

HIGHLIGHTS OF ST. JOHN'S JOURNAL

Bandon-by-the Sea, Oregon

July 2018

America! America! God mend thine every flaw

Every July, amid parades, fireworks and backyard BBQs, Americans celebrate how blessed we are to be living in what may well be the greatest country the world has ever seen. If you have any doubts, look at the masses who have come from all over the world to settle this land, and who are still struggling to get here. Even though daily news casts make us keenly aware that neither we nor our country are perfect, we have more resources, freedom and opportunity here than anywhere else on earth. We should be proud of that, and grateful.

While visiting Colorado's Pike's Peak in 1893 (the year construction began on our church) Katharine Lee Bates, a teacher at Wellesley College, was inspired to write a poem that was later set to music and became "**America the Beautiful.**" The poem was published in 1895. The tune had been composed for other lyrics in 1882 by church organist Samuel Howe, but it was not attached to Bates' words until 1904, after Howe died.

If ever there was a song that evoked the period we have been studying this summer, this is the one. We are all familiar with the opening line, the "spacious skies . . . amber waves of grain . . . purple mountain majesties . . . fruited plain." But the rest of the song celebrates westward expansion, pays tribute to brave heroes, and evokes limitless future potential. It looks forward to a day when America's "alabaster cities" will "gleam undimmed by human tears."

"**America the Beautiful**" has always stirred deep emotion. Crowds solemnly sang it outside the White House after Pearl Harbor was attacked in 1941 and six decades later at Ground Zero after 9/11.

All of our patriotic songs have backstories – some are borrowed from other nations. Most are linked to specific wars or national disasters. In 1755, for example, British Army surgeon wrote an insulting ditty about the disheveled, ignorant, disorganized "Yankee" colonists he encountered in upstate New York during the French and Indian War. The witty Americans simply added a few equally mocking verses about British troops, and appropriated "**Yankee Doodle**" as a song of national pride.

The lyrics for "**My Country, 'Tis of Thee,**" written in 1831 by Samuel Francis Smith, borrows the tune from the U.K.'s national anthem, "God Save the Queen." It was often sung as an anthem at official events until the "**The Star-Spangled Banner**" became our official anthem in 1931. Francis Scott Key wrote the lyrics for our national anthem during the War of 1812, after seeing the American flag survive the bombardment of Fort

McHenry in Baltimore Harbor by the British Royal Navy. This poem was also set to a popular British tune (though the Brits may have won the battle after all, because most Americans find it too difficult to sing.)

John Philip Sousa's many marches are woven into the fabric of our nation: the Marine Corps march **Semper Fidelis** (1888), **Stars and Stripes Forever** (written in 1896 and adopted by Congress as our national march in 1987), and a march written in 1893 and considered one of his finest works, **The Liberty Bell.**

Singspiration

At St. John's, 6 P.M.

July 29, 2018

(A Bandon Ministerial Association Program

featuring the Chapel Choir of St. John)

On this Fourth of July I plan to hit the “pause” button on all the vitriol in the media, and listen instead to the medley of patriotic songs that are bound to be broadcast on radio, television and podcasts, in supermarkets, at parades, concerts and ball games. Some mark historic moments, some recall heroes in battle, some call us to action, stir our feet and rend our hearts. Some are a little sappy, some are defiant. Most of them remind us of what is beautiful and redeeming about America. All are a reflection of our diversity, which is one of our greatest strengths. God bless the USA!

Denise Skillman, Senior Warden

St. John’s Medical Loan Closet—We Have More

More Clients. They keep calling and we keep outfitting them with durable medical equipment (DME).

More DME. We have a growing collection and have had to house some of our wheelchairs in the hall closet. Thanks to a generous donation from a generous friend, we’ll soon have a second knee scooter. (Scooters are needed by folks with ankle and foot issues.)

More volunteers. We welcome Sally Glunt and Loren Morris to our team. Our volunteers do a great job staffing the Closet and they selflessly give their time to this outreach program.

More satisfaction. It’s very rewarding and we truly enjoy helping our neighbors to **Walk and Roll.**

The Loan Closet is open by appointment only and we can be reached at (541) 590-2443. **Call us!**



A Visit by the Godmother of the Medical Loan Closet

The Rev. Mary Piper, Godmother of our Medical Loan Closet, was here in May to officiate at a funeral. Loan Closet Director Judy Jackson was on hand to give Mary a tour of this dynamic outreach program. Mary has been dubbed as its godmother because it was she who exclaimed at coffee hour last summer, “That would be a terrific outreach for you to do!”

LAY MINISTRY SCHEDULE

Service	LEM/LP	1st Lector	2nd Lector	Intercessor	Usher	Snacks
7/1 Pentecost-6th Morning Prayer	<u>Ginger</u>	<u>Laurea</u>	<u>Kay</u>	<u>N/A</u>	<u>Roy</u>	<u>Kay</u>
7/8 Pentecost-7thth Morning Prayer	<u>Denise</u>	<u>Kay</u>	<u>Ginger</u>	<u>N/A</u>	<u>Judy</u>	-
7/15 Pentecost-8th Eucharist-Rev. Ayers	<u>Kay</u>	<u>Denise</u>	<u>Tom</u>	-	<u>Mary</u>	<u>Caroline</u>
7/22 Pentecost-9th Eucharist-Rev. Hale	<u>Bill</u>	<u>Laurea</u>	<u>Caroline</u>	<u>Kay</u>	<u>Roy</u>	<u>Robin</u>
7/29 Pentecost-10th Morning Prayer	<u>Ginger</u>	<u>Kay</u>	-	<u>Mary</u>	-	-

Thank you for the gift of your time and talents!

Quasquicentennial Happenings

Dear Friends of St. John's,

To date we've raised a whopping \$6,475 during our Anniversary Giving Campaign. I'm touched by your generosity – it's proof that you care deeply about St. John's.

Our next Theresa Talk takes place on Sunday, July 15th and features Ginger MacCallum talking about journaling. Each Talk takes place after the Sunday service, and there are more planned through the summer – so stay tuned.

The ECW will be holding a yard sale to help us reach our \$18,000 goal. The date will be announced later, but in the meantime please start sorting and saving your stuff!

Quasquicentennially yours,
Judy Jackson, for the BAC

THANK YOU!

To the anonymous angel who spirited the pile of recyclable paper out of the church office, thank you!

You spared the back of the church administrator, who was going to haul it over to Star of Hope's facility near the airport in North Bend.

A SEASON OF CHANGE

The season after Pentecost is a season of growth, marking the historical spread of Christianity throughout the Western World, and our own individual and collective learning and growth in Christ. So too, with every General Convention of the Episcopal Church comes a season of change.

During the current convention, the House of Deputies adopted Resolution A068, setting the stage for the revision of the 1979 Book of Common Prayer to make the language more inclusive and recognize more of our cultural diversity. Certain elements of the revision must remain faithful to our Anglican tradition (Rite I, for example), while space is made for rites that might arise from the working of the Holy Spirit. Some may already be in circulation, others may be newly written. The resolution now goes to the House of Bishops for its consideration.

If passed, the Standing Commission on Liturgy and Music will spend the next three years gathering data about how the current 1979 prayer book is being used in congregations across the Episcopal Church, through a focus group meeting in every diocese and a variety of consultations. The process provides for a revised Book of Common Prayer to be created by 2024, with three years of trial use after that. Final adoption of that revision by two successive General Conventions would result in a new prayer book in 2030.

At St. John's, we already use alternate liturgies, prayers and intercessions from time to time -- from the New Zealand Prayer Book, the Book of Occasional Services, and other authorized sources, so that will be nothing new. This resolution is an invitation to explore how to make our corporate worship more relevant to our day and the next 40 years.

As St. John's Liturgical Committee discussed this month, our local customs, especially at Morning Prayer, are different from the Daily Office read at most other churches, which can be confusing for visitors. Over the summer, we aim to modify the order of service to bring it more closely in line with the current Book of Common Prayer, and to reintroduce the ancient practice of singing the Venite. We hope you will embrace these changes as we grow together in Christ.

GENERAL CONVENTION

The General Convention is the governing body of The Episcopal Church. It has two bodies: 1) the House of Deputies, with more than 800 members (up to four clergy and four lay persons from each diocese); and 2) the House of bishops, with over 300 active and resigned bishops.

General Convention gathers every three years. The 2018 meeting is meeting in Austin, Texas for a nine-day legislative session (July 5 - 13) and is the 79th General Convention of the Church.

At our diocesan convention in 2016, we elected our General Convention deputation, which includes eight deputies (four clergy, four lay) and eight alternates (four clergy, four lay). The deputies and two alternates will be joining Bishop Michael at General Convention. Our deputation is now comprised of:

Deputies: The Rev. Canon Neysa Ellgren, the Rev. Wes Sedlacek, the Rev. Bernie Lindley, the Rev. Robert Bryant, Sharon Rodgers, Becky Snow, Jackee Martinez, Jan Sedlacek

Alternates: The Rev. Roberto Maldonado, the Rev. Deacon Diane Higgins-Schaffer, the Rev. Dennis j Parker, Alan Murray, Lee Garrett, Jocelyn Wagner

In addition to our deputation, several others from the Diocese of Oregon will be attending in their roles with the Association of Episcopal Deacons, Episcopal Church Women, United Thank Offering, Integrity, Province VIII, and various task forces and committees. Some will be going just because they love being at General Convention!

Some of the areas to be discussed and acted on include revision of the Prayer Book, possible changes to baptismal and marriage rites, addition of liturgies for racial reconciliation, changes to parochial reports, allocation of funds for evangelism, addressing the opioid epidemic, and building our capacity for Becoming the Beloved Community. There are two separate resolutions (one from New Jersey, one from California) requesting that The Episcopal Church declare itself a **Sanctuary Church**, as well as statements on immigration enforcement and the Dream Act. (The above was published in the Diocesan Digest on June 28, 2018.)

(Did you realize that the Episcopal Church also includes American Samoa and Puerto Rico?)

July 2018 at St. John

Sun	Mon	Tues	Wed	Thu	Fri	Sat
1 (84) 6 TH after Pentecost Morning Prayer	2 (83)	3 (82) ACOA 5:30P AA 8P	4 (81) <u>Independence Day</u>	5 (80) Adapt 5-7P Choir 6:30P	6 (79) Chair Yoga w/Debra 10:30-12P	7 (78)
8 (77) 7 TH after Pentecost Morning Prayer	9 (76) BAC 10:30A	10 (75) ACOA 5:30P AA 8P	11 (74) Choir 6:30P	12 (73) VBS Dinner 5:45 PM Adapt 5-7P	13 (72) Chair Yoga w/Debra 10:30-12P	14 (71)
15 (70) 8 TH after Pentecost Eucharist (Fr. Ayers)	16 (69)	17 (68) ACOA 5:30P AA 8P	18 (67) Choir 6:30P	19 (66) Adapt 5-7P	20 (65) Chair Yoga w/Debra 10:30-12P	21 (64)
22 (63) 9 TH after Pentecost Eucharist (Fr. Hale)	23 (62)	24 (61) ACOA 5:30P AA 8P	25 (60) Choir 6:30P	26 (59) Adapt 5-7P	27 (58) Chair Yoga w/Debra 10:30-12P	28 (57)
29 (56) 10 TH after Pentecost Morn. Prayer Singspiration 6 PM	30 (55)	31 (54) ACOA 5:30P AA 8P	~Celebrations~ Birthday: Tom Glunt (July 9) Laurea & Roy Arnoldt (July 2) Anniversaries: Harmony & Russell Harrison (July 16) Myra & Jim Lawson (July 31)			

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WHO WE ARE

St. John Episcopal Church is a community where God leads us in healing, teaching, reaching out, and stewardship.

We are a community that sees Christ in all people and judges none. We believe in inclusion for all people regardless of race, gender, age, disability or sexual orientation. We aim to break down barriers that separate us from one another and to provide a home for anyone on their spiritual journey. Our work brings together people of faith who believe in the inherent dignity and worth of all people on their journey.