the notes of a C major scale are notated and sung as follows:



A skilled singer experienced in a shape note tradition has developed a fluent triple mental association, which links a note of the scale, a shape, and a syllable. This association can be used to help read the music. When a song is first sung

by a shape note group, they normally sing the syllables (reading them from the shapes) to solidify their command over the notes. Next, they sing the same notes to the words of the music.

The syllables and notes of a shape note system are relative rather than absolute; they depend on the key of the piece. The first note of a major key always has the triangular fa note, followed (ascending) by sol, la, etc. The first note of a minor key is always la, followed by mi, fa, etc.

The first three notes of any major scale—fa, sol, la—are each a tone apart. The fourth to sixth notes are also a tone apart and are also fa, sol, la. The seventh and eighth notes, being separated by a semitone, are indicated as mi-fa. This means that just four shape notes can adequately reflect the “feeling” of the whole scale. Personally, I was never any good at solfège singing and I much prefer modern notation with key signatures.

Back to *Holy Manna*. Other hymn texts have been set to this tune, including our fraction anthem, *All Who Hunger*, found on page 761 in *Wonder, Love and Praise*. After a brief, arduous battle with liver cancer, author Sylvia Dunstan died in 1993 at the age of 38. For 13 years, Dunstan had served the United Church of Canada as a parish minister and prison chaplain. She is remembered by those who knew her for her passion for those in need, her gift of writing, and her love of liturgy.

There are two settings of *Holy Manna* in *The Hymnal 1982*. The first, on page 238, is *Blessed Feasts of Blessed Martyrs*, not a hymn we find occasion to sing. The text was written by an unknown author in Latin in the 12th century and later translated by John Mason Neale. The other setting is on page 580, *God Who Stretched the Spangled Heavens*. It was written by Catherine Arnott Cameron in 1967 during the space race, and was originally composed for the hymn tune *Austria (Glorious Things of Thee Are Spoken)* before being set to the more lively *Holy Manna*.

Carol Dunlap

## Plan to Attend the 2024–2025 Odeon Concert Series

Now celebrating its 25th season, the Odeon Concert Series offers the community beautiful music and outstanding artistry, featuring both local and international musicians. All concerts are held at St. Patrick's (3241 Brush Drive, Falls Church, VA, 22042). Although tickets are not required, a suggested donation of \$25 helps to defray the costs and enable the concert series to continue. All concerts are fully funded by donations.

Please note the following concert schedule for 2024–2025 and mark your calendar for performances at 4 p.m. on the following Sundays:

September 22, 2024

October 20, 2024

November 17, 2024

January 26, 2025

February 23, 2025

April 27, 2025

June 1, 2025

For details on the featured musicians and more information about the concert series, please visit [odeonchambermusicseries.org](http://odeonchambermusicseries.org).



## Parish News

### Upcoming Events:

➤ The St. John's Book Club is reading *Poverty, by America* by Matthew Desmond to discuss at its next meeting on **Tuesday, September 10, at 7:30 p.m.** This compelling nonfiction selection examines why America, the richest country in the world, has more poverty than any other advanced democracy. Book club members will also make selections for the next year at the September meeting, so please bring any ideas and suggestions you have. All are welcome!

### Thank You to:

- Everyone who helped with St. John's Glencarlyn Day activities on June 1.
- Sandy Winger for organizing St. John's participation in the national Independence Day bell ringing on July 4.
- Everyone who has contributed school supplies in support of St. John's annual collection for Carlin Springs Elementary School. A special thank you to Faye Pritchard for organizing the drive!

### We celebrate with all who have birthdays in July, August, and September:

Ginger Adair, Marshall Adair, Jeff Aitken, Griffin Baynham, Nolan Baynham, Chelsea Kaufman, Elise Kaufman, Kathleen Martin, Bill Pritchard, Marion Reed, Lynn Robinson, Christian Tallent, Jones Tallent, Sawyer Tallent, and Christine Williams.

### We celebrate with those observing anniversaries in July, August, and September:

Erin and Gerard Baynham; Richard and Chelsea Kaufman; Edward and Kathleen Martin; Lisa Pope and Justin Cohen; Jones and Sharon Tallent; and Matthew and Christina Tallent.

#### LOGOS

LOGOS has a bi-monthly publication schedule.  
Lisa Pope, LOGOS Editor  
Email articles to [logos@stjohnsarlingtonva.org](mailto:logos@stjohnsarlingtonva.org).  
The deadline for the October/November issue is September 25.

#### 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 in Christ; 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.