



FROM THE DEACON'S PERCH

My dear friends:

As I try to write a column that is to cover three months, I have this crazy song going through my head "All I Have to Do Is Dream" by the Everly Brothers, March 1958; but instead of "Dream," I hear "Green Green Green." No, I don't believe I'm crazy - yet. But with all the splendid shades of green outside - trees, grass, flowers - and soon we will be wearing green vestments for many weeks during our Sunday services - is it any wonder I keep thinking of "green." What a wonderful time of year for us - not too cold, not too hot, cool mornings and pleasant afternoons.

We just celebrated the Feast of the Ascension Thursday, May 25, and on June 4 we will celebrate Pentecost Sunday. In John's Gospel the apostles were behind closed doors. Jesus came in and said "Peace be with you," and then He breathed on them and they received the Holy Spirit. In Acts 2:1-11 they are outside and there was violent wind, and tongues of fire rested on each of them and they spoke in different languages. How will the spirit be in us during the summer months? I envision many of you will be on vacation, traveling to meet loved ones or maybe just relaxing and humming green, green, green. Maybe you'll read a good book, enjoy the outdoors, have a barbeque and gathering with friends, family, hike, fish, cycle, kayak . . . Sounds like a plan, but - always that word "BUT." What are your plans to take care of the spirit?

I receive a monthly publication called *Contemplative Outreach* which deals with the working and building of our spiritual life. In Benedictine spirituality, the disciplines call for *prayer, work, rest - and yes, it calls for humor*. The ideals of Contemplative Outreach are *silence, solitude, solidarity and service*. The 14th theological principal states "The good accomplished through Contemplative Outreach is the gift of the Holy Spirit." Simply stated, we all want to create the world with Christ in the center, and at the same time we will experience a divine transformation which is a gift of the Holy Spirit and the source of all good which God may accomplish through us. My point in all this is that we need to build our spiritual life during the summer months and not let the crazy, lazy days of summer hinder our growth in the spirit.

Our spiritual life is a tough discipline to keep up. At the Monday night men's group, we often talk about how hard it is to include spirituality in our secular lives - and yes, it is an exercise each day to pray - to give thanks, to ask God where we are to be. Are we allowing ourselves to be spirit-led? Sunday worship is important and key to spiritual body building. When we worship as a community each week, we hear the word, we speak the word, we share the peace, we confess our sins, we share in the great thanksgiving and the breaking of the bread and then we are instructed "Go in Peace, to Love and serve the Lord." Look at how much goes into our Sunday worship, I feel the energy just writing it out like this. Another way of spiritual building is to say the Daily Office or download the electronic Common Prayer (eCP) app (iTunes and Google Play, \$10).

There is another app called "The Daily Office from Mission St. Clare" (iTunes/Google Play; free).

So as we go through the days of summer and hum "green green green," feel the love of Christ, and let us give praise and worship to him each day. Amen.

CHRISTIAN EDUCATION FOR CHILDREN CONTINUES

We will have regularly scheduled Sunday school classes during the month of June and most of July.

VBS is scheduled in **Bald Eagle Park** on **July 23**. That will be the last class for the summer. We will resume classes on **September 17**, the week after our annual church picnic.



This year VBS will focus on the **Beatitudes**. We will have games and activities that go with this topic, as well as a church service and picnic cookout. I have convinced Deacon Alex to do the children's sermon during VBS, and I know from experience that it will be fabulous. When I was teaching, Alex was a regular weekly guest in my classroom, so I know he is very comfortable talking with children.

We will again have our favorite site right by the lake. Deb Cree has agreed to introduce some church music with our children during Sunday School classes. The purpose is to teach children some of the hymns and responses that they hear during mass. The first date is **June 11**. We will start in the Parish Hall so we can use the piano.

I look forward to working with your children this summer, and I welcome ideas and suggestions from you. Thanks for your continued support of our Christian Education Program. ~ *Miss Ellen*

6 TRUTHS TO ENCOURAGE YOU DURING PASTORAL TRANSITION

Ben Simpson, pastor of Eastwood Baptist Church, Bowling Green, Kentucky

Somewhere right now a church is losing its lead pastor. For whatever reason, this man is leaving, the church has moved into a time of transition, and the members feel like they've had the wind knocked out of them. He has loved them, fed them, and protected them. He has doctored their wounds and rejoiced when they rejoiced. But now this man is moving away, and sadness and discouragement well up.

If your church is in this scenario, I simply want to hearten you with six biblical truths.

1. God will be with this church at all times.

You are not forsaken. God is with your congregation. "I will never leave you or forsake you," (Heb. 13:5). Pastors will come

and go. Only God will never leave us. And the presence of God is more vital to the life of the church.

2. God is in control.

God "works all things according to the counsel of His will" (Eph. 1:11). Do you believe that? This pastoral transition is not happening outside of the will of God. God is working this according to the counsel of his will. So the question is not, "Who is in control?" God is in control. The question is, "Will you rest in him by trusting him?"

3. God plans good out of this transition.

It might not feel good right now, but God has promised that he works all things together for the good of his people (Rom 8:28). Is your church part of his people? If so, this transition is included in "all things"? Therefore, you can rest assured that good will come from it. That's how awesome God is: even those things that don't feel good are used for good. It might not be the good you have in mind, but it is good. Therefore, walk forward in faith.

4. It's okay to weep.

While good will come out this pastoral transition, that doesn't remove the deep sadness. Losing your pastor hurts. I'm reminded of how the Ephesian elders wept at Paul's goodbye: "And when he had said these things, he knelt down and prayed with them all. And there was much weeping on the part of all; they embraced Paul and kissed him, being sorrowful most of all because of the word he had spoken, that they would not see his face again. And they accompanied him to the ship" (Acts 20:36-38).

I believe the Ephesians knew that God would be with them, that he was in control, and that he was going to bring good out of this transition. Nevertheless, they wept. And it's okay to weep. It's actually a way of saying thank you to both God and your pastor.

5. Ministry must go on.

Notice what the Great Commission does not say, "Go therefore and make disciples . . . if you have a pastor."

One church that I used to work with lost their pastor. When I'd call their lay leaders about a ministry opportunity, their answer was always, "Well, you see, we just don't have a pastor right now." They had forgotten that ministry must continue in the interim. The Great Commission doesn't include any conditionals.

Does ministry become a bit harder without a pastor leading? Probably so, but if he was a good pastor, he will have obeyed Ephesians 4:11-12 by equipping the saints for the work of the ministry. In the interim, you and the lay leadership of the church must make sure ministry continues. Get to work!

6. The church must not scatter.

Jesus promised the flock would scatter at his crucifixion (Matt. 26:31). For a season, that's exactly what happened. The same often happens in churches during pastoral transition. Because "their" pastor is no longer there or ministry begins to lag, folks trickle out. Some reasons for going might be legitimate, but this may also be the time in which the congregation should most strongly gather together for support and encouragement.

Recognize the temptation to scatter and work more diligently to stay bound together in unity and love. This will be a season of testing for you. I know you didn't ask for it, but with God's help, you'll endure it.

For churches currently in this situation: May the interim bring blessings you never expected, and I pray that God provides a new pastor for your church soon.

SPECIAL COFFEE HOUR JUNE 4

On Sunday we will honor and thank our choir for another season of inspiring, stirring, exciting, reverential, beautiful service music. The choir recesses for the summer, but we will be treated to offerings from various soloists throughout the next few months. In particular we wish David Schmiech all the best as he leaves us to take a teaching position in the Pittsburgh area. David, your talent and musical gifts have provided much joy during your time with us.

WHAT'S FOR DINNER?

Have you run out of ideas for what to cook for breakfast, lunch, or dinner? Now that kids are home all the time, there's more pressure on the household cook(s). To the rescue: *Comfort and Joy*, St. John's own cookbook, filled with 150 creative, tasty recipes from parishioners for any time of the day. Purchase your copy for \$12 at the back table.



THIS AND THAT FROM DEACON ALEX

- A big thanks for all the donations to FaithCentre of peanut butter and jelly. We collected two large boxes. Thank you, Deb and Dave, for this ministry.
- Let us keep Father John Harwood in our prayers as he begins his new ministry at St. Mark's in Lewistown, and as Father Chris begins at Grace and St. Peter's in Baltimore.
- A special thanks to Mitch Holland for organizing the community lunch program in June and to George Holt, who will do it in July. As always, thank you to Rosemary Catchmark for being there faithfully. We are looking for someone to take charge in August. If you can volunteer, I will greatly appreciate it.
- We need adult book bearers, servers, crucifers, torch bearers, and other functions pertaining to our Sunday services. Please see me if you are interested and feel the spirit moving you.
- Please mark your calendars for our **annual outdoor service and picnic** at the Dyakiw home **September 10** at **337 East Curtin Street**. There will be a sign-up sheet for things to bring. There will be **no service at church**. Please plan to join this popular church family event.

WHAT? NO COFFEE??

Some of you may recognize this line from the Frank Loesser musical "How to Succeed in Business Without Really Trying," when the office workers were stricken to discover that the



Coffee Lady would not be making her rounds that day. As you will see on the following list, we have many opportunities this summer for you to volunteer to host Coffee

Hour. While we appreciate Tina's dedication and culinary skills, she is not the St. John's Coffee Lady. Pick a date or two and sign up!

SAINT(S) OF THE MONTH

Since this newsletter is covering three months, three saints will be featured.

ALBAN

FIRST MARTYR OF BRITAIN (22 JUNE 304)

There were probably Christians in the British Isles already in the first century. However, Alban is the first recorded Christian martyr. The traditional date of his death is 304, during the persecution under the Emperor Diocletian; but many scholars now date it as around 209, during the persecution under the Emperor Septimius Severus. Alban was a pagan, and a soldier in the Roman Army. He gave shelter to a Christian priest who was fleeing from arrest, and in the next few days the two talked at length, and Alban became a Christian. When officers came in search of the priest, Alban met them, dressed in the priest's cloak, and they mistook him for the priest and arrested him. He refused to renounce his new faith, and was beheaded. He thus became the first Christian martyr in Britain. The second was the executioner who was to kill him, but who heard his testimony and was so impressed that he became a Christian on the spot, and refused to kill Alban. The third was the priest, who when he learned that Alban had been arrested in his place, hurried to the court in the hope of saving Alban by turning himself in. The place of their deaths is near the site of St. Alban's Cathedral today.



IGNATIUS LOYOLA MYSTIC, EDUCATOR, PREACHER, AND FOUNDER OF THE JESUITS (31 JULY 1556)

Ignacio de Recalde de Loyola, youngest of thirteen (one of my sources says eleven) children of Don Beltran Yáñez de Loyola and Maria Sáenz de Licona y Balda, was born in 1491 in the family castle in the Basque province of Gipuzkoa, in northeastern Spain, near the French border.



As befitted a boy from an aristocratic family, he spent some time as a page at the court of Ferdinand and Isabella, the rulers of Spain. Here, by his later testimony, he was involved in gambling, wenching, and duelling. He got into trouble with the law, but escaped punishment because he was technically a cleric. (This does not mean that he was destined for the priesthood. In those days someone becoming a priest went through seven steps: doorkeeper, reader, exorcist, acolyte, subdeacon, deacon, and priest. The first four were called Minor Orders, and did not involve any serious commitment, but they did make one technically a cleric, which was useful if one got arrested for anything less than murder or treason. Probably many young noblemen took the first step simply as a precaution. Later the law extended the definition of "cleric" to anyone who could read. See the BIO notes on [Thomas a Becket](#), 29 December.)

He then entered military service, but fought in only one major battle, the defense of Pamplona against the French in 1521. The professional soldiers knew that their position was indefensible, and proposed to surrender. Ignigo (or Ignatius, to give him the Latin form of his name) had visions of military glory, and urged his comrades to fight. He was promptly hit in the leg by a cannon ball, the town surrendered anyway, and the French sent him home on a stretcher.

The leg was badly set, and did not heal properly. It had to be rebroken and reset, and again it healed crookedly and left him with a permanent limp. Meanwhile, he was bedridden for many months, and spent the time reading. He asked for tales of knightly adventure, but instead was given a *Life of Christ*, written by a Carthusian monk. He read it, and his life was transformed. He went on pilgrimage to Montserrat (near Barcelona), where he hung up his sword over the altar, and then spent about a year at Manresa near Montserrat first working as a nurse and orderly in a hospital there, and then retiring to a cave to live as a hermit and study [The Imitation of Christ](#), by [Thomas a Kempis](#), a book urging the Christian to take Christ as example, and seek daily to follow in His footsteps.

It is probably during this year that he wrote his [Spiritual Exercises](#), a manual of Christian prayer and meditation. He directs the reader to begin with an event in the life of Christ, and to imagine the scene in detail, to replay the episode in his mind like a movie script, and to try to feel as if he had himself witnessed the event, and then to use this experience as a motive for love, gratitude, and dedication to the service of God. The book is available today in hardcover and paperback. It has been much used by Christians of all varieties--John Wesley was enthusiastic about it. Ignatius then made a pilgrimage to Jerusalem to see with his own eyes the scenes of Our Lord's life and death. He wanted to stay and preach to the Muslims, but the Franciscans stationed there advised him that he needed an education in order to preach effectively.

Back in Spain, he spent ten years (1524-1534) getting an education at Barcelona, Alcalá, Salamanca, and Paris, beginning by going to elementary school to learn Latin grammar, and ending with a Master of Arts degree from the University of Paris. In Salamanca, he often preached to groups of people assembled by chance; but in those days, a layman undertaking to preach on his own, without a license or supervision, was automatically suspected of heresy. Ignatius was twice imprisoned by the Spanish Inquisition and questioned about

his beliefs, an experience that made a deep impression on him. (He was finally acquitted, but forbidden to discuss religious matters for three years.) Today, his followers are aggressively proud of the fact that no member of their order has ever sat on an Inquisitorial tribunal. (It is possible that Ignatius already had doubts about the Inquisition. He was a Basque, and I am told that the Inquisition was never active in Biscay because the Basques, although thoroughly orthodox Christians, would not tolerate it.) In 1534, he and six fellow students formed a group who vowed to travel to Jerusalem and there preach the Gospel to the moslems. (The most famous of the six is [Francis Xavier](#), who went to India and China as a missionary, and who is commemorated on 3 December.) This group later took the name, "The Society of Jesus," and were nicknamed "the Jesuits" by outsiders, a nickname that stuck.

In 1537 the Jesuits (now ten in number) gathered in Venice and (having found that renewed war in Palestine made journeying there impossible) offered their services to Pope Paul III. Ignatius and some of the others were ordained to the priesthood, and they were assigned various tasks. In 1540 they became a formal organization, with the usual monastic vows, plus a fourth vow of personal obedience to the Pope. In order to have more time for preaching and study the order abolished the practice (followed by almost all previous orders) of reciting the monastic Hours in community. Its chief goals were:

(a) renewal of the Roman Catholic Church through extensive education and the encouragement of frequent use of the sacraments,

(b) extensive missionary work in non-Christian countries, and

(c) a suitable response to the growing challenge of Protestantism.

In the remaining fifteen years of his life, Ignatius supervised the Jesuits from Rome and saw the order grow from ten men to a thousand. It was always active in missions, and became deeply involved in education, and in counselling those with difficult decisions to make, particularly rulers. The Order undertook to win back to the Roman obedience those areas that had recently become Protestant. Ignatius counselled his Jesuits (technically neither monks nor friars, but priests regular) to proceed with charity and moderation, "without hard words or contempt for people's errors." He died suddenly on 31 July 1556. His writings include the following prayer:

Teach us, good Lord, to serve thee as thou deservest;
to give, and not to count the cost,
to fight, and not to heed the wounds,
to toil, and not to seek for rest,
to labor, and not to ask for any reward,
save that of knowing that we do thy will.

BARTHOLOMEW THE APOSTLE (24 AUGUST NT)

The name "Bartholomew" appears in the New Testament only on lists of the names of the twelve apostles. This list normally is given as six pairs, and the third pair in each of the Synoptics is "Philip and Bartholomew" (M 10:3; P 3:18; L 6:14; but A 1:15).

John gives no list of the Twelve, but refers to more of them individually than the Synoptists. He does not name Bartholomew, but early in his account (John 1:43-50) he tells of the call to discipleship of a Nathaniel who is often supposed to be the same person. The reasoning is as follows: John's Nathanael is introduced as one of the earliest followers of Jesus, and in terms which suggest that he became one of the Twelve. He is clearly not the same as Peter, Andrew, James, John, Philip, Thomas, Judas Iscariot, Judas (not Iscariot, also called Lebbeaus or Thaddeus), all of whom John names separately. He is not Matthew, whose call is described differently (M 9:9). This leaves Bartholomew, James the son of Alpheus, and Simon Zelotes. Of these, Bartholomew is the leading candidate for two reasons:

(1) "Bar-tholomew" is a patronymic, meaning "son of Tolmai (or Talmi)." It is therefore likely that he had another name. (A historical novel which may not be well researched informs me that a first-century Jew would be likely to use the patronymic instead of the forename as a mark of respect in speaking to a significantly older Jew.) "Nathanael son of Tolmai" seems more likely than "Nathanael also called James (or Simon)."

(2) Nathanael is introduced in John's narrative as a friend of Philip. Since Bartholomew is paired with Philip on three of our four lists of Apostles, it seems likely that they were associated. We have no certain information about Bartholomew's later life. Some writers, including the historian Eusebius of Caesarea (now Har Qesari, 32:30 N 34:54 E, near Sedot Yam), say that he preached in India. The majority tradition, with varying details, is that Bartholomew preached in Armenia, and was finally skinned alive and beheaded to Albanus or Albanopolis (now Derbent, 42:03 N 48:18 E) on the Caspian Sea. His emblem in art is a flaying knife. The flayed Bartholomew can be seen in Michelangelo's Sistine painting of the Last Judgement. He is holding his skin. The face on the skin is generally considered to be a self-portrait of Michelangelo.



by James Kiefer

BIRTHDAYS

 June 4 Gary Andrews

June 12 Heidi Eminhizer

June 13 Blanche Raymond

June 17 James Green

June 26 Matthew Fitzgerald

July 2 Mark Eminhizer II

July 4 Charity Holland
 Tina Scott

July 6 Liam Quigley

July 7 Frank Densevich

July 10 Ross Pifer

July 11 Russ Norris

July 13 Catherine Bickle

July 14 Jason Fitzgerald

July 16 Julie Duminiak

July 18 Lois Fetzer
 Timothy Clayton

July 19 Daniel McGinley, Jr.
 Keith Cummings

July 23 Larry Roberson

July 24 Christopher Clayton

July 28 David King

August 8 Judy Densevich
 Ben Harwood

August 9 Sydney Fetters
 Peggy Jackson

August 1 Billie Jo North

August 15 Jacob Fitzgerald

August 24 Nancy Andrews

August 30 Ruth Eby
 Elizabeth Pifer



COFFEE HOUR HOSTS

June 4	Reserved
June 11	
June 18	
June 25	

July 2	No Coffee Hour
July 9	Tina Scott
July 16	
July 23	
July 30	

August 6	
August 13	
August 20	
August 27	

**JUNE MONEY COUNTERS
SCOTT MAUGER & BETSY QUIGLEY**

**JULY MONEY COUNTERS
KAREN HARVEY & JIM JACKSON**

**AUGUST MONEY COUNTERS
LARRY ROBERSON & BETTE SHUGERT**

EUCCHARISTIC MINISTERS

	8 a.m.	10 a.m.

June 4	Dcn Dyakiw	Dcn Dyakiw
Pentecost Sunday		S. Witmer

June 11	Dcn Dyakiw	Dcn Dyakiw
Trinity Sunday		C. Fyfe

June 18	Dcn Dyakiw	Dcn Dyakiw
Pentecost II		T. Quigley

June 25	S. Mauger	Dcn Dyakiw
Pentecost III		D. Cree

July 2	Dcn Dyakiw	Dcn Dyakiw
Pentecost IV		C. Fyfe

July 9	Dcn Dyakiw	Dcn Dyakiw
Pentecost V		D. Cree

July 16	Dcn Dyakiw	Dcn Dyakiw
Pentecost VI		T. Quigley

July 23	Dcn Dyakiw	Dcn Dyakiw
Pentecost VII		

July 30	S. Mauger	Dcn Dyakiw
Pentecost VIII		

August 6	Dcn Dyakiw	Dcn Dyakiw
Transfiguration of our Lord	S. Mauger	

August 13	Dcn Dyakiw	Dcn Dyakiw
Pentecost X		C. Fyfe

August 20	Dcn Dyakiw	Dcn Dyakiw
Pentecost XI		D. Cree

August 27	S. Mauger	Dcn Dyakiw
Pentecost XII		T. Quigley

Altar Servers' Rota – 10 A.M. Masses

June 4	Book/Server	T. Scott
Pentecost	Crucifer	M. Perkins
Sunday	Torchbearers	C. Holt

June 11	Book/Server	S. Dillon
Trinity	Crucifer	T. Scott
Sunday	Torchbearers	C. Holt

June 18	Book Server	S. Dillon
Pentecost II	Crucifer	M. Perkins
	Torchbearers	TBA

June 25	Book/Server	T. Scott
Pentecost III	Crucifer	TBA
	Torchbearers	TBA

July 2	Book Server	T. Scott
Pentecost IV	Crucifer	M. Perkins
	Torchbearer	C. Holt

July 9	Book Server	S. Dillon
Pentecost IV	Crucifer	T. Scott
	Torchbearers	C. Holt, TBA

July 16	Book Server	T. Scott
	Crucifer	M. Perkins
	Torchbearers	TBA

July 23	Book Server	S. Dillon
	Crucifer	T. Scott
	Torchbearers	TBA

July 30	Book Server	T. Scott
	Crucifer	S. Dillon
	Torchbearers	TBA

June 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2 Community Lunch at the Presbyterian Church, 10:30 a.m.	3
4 Day of Pentecost MP 7:45 Mass 8 Sung Mass 10 Coffee Hour	5 7 pm Men's Group	6	7 Low Mass with healing in the Chapel, 9:30	8	9	10
11 Trinity Sunday MP 7:45 Mass 8 Sung Mass 10 Coffee Hour	12 7 pm Men's Group	13	14 Low Mass with healing in the Chapel, 9:30	15	16	17
18 Pentecost II MP 7:45 Mass 8 Sung Mass 10 Coffee hour	19 7 pm Men's Group	20	21 Low Mass with healing in the Chapel, 9:30	22	23	24
25 Pentecost III MP 7:45 Mass 8 Sung Mass 10 Coffee hour	26 7 pm Men's Group	27	28 Low Mass with healing in the Chapel, 9:30	29	30	

July 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2 Community Lunch at the Presbyterian Church, 10:30 a.m.	1
2 Pentecost IV MP 7:45 Mass 8 Sung Mass 10 No Coffee Hour	3	4 Independence Day Office Closed	5 Low Mass with healing in the Chapel, 9:30	6	7	8
9 Pentecost V MP 7:45 Mass 8 Sung Mass 10 Coffee Hour	10	11	12 Low Mass with healing in the Chapel, 9:30	13	14	15
16 Pentecost VI MP 7:45 Mass 8 Sung Mass 10 Coffee hour	17	18	19 Low Mass with healing in the Chapel, 9:30	20	21	2
23 Pentecost VII MP 7:45 Mass 8 Sung Mass 10 Coffee hour VBS-Bald Eagle Park 30 Same as above (except no VBS)	24 31	25	26 Low Mass with healing in the Chapel, 9:30	27	28	29

August 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2 Low Mass with healing in the Chapel, 9:30	3	4 Community Lunch at the Presbyterian Church, 10:30 a.m.	5
6 Transfiguration of our Lord MP 7:45 Mass 8 Sung Mass 10	7	8	9 Low Mass with healing in the Chapel, 9:30	10	11	12
13 Pentecost X MP 7:45 Mass 8 Sung Mass 10 Coffee Hour	14	15	16 Low Mass with healing in the Chapel, 9:30	17	18	19
20 Pentecost XI MP 7:45 Mass 8 Sung Mass 10 Coffee hour	21	22	23 Low Mass with healing in the Chapel, 9:30	24	25	26
27 Pentecost XII MP 7:45 Mass 8 Sung Mass 10 Coffee hour	28	29	30 Low Mass with healing in the Chapel, 9:30			