

March/April 2024

The St. Barnabas' Reporter



Hold to the Lord

Dear St. Barnabasians,

On February 4th, it was an amazing joy to celebrate Confirmations, a Reception, and Reaffirmations of Faith with Bishop Bud—and it was especially inspiring that his Sermon emphasized the virtue of servanthood, drawing on our mission statement: “serving our community, the world, and each other through the love of Jesus Christ.” What an incredibly encouraging moment it was, to know that a towering spiritual giant recognized what we are all about, as St. Barnabas’ parish.

My prayer for those blessed that day draws on the concluding verse of Isaiah’s famous fortieth chapter: for “those who hold to the Lord, their strength shall regrow: wings shall lift them up, like Eagles.” This is also my prayer for every young person who is formed at St. Barnabas’: for youths of mind, body, and/or spirit—the conclusion of Isaiah 40 emphasizes God’s own redemption, encouragement, and strength for the fledgling people of Israel.

The most recent “Mission Impossible” movie involved its own lifting and flying: at one point a young disciple in training is stuck on an accelerating train, and Tom Cruise’s character ends up diving through the air like a base jumper as he tries to catch up with her. I hope that the dire situations described in that film all remain firmly in the realm of fiction, but we have all had individuals who have taught us something about the spiritual life, whether by word or example.

The image of being carried on Eagles wings also shows up in Exodus chapter 19 (verse 4), when God speaks in the past tense: “I bore you on eagles’ wings and brought you to myself.” Deuteronomy (32.11) elaborates on the metaphor of how God carried the people through the wilderness, feeding them with honey from the rock in the desert, because as an Eagle “spreads its wings, taking [its fledglings] and carrying them on its pinions, [so] the Lord guided them.” Natan Slifkin wrote that there is a particular situation in which Eagles (and Griffon Vultures) have been known to lift up their young: it happens as they are learning to fly (rationalistjudaism.com/p/on-eagles-wings, accessed January 2024). He quoted William Beach Thomas, who was the son of an English parson who became a correspondent in World War One before turning his attention to writing about the majesty and beauty of nature. Thomas wrote in Yeoman's England ([1934], pp. 135-6) about Eagles: “the parent birds, after urging and

(continued next page)

The Rev. John Bolin Shellito
Rector

SPECIAL POINTS OF INTEREST

- *WOSB Mad Hatter's Tea Party May 11*
- *Betty Jo Fortune Thank-you*
- *Cuba Clothing Collection*
- *Game Night March 16*
- *2024 Vestry Members*
- *Finding John Taylor Adams*
- *Baptism-Confirmations-Reception-Reaffirmation*
- *Scripture, Love & Prayer*
- *Confessions*
- *Lenten Wisdom & Charity*

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St. Barnabas' Episcopal Church

4801 Ravensworth Road
Annandale, VA 22003
703-941-2922

Parish Staff

The Rev. John Bolin Shellito
Rector

David Palmer
Music Minister

Catherine Dubas
Parish Administrator

James Harris, *Sexton*

Randolph Jones
2024 ASYP Tutor Coordinator

2024 Vestry Members

Mark Patterson
Senior Warden

Leigh Kennedy
Junior Warden

Sam Batten

Michael Dugger

Beth Harper

Jack Miller

Camille Mittelholtz

Jeff Schaefer

Katie Westerlund

PJ Kennedy
Treasurer

John Westerlund
Assistant Treasurer

Ann Sayles
Register

Molly Newling
Membership Secretary

Worship Schedule

Sunday

8 a.m. Holy Eucharist
10:15 a.m. Holy Eucharist

Wednesday

10 a.m. Parish Library

Hold to the Lord *(continued from p. 1)*

sometimes shoving the youngster into the air, will swoop underneath and rest the struggler for a moment on their wings and back". Natan Slifkin also quoted an American ornithologist, Arthur Cleveland Bent, who relied on the wisdom of Dr. L. Miller, saying how "The mother started from the nest in the crags and, roughly handling the youngster, she allowed him to drop, I should say, about ninety feet; then she would swoop down under him, wings spread, and he would alight on her back. She would soar to the top of the range with him and repeat the process. Once perhaps she waited fifteen minutes between flights. I should say the farthest she let him fall was a hundred and fifty feet. My father and I watched him, spellbound, for over an hour." (Arthur Cleveland Bent, "Life histories of North American birds of prey pt. 1: Order Falconiformes." [1937] Bulletin of the United States National Museum i-viii, 1-409, 102 pgs., <https://doi.org/10.5479/si.03629236.167.i>). I find it interesting that Bent's book was published the same year the Rev. Dr. Lee Gibbs was born. For me, the work of an Eagle parent gives heightened meaning to the quote in Isaiah:

"Those who hold to the Lord, their strength shall regrow: wings shall lift them up, like Eagles."

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Women of St. Barnabas (WOSB)



Save the Date for the Women of St. Barnabas' (WOSB) annual Mad Hatter's Tea Party. The tea will be held on Saturday, May 11, tentatively from 2-4 p.m. All are invited, and guests are welcome.

The tea will feature delicious tea sandwiches, sweet treats, tea, and the chance to relax with friends. Hats are encouraged. A sign-up will be available in the weeks before the event. All proceeds go to the inreach and outreach projects of the WOSB.



St. Barnabas' Mission:
Serving our community, the world, and each other
through the love of Jesus Christ

A Note from David Palmer

David Palmer, Music Minister

Community is complicated. A collection of individuals, each with their own personality, set of beliefs, and personal preferences, a community may have a culture while its individuals have varying cultural characteristics. The easiest community to grasp is a geographical one, like, the conglomeration of people living within the town limits of Annandale or those within driving distance of St. Barnabas'. But community is complicated, even when delimiting it geographically: a person can travel, even stay away for months (think of snowbirds) and still be considered a "resident" of Annandale. With the increased use of streaming for church services, some faith communities now have members who don't live anywhere near their church building.

Community can also be defined by specific languages, symbols, or aesthetic preferences. While most Northern Virginians accept that English is our *lingua franca*, delimiting community by English proficiency would exclude many people who are in fact residents of our towns. Aesthetic preferences are even trickier. Perhaps they are most applicable to temporary communities like concerts, where attendees have chosen to be there because of their shared enjoyment of the music.

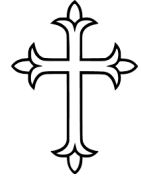
Watching the film, "A Case for Love" (did you see it?), I found myself wishing that I could write down all of its quotes about community. One of the people interviewed for the film is a cooking enthusiast who creates a community by cooking and sharing food. A guide provided by the moviemakers asks the question, "Where do you find community?" Clearly, this kind of community is not limited by geography, maybe not by technology, language, or musical preferences. Presiding Bishop Michael Curry features prominently in the film, and, when talking about community, he mentions the African word, *Ubuntu*, which refers to "the belief in a universal bond of sharing that connects all humanity." I'm mindful of this as a church musician who looks at the local church as a microcosm of that ultimate community. How can a group with various musical preferences exemplify that universal bond?

There seemed to be something like an Episcopal musical culture when I was growing up – the Hymnal 1940 and classical organ pieces and choral anthems – but by the time I graduated from high school, I had been given tastes of folk, gospel, and rock music in church, even if they were only isolated occasions. By the 80's, the popularity of non-traditional music was a source of division in some Episcopal churches. The larger issue for communities became clear for me in the 90's: tolerance for individuals' diverse musical preferences was a sign of love in a community. It reminded me of the family TV for us baby boomers: there was only one in the house, and all family members got to watch some but not all of what we wanted.

Today, although there are plenty of congregations where the "TV set" is permanently

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In Memoriam



**The Rev. Dr.
Lee Wayland
Gibbs**

February 14, 2024
Springfield, Virginia

*Rest eternal grant to
your servant, O Lord;
and let light perpetual
shine upon him.
May his soul, and the
souls of all the
departed, through the
mercy of God,
rest in peace.
Amen.*

BCP p. 503

Noon prelude of
Johannes Brahms's
"A German Requiem,"
followed by the 1 p.m.
Celebration of Life

Saturday
March 23rd, 2024

St. Barnabas'
Episcopal Church



March

PJ Kennedy
 Michael Dugger
 Robert Agnew
 Anne Radway
 Beatrice Lowrey
 Gertrude Jones
 Joan Blair
 Linda Hamerschlag
 Maritsa Rajashekar
 Robin Erskine
 Jack Miller

April

Jocelyn Leatherwood
 Maria Macfarlane
 Parken Mokaves
 Delilah Stearns
 Owen Stearns
 Beth Harper
 William Anderson
 Mary Yeaman
 Shirley Newman
 Sebastian Rajashekar

*Look with favor,
 we pray,
 on your servants
 as they begin
 another year.
 Grant that they may
 grow in wisdom
 and grace,
 and strengthen their
 trust in your goodness
 all the days of their lives;
 through Jesus
 Christ our Lord. Amen.*

BCP p. 830

A Note *(continued from p. 3)*

set to a single channel, on the whole, our denomination's music is increasingly diverse. Our multiple hymnals (three in our pews plus two others that we sometimes use) allow us some diversity, and we have sung worship songs that aren't in any of our official hymnals. There are Episcopal churches that make community doing the latter every Sunday. It's all about finding what makes that universal bond and celebrating it. There is something of this celebration in a poem by Rumi that I set to music last year. (Go to YouTube and enter "David Palmer Community of Spirit.")

*There is a community of the spirit.
 Join it, and feel the delight
 of walking in the noisy street
 and being the noise.*



Thank you for your prayers and expressions of kindness during my illness and recovery. My St.Barnabas' family has been a valued part of my spiritual journey for many years. I continue to be uplifted and encouraged by your thoughtfulness. Peace be with you!

Betty Jo Fortune

Daylight Saving Time Begins March 10th

While most modern clocks and telephones will reset automatically, you may still want to remember to "spring forward" (set clocks ahead) before going to bed on Saturday, March 9th. Enjoy your extra hour of daylight beginning that Sunday.

Birthdays



We include a list of birthdays in each issue of the Reporter. Please make sure your information in Realm (our parish database) is up-to-date. Also, please contact the Parish Office if your name is missing and you would like it included.

Hold to the Lord (continued from p. 2)

We hold to the Lord because the Lord is the one who is catching us and saving us. “Hold to the Lord” is an alternative translation of the perhaps more familiar (and perhaps more passive) “wait on the Lord.” I have frequently heard the advice to “wait on the Lord” but to me it feels like a completely different instruction for us to “hold to the Lord” as the One who will save us—holding doesn’t just bring to mind a penalty in the Super Bowl, it also brings to mind Jacob’s decision to hold to the angel of God while they were both wrestling, Jacob held on and refused to let go until he received a blessing. And even though the blessing came with the pain of a dislocated hip socket, it was also the source of a powerful new name: Israel.

Holding and waiting in Hebrew also implies being strong, and has its root in the tension of a braided or twisted rope, with strands that are pulled together and that are stronger for having been pulled together. And while it is true that we are stronger as a congregation for having been pulled together, the image of an Eagle teaching its young to fly gives a dynamism and an existential importance to the instruction to “hold to the Lord.”

This coming March 9th, we’ll have a Taizé service, and I am hoping that we’ll have a chance to adapt the lyrics of a particular song from Taizé that quotes this passage from Isaiah. It would be a joy to sing together”

Hold to the Lord, whose day is near.

Hold to the Lord, be strong, take heart.

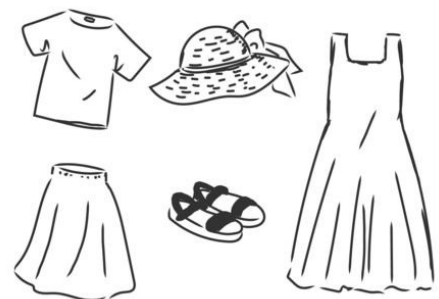
The Lord of lovingkindness is the one who is continually pushing us out of the nest, beyond our comfort zone, so that we can get stronger. I imagine that for that initial motley crew of people crossing the Red Sea there could have been plenty of uncertainty and maybe even some fear as they were leaving the familiarity of their old ways. And, at the same time, the Lord of lovingkindness is also the one who catches us on Eagles wings and raises us back up when we are fledglings in our faith, so that we can continue to learn how to fly on our own, and perhaps even teach (and catch) others one day.

“Those who hold to the Lord, their strength shall regrow: wings shall lift them up, like Eagles.”

Cuba Clothing Collection Through March 10th

The Cuba Committee has placed a plastic tub in the narthex for clothing donations for Cuba. We are collecting shirts, blouses, shorts, pants, dresses, and skirts for children through adults. We will be sending a shipment on Monday, March 11th, and expect these items to be received before Easter. The deadline for donations is Sunday, March 10th.

Please contact Wendy Williams or the Parish Office if you have any questions.



Game Night ▪ Saturday, March 16th 5-8 PM

The Youth Committee will host a Game Night on Saturday, March 16th from 5-8 p.m. There will be food, games, and bingo (prizes!!). Your friends, colleagues, and neighbors are all welcome. While this event is free, donations will go toward the J2A Pilgrimage Fund. Don't be *Sorry!* Mark your calendar now!!



ACCA News - Annandale Christian Community for Action



Rebuilding Together's National Rebuilding Day will be Saturday April 27 starting at 8:30 a.m. through the afternoon. ACCA will work with a group of member churches to sponsor two home repair projects. Rebuilding Together makes essential repairs to improve safety and livability of houses owned by lower income homeowners and nonprofit organizations. St. Barnabas' will again work with Annandale United Methodist Church to provide funds and volunteers for one house. We expect to learn about our assigned house in early March. We expect to need volunteers at all skill levels. Ken Mittelholtz will be serving as the project lead for our assigned house. Once the leadership team has reviewed the work needed, we will report in the weekly announcements.

St. Barnabas' next turn to volunteer for the ACCA Furniture Ministry is Saturday April 13. The crew picks up gently used donated furniture and delivers furniture to low income households, refugees and people moving out of shelters. Volunteers meet at 8 a.m at the warehouse, which is located at Annandale United Methodist Church, 6935 Columbia Pike, Annandale. Volunteering for the furniture ministry is a good opportunity for students needing service hours.

The ACCA Food Pantry continues to have a high level of demand for emergency food assistance. Over 100 families are served in a typical month. Donations of nonperishable food and personal hygiene products are needed to help stock the pantry. For a list of most needed items, please see the food pantry page at <https://accacares.org/foodpantry/>. The pantry can always use volunteers to shop for fresh food supplies, pack groceries to meet the household needs of a request, make food deliveries, and arrange for drivers.

ACCA has suggested that anyone who would like to undertake a Lenten action consider making regular food or hygiene product donations.

In addition, the Heritage Mission Center food program continues to have a high demand for food as well – nearly 300 people come to the center's food distribution each week. Donations are welcome and can be left in the basket in the narthex.

Thank you to everyone who made a donation to the ACCA Challenge Grant. Funds raised will help ACCA serve needy people in our area.

For more information about ACCA, please contact Camille or Ken Mittelholtz or the Parish Office.

St. Barnabas' 2024 Vestry Members



Mark Patterson, Senior Warden
Class of 2025



Leigh Kennedy, Junior Warden
Class of 2025



Sam Batten
Class of 2024



Michael Dugger
Class of 2024



Beth Harper
Class of 2024



Jack Miller
Class of 2026



Camille Mittelholtz
Class of 2026



Jeff Schaefer
Class of 2025



Katie Westerlund
Class of 2026

Also, Treasurer: PJ Kennedy ▪ Assistant Treasurer: John Westerlund

Register: Ann Sayles ▪ Membership Secretary: Molly Newling

Finding John Taylor Arms

by Dave Wright

The new art exhibit in the Narthex has 10 framed prints made from etchings of John Taylor Arms, an artist who lived from 1887 to 1953 and was highly feted during his life as an accomplished etcher. Like many people, I never heard of this man until a chance encounter.

In 1975 I was attending Virginia Theological Seminary, and became good friends with the artist's grandson, John Taylor Arms IV. But humility runs strong in that family, because my friend never mentioned his grandfather, not even once, while in seminary. (Another testament to the Arms family humility occurred when the artist himself, when asked by a biographer what his greatest accolade, his prized achievement was, he replied without hesitation, "Being the lay reader at Trinity Episcopal Church in Southport, Connecticut.")

It wasn't until several years later that I visited John in Lynchburg, where he was rector at St. Paul's Episcopal Church. He was putting on an exhibit of his grandfather's works in the local library. At the rectory, he had framed prints of his grandfather's etchings, about one in every room—just one. I thought how cool it would be if I owned a print or two.

Well, about 10 years later, John developed Non-Hodgkins Lymphoma; two stem cell transplants failed, and he knew he was dying. To raise money, John started selling his grandfather's prints on eBay, and I started buying them. I went a bit overboard; I couldn't stop at just one or two! John died in 2003, and I kept buying prints, to the point that I ran out of wall space in my one-bedroom condo. I contacted the National Gallery of Art, in Washington, DC, and asked them if they were interested in some of my prints. They were delighted because, coincidentally, they were considering putting on a show of Arms prints. So, I was able to lend some of mine to the show, which went from late 2010 to the spring of 2011. The Gallery knows that, when I pass on, my entire collection will go to them. At one point or another, I have owned about 100 prints from the 440 etchings he made.



Baptism, Confirmations, Reception, and Reaffirmation Visitation of the Rt. Rev. James Joseph “Bud” Shand



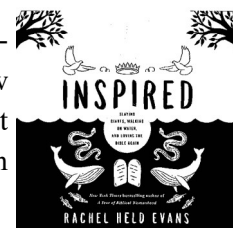
We rejoice with those who were Baptized, Confirmed, Received, and/or professed a Renewal of their Baptismal Vows on the occasion of the Bishop's Visitation on February 4, 2024. The Rt. Rev'd James Joseph (“Bud”) Shand, Visiting Bishop of the Diocese of Virginia, was our preacher and celebrant. Thank you to the Women of St. Barnabas' and many friends for the festive reception which followed.

Scripture, Love, and Prayer: Lenten/Eastertide Forums Sunday Mornings, February 18th to April 14th (No Class on Easter)

by Nathan Harpine, Seminarian

What is our relationship with Scripture? How does it speak in our lives? How do we deal with hard passages? Join us for this year's Lenten & Eastertide series as we discuss Rachel Held Evans' Book, *Inspired: Slaying Giants, Walking on Water, and Loving the Bible*.

Rachel Held Evans discusses the growth of her relationship with Scripture, allowing us to discuss our relationship with the Bible and the different ways of reading it. If you want to follow along, we will read about a chapter a week. All are welcome to the conversation whether or not they have read the book. For any questions or to get a copy of the book, reach out to me, Nathan Harpine, or the Parish Office..



Confessions

by Sarah Gates

“These are my confessions”

I am among the Super Bowl viewers who watch the event primarily for a) the commercials (wow, were they weird! Like, “did a German robot write these?” weird) and b) the halftime performance. While my Usher fandom mostly consists of singing “These are my confessions,” every time I hear the word “confession(s),” I was still pumped. His halftime performance, a nostalgic gift to Millennials everywhere, reminded me that the Grammy-winning *Confessions* actually contains two sets of confessions: “Confessions” and “Confessions Part II.” “Part II” is arguably the catchier song, containing the hook that I find myself singing almost anytime I hear the word “confessions,” (“These are my confessions,” (you’re welcome; now it’s in your head, too)) and it’s the one Usher sang at the Super Bowl. Part II is also where the story really begins, relegating Part I to more of a prologue. In “Confessions Part II,” we learn that what Usher told us in Part I isn’t the half of it. Not only has he been cheating on his girlfriend, but the woman he’s been cheating with is pregnant and plans to keep the baby. Usher describes his confessing almost like a solution to a problem: “Man I’m thrown and I don’t know what to do / I guess I gotta give part 2 of my confessions.” Like it’s not really a choice; he *has* to give us part 2. He also sings that telling his girlfriend all of this is “by far ... the hardest thing [he] think[s] [he’s] ever had to do.” I have to wonder about his girlfriend’s experience and immediate reaction (it calls to mind Gloria Steinem’s book title, *The Truth Will Set You Free, But First It Will Piss You Off*); regardless, multiple people are hurting, and Usher is one of them. He expresses a heavy burden, not dissimilar to the weightiness expressed in the Litany of Penitence in the Ash Wednesday liturgy: “We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives ... *We confess to you, Lord ... We confess to you, Lord,*” and on and on.

A few months ago, I lugged my sluggish intestines, creaky neck, and wobbly spine over to an osteopath in Maryland, who, like me, had grown up in the Church of Christ. Through conversation, I learned that he was still a Church of Christ attendee but that he had been recently dabbling in Catholicism. This intrigued me, since I’d felt a similar instinct in my youth to veer towards a denomination with a longstanding tradition, hierarchy, rules, and richness. My osteopath explained that his pull towards Catholicism was in part because of its emphasis on confession, saying something like: “We don’t confess nearly enough.” This admission intrigued me. I relate to some degree: I also like to get “things” (confessions) off my body and mind and out in the world, where they are welcome to figuratively run away on the back of a literal scapegoat (see Leviticus 16). The penance associated with confession in the Catholic tradition has often made me uncomfortable, but it reminds me that, sometimes (as Usher sings), confession costs. By confessing, we open ourselves—to God, or often, to another person—in a way that can incite shame. I imagine a giant, bicycle-like machine groaning, gnawing its way out of my chest and into the world, riding itself away as I silently stagger.

Yet, there is something transformative about confession; transformation can cause pain, but transformation can also make way for repair and newness of life. (Usher was clearly onto something.) It’s almost as if, by speaking something out of one’s own body and into the world, it (the thought) changes. Helena Bala articulates this in her book *Craigslist Confessional*: “Even thoughts are transformed, filtered, when they’re thought for an audience.”

This is perhaps why I often write confessionally. One purpose of this is to organize my thoughts—I’d love to have my own personal pensieve, swirling out my own maddening thoughts into a tidy, magical basin. However, another purpose is to make my thoughts known—to God and to, well, everyone, or anyone who might glimmer a bit through

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the recognition of a mutual experience. Like anyone, I just want to be seen, and known, and, after all of that, still be loved ("these are my confessions"). C.S. Lewis says it so well in *The Four Loves*:

"Friendship arises out of mere Companionship when two or more of the companions discover that they have in common some insight or interest or even taste which the others do not share and which, till that moment, each believed to be his own unique treasure (or burden). The typical expression of opening Friendship would be something like, "What? **You too?** [emphasis added] I thought I was the only one."

Confession becomes more slippery when it doesn't have a clear object or end: perhaps we have wronged ourselves, or the person we've wronged will not forgive us. We need some way to get the confession of sin out of ourselves, and the liturgy offers this. I find it almost strange how explicit the liturgy is about the relieving drink of water at the end of the confessional road: "Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent." This explicitness makes me think that I'm not the only person who needs to hear it said so straight. And to know that the forgiving is ultimately up to God: that "the story is not finished until God has finished it," (to quote the Reverend Kelli Joyce, who guest hosted an episode on confession on the podcast *And Also With You*).

Today, my brain often feels an anxiety-induced need to walk through some of my past choices in great detail with a friend (I do not necessarily recommend this). It is very important to me that, at the end of my confession, my friend tells me that my choices do not make me a bad person. (To give myself some grace, I am upfront about this, asking in the words of the Reddit forum, "am I the a-hole?" Because, to be clear, it's really important that I am not an a-hole.) Even when I confess some of the actually sinful things I've done, my loving friends are able to say: it's okay; this still doesn't make you a bad person. (Are you sure? / Yes. Ad infinitum: yes).

One of my friends surprised me one day by saying something like: "Honestly, nothing that you've told me is really all that bad." My questions often go on: "But are you sure? Did I tell it right?" My therapist (and Jesus?) might prefer I arrive at this conclusion on my own, but the answer never changes, and I imagine it is something like this: "You are beloved, yesterday, tomorrow, and today. Yes, even now. Yes, now. Yes. Yes yes yes," and on and on and on and on.



The loose plate offering on Good Friday traditionally goes to the Diocese of Jerusalem and the Middle East. This year the Vestry decided to also dedicate the loose plate offering from the Maundy Thursday service for the same purpose. It is a fitting time for us to assist in the place where Jesus walked and ministered. Our support is paired with our prayers and assists in the transformational ministries of the Anglican Communion in this region.

If you would like to contribute via check, please make your check payable to St. Barnabas' with "Diocese of Jerusalem" in the memo line. You will have an opportunity to make an online contribution beginning the week before Holy Week. Thank you.

Lenten Wisdom and Charity

from Maria Bottlick

My high school classmates shared these words of wisdom in Spanish and I got it translated into English. I think what it says is beautiful and they apply to all—Catholic or not.

Instead of fasting from meat during Lent, Pope Francis proposes 15 simple acts of charity. Look how beautiful!

1. Greet others (always and everywhere).
 2. Give thanks (even when you don't "have to").
 3. Remind others how much you love them.
 4. Joyfully greet those you see every day.
 5. Listen to others' stories without prejudice—with love.
 6. Stop to help. Be attentive to those in need.
 7. Lift someone's spirits.
 8. Celebrate others' qualities or successes.
 9. Select what you don't use and give it to those in need.
 10. Help when needed so another can rest.
 11. Correct with love; don't stay silent out of fear.
 12. Make small gestures of kindness toward those close to you.
 13. Clean up after yourself at home.
 14. Help others overcome obstacles.
 15. Call your parents if you're fortunate enough to have them.
- Fast from hurtful words and speak kind words instead.
 - Fast from discontent and fill yourself with gratitude.
 - Fast from anger and fill yourself with gentleness and patience.
 - Fast from pessimism and fill yourself with hope and optimism.
 - Fast from worries and fill yourself with trust in God.
 - Fast from complaining and appreciate the simple things in life.
 - Fast from pressures and fill yourself with prayer.
 - Fast from sadness and bitterness and fill your heart with joy.
 - Fast from selfishness and fill yourself with compassion for others.
 - Fast from lack of forgiveness and adopt attitudes of reconciliation.
 - Fast from words and fill yourself with silence and listening to others.

If we all try this fast, our daily lives will be filled with PEACE, TRUST, JOY, AND LIFE. Great wisdom from Pope Francis in this Lenten proposal, which is why I'm happy to share it!

Parish Workdays March 17 and April 14

Plan to join the Junior Warden and the Building & Grounds Committee members to help with spring grounds clean-up. We'll work after the 10:15 a.m. services on Sunday, March 17 and Sunday, April 14. There is much to do after the winter. Please bring rakes, loppers, gloves and other gardening tools.



Prayer for the Cold and Homeless and Those Who Care for Them



God of compassion, your love for humanity was revealed in Jesus, whose earthly life began in the poverty of a stable and ended in the pain and isolation of the cross: we hold before you those who are homeless and cold, especially this season. Draw near and comfort them in spirit, and bless those who work to provide them with shelter, food, and friendship. We ask this in Jesus' name. Amen.

from the Church of England

Reporter Deadline, Office Hours, and Schedule

The deadline for the May/June 2024 issue of *The St. Barnabas' Reporter* is **Monday, April 15**. Please submit announcements and/or photos to the Parish Office at stbarnabaschurch@outlook.com. Hard copies of announcements and/or photos are welcome, as well.

Regular Office hours are Monday through Thursday from 9:00 a.m. to 4:00 p.m.; the Parish Administrator works remotely on Fridays.

OF NOTE:

- The Parish Office will close at 12 noon on March 29th, Good Friday, and remain closed during Easter Week. Regular hours resume on Monday, April 8th.

As always, please call ahead to schedule any in-person meetings with John+, David, or Catherine.

Update Your Preferences

Please help us keep our database up to date by notifying the Parish Office if your contact information changes: 703-941-2922 or stbarnabaschurch@outlook.com.

Thanks and More Thanks...

- For James Harris and his ministry.
- For Theresa Merchant, Sarah Gates, and Haley Bolin Shellito and their teaching.
- For Michael Dugger, Sheena Friend, Dawn Schaefer, and Mark Patterson and their teaching.
- For all who have filled in in the Nursery. (You know who you are!)
- For the Vestry.
- For the faithful foundation established by the Rev. Linda Wofford Hawkins, the Rev. Bob Lyles & Joy Lyles, the Rev. Canon Carol Cole Flanagan, Dr. David Palmer, and others.
- For Nathan Harpine, Seminarian, and his leadership of our Lenten & Eastertide Forum discussions.
- For Beth Harper's leadership of our Education for Ministry class (with Len LeRoy).
- For the Rev. James A. Hughes and his wise instruction of Greek and Hebrew, and for the students of those classes.
- For those who volunteer with the Annandale Safe Youth Project, and for Randy Jones's excellent coordination and inspirational instruction in math and science.
- For the many community and support groups who meet here for fellowship, fun, and mutual encouragement.
- For Fiona Agnew's faithful service to the WOSB in her mother Nancy MacLachlan's absence this past Fall.
- For Dave Wright and his willingness to share his John Taylor Adams prints.
- For the Arts Committee and Kathleen Stark's leadership.

In the Presence of God

We pray for God's strength and healing for ... Bernard Blair, Jean Anne Braddon, Charles Camp, Cricket Camp, Margot Donnelly, Charlie Flaherty, Betty Jo Fortune, Bob Frye, Rotha Frye, Preston George, Joan Gibbs, James Harris, Roger Hefferan, James Hughes, Gertrude Jones, Sharon Jones, Alusine Kanu, Joy Lyles, Tom Lyles, Bob Macfarlane, Maria Macfarlane, Blair MacKenzie, Cindy McLaughlin, Helen Mosher, Val Nelson, Shirley Newman, Nancy Peyton, Beth Phillips, Anne Radway, Grace Rampersaud, Norma Ricketts, Ellen Riddle, Barbara Rigden, Ann Sayles, Trisha Serven, Frank Spink, Kathleen Stark, Larry Stark, Karen Steidel, Mareea Wilson, Dana Wiseman, Dave Wright, Mary Yeaman.

For the Church ... the Archbishop of Canterbury, Justin Welby; our Presiding Bishop, the Most Rev. Michael Bruce Curry; and our Diocesan Bishops, the Rt. Rev'd Mark E. Stevenson, Bishop; the Rt. Rev'd Gayle Elizabeth Harris, Assistant Bishop; the Rt. Rev'd James Joseph "Bud" Shand and their families. For our Rector, the Rev. John Bolin Shellito, and his family; for our Seminarian, Nathan Harpine; for Cindy McLaughlin (in discernment); for our Vestry, Wardens, and staff; and for the work and ministry of our sister parish of San Juan Bautista in Palma Soriano, Cuba.

KIDS COLORING PAGE





**ST. BARNABAS'
EPISCOPAL CHURCH**

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www.st-barnabaschurch.org

9:15 a.m. Sunday Forum Series

Informed by Inspired, by Rachel Held Evans

5 p.m. Taizé Service

Saturday March 9th

5 p.m. Game Night

Saturday March 16th

St. Patrick's Day Parish Workday

Sunday afternoon, March 17th

Noon Prelude & 1 p.m. Celebration of Life

For the Rev. Dr. Lee Wayland Gibbs
Saturday March 23rd

8 a.m. and 10:15 a.m. Palm Sunday

Holy Eucharist with Blessing of the Palms

10 a.m. Wednesday Eucharist with Healing Prayer

March 27th

7 p.m. Maundy Thursday Eucharist

With opportunity to participate in Foot Washing

Noon and 7 p.m. Good Friday Services

6 p.m. Intergenerational Stations of the Cross

4:00 p.m. Easter Vigil

8 a.m. and 10:15 a.m. Easter Sunday Services

9:15 a.m. Easter Egg Hunt

ACCA ▪ Furniture Ministry April 13th

Rebuilding Together April 27th