



## THE *Eagle* NEWSLETTER

St. John's Episcopal Church | Lafayette, Indiana | April 2024

### Save the Date

#### Maundy Thursday

March 28 • 7 p.m.

#### Good Friday

March 29 • 12 noon & 3 p.m.

#### The Great Vigil of Easter

Saturday, March 30 • 8 p.m.

#### Easter Sunday

March 31 • 8 a.m., 9 a.m. (via Zoom), & 10:15 a.m.

*The St. John's office will be closed on Easter Monday, April 1.*

### From the Rector

My favorite image of the resurrection is the great Orthodox depiction of Jesus rising from the grave and standing astride the gates of hell. A small version of this icon hangs in the Chapel of the Resurrection at St. John's. The Greek word for resurrection is *anastasis*, which carries the literal sense of an "uprising." And that is what Easter is, that is what the resurrection is, an uprising, a revolt, against death and shame and fear. But it is not just Jesus' victory. In nearly every version, the icon depicts Jesus pulling others out of hell as he rises. In the version in the Chapel, you can see Jesus pulling Adam out of his grave. In other depictions, Jesus brings up both Adam and Eve. There are others there as well, standing around Jesus, others who have just been raised with him. This uprising, then, isn't just Jesus' victory. All those who had died are seen rising from their coffins freed from the bonds of death. Those who were bound by shame and fear have been freed. Hell no longer has any power over them. Sin and death no longer have any power over them. Jesus brings each one of them into the uprising.

Jesus' resurrection sparked a movement. After the resurrection, after his followers had been with him on the road and in the locked room and at the Sea of Galilee, after he had



breathed on them, after the Holy Spirit had descended on them at Pentecost, they let go of the ways they had failed, they let go of their fear and shame, they stopped hiding, and they moved out to the furthest corners of their world telling anyone who would listen about this movement and bringing *them* into the uprising. Jesus' disciples had been freed from fear and shame. They had been set lose with the fire of God's love, with the fire of God's justice. They had been awakened by a vision of a new world, a world where the ancient promises of extravagant blessing would be poured out on all people, a world where swords would be beaten into plowshares, a world where the poor and hungry and meek would be blessed, a world where prisoners would be freed, the blind given sight, and the lame made to walk, a world where even those beholden to power and wealth could relinquish their privilege, give away that power and

wealth for the good of others, and experience God's grace in all its fullness.

The clergy and staff of St. John's invite you to join us in observing Holy Week and the great mysteries of Easter. We begin on **Palm Sunday** by recalling Jesus' triumphal entry into Jerusalem. We remember his commandment of love on **Maundy Thursday**. That day, we will have the traditional Maundy Thursday service **with foot-washing and Holy Eucharist at 7 p.m.** We "behold the wood of the cross on which hung the world's salvation" on **Good Friday at 12 noon. At 3 p.m.**, we will have the Stations of the Cross as well.

On Saturday, we will observe **the liturgy for Holy Saturday at 10 a.m. in the Chapel of the Resurrection.** This brief prayer service marks the time between Jesus' death on the cross and his resurrection in which human history hangs in the balance. At **the Easter Vigil**, we kindle new fire, hear the record of God's saving deeds in history, welcome new members into the fellowship of the saints, and remember that we, too, have died and risen in Christ. And then we come together for the beauty and joy of **Easter Sunday.** In the great mysteries of Easter, we are invited to join the uprising. We are invited to rise with Christ to a new life free from fear and shame, filled with the Spirit of God, and empowered by God's radical blessing. We are invited to share the news that this freedom, inspiration, and blessing are available to all people.

For more information, contact the church office at 765.742.4079 or [stjohns@stjohns-laf.org](mailto:stjohns@stjohns-laf.org). Come, let us make the journey through Holy Week, and let us celebrate Easter together. – *Bradley Pace*, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)

## From the Curate

### The Holy Spirit

In describing the creeds that Episcopalians use in daily prayer and corporate worship, the Catechism concludes by mentioning the centrality of the Holy Trinity in our faith. In doing so, the Holy Spirit is named, which inspires (please forgive the pun) the next section of the Catechism, the one we will discuss in this installment. The answers to the related questions are deceptively simple. The Holy Spirit has been the source of endless theological speculation, discussion, and debate since the earliest days of the church.

I would encourage you to read the questions and answers in this section of the Catechism, which are found close by in this issue of *The Eagle* and on pages 852-853 in the prayer book. After you've done that, consider how they relate to what the creeds have to say about the Holy Spirit. The Apostles' Creed says, "I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen." I see this juxtaposition as very intentional. All the mystical and glorious facets of our faith that follow the words "I believe in the Holy Spirit" stem from the work of the Spirit in the world, in our hearts and souls, and in our bodies. The Apostles' Creed outlines some of the work of the Holy Spirit in this way.

The Nicene Creed, on the other hand, gives us some more detailed information about who the Holy Spirit is and where she comes from before telling us where she's leading us. (I'll talk more about using *she* as the pronoun for the Holy Spirit below.) This creed, which you may recall we use at Eucharist on Sundays and major feasts, says this: "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son(s) he is worshipped and glorified. (S)He has spoken through the Prophets." Here we can clearly see the direct connections between the Nicene Creed

**Q.** What is the Holy Spirit?

**A.** The Holy Spirit is the third person of the Trinity, God at work in the world and in the church even now.

**Q.** How is the Holy Spirit revealed in the Old Covenant?

**A.** The Holy Spirit is revealed in the Old Covenant as the giver of life, the one who spoke through the prophets.

**Q.** How is the Holy Spirit revealed in the New Covenant?

**A.** The Holy Spirit is revealed as the Lord who leads us into all truth and enables us to grow in the likeness of Christ.

**Q.** How do we recognize the presence of the Holy Spirit in our lives?

**A.** We recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation.

**Q.** How do we recognize the truths taught by the Holy Spirit?

**A.** We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures.

and the second question/answer pair in this section of the Catechism. The phrases shared by the Catechism and the Nicene Creed point us to the early debates over the role of the Holy Spirit and even debates about her divinity that took place in the early centuries of the Church. This language reinforces western Church's historic beliefs about the Holy Spirit.

In what you've read above, in many of my sermons, and if you've sat close to me on a Sunday when we say the prayer book version of Nicene Creed

together, you have heard me use feminine pronouns to refer to the Holy Spirit. There are a couple of reasons for this. One is the gender of the words used to refer to the Holy Spirit and the Spirit of God in the scriptures. The Greek word *pneuma* is gender neutral. As a result, the Holy Spirit is sometimes referred to as *it* in certain translations. I am not in favor of this depersonalization of God. That is one reason I use the pronoun *she*.

Another reason for my pronoun choice is that the Hebrew word for wind, breath, and spirit is *ruach*. It is a feminine word. When I take that into consideration along with the wisdom tradition of Jewish and Christian spirituality, it seems very reasonable to use she/her pronouns for the Spirit. This ancient spiritual tradition sees wisdom (*sapientia* in Latin and *sophia* in Greek, both feminine nouns) as a creative force coming from God. Some early Christian theologians identified this pre-existent wisdom with the Holy Spirit, distinguishing her from the eternal Logos, Jesus Christ through whom all things were created. Wisdom is also personified as a female in the scriptures. (See passages like Proverbs 8:22–31, Sirach 24:4, and Wisdom 9:9–10 for example.)

Finally, God transcends all boundaries and subsumes all categories. God is beyond binary gender. Therefore, it is helpful to explore, ponder, and utilize both masculine and feminine images and ideas of God. They abound in scripture, so why not? On a related note, for most Episcopalians, a brief review of church history will reveal the damage done by patriarchal authority over the centuries. Using feminine pronouns for the Holy Spirit is a small but important reminder that we have much work to do if we are to fully be the gender-equitable church God has called us to be.

We have explored some historic understanding of the Holy Spirit and examined how we might address her. But what does she do in the life of Christians, in the church, and in the world? Well, if you've read this far, you can probably guess that I am

not inclined to write down any list of the activities and actions of the Spirit that I would dare to call "comprehensive." Nevertheless, it is safe to mention some details about what we mean when we say, "The Holy Spirit is revealed as the Lord who leads us into all truth and enables us to grow in the likeness of Christ." Her presence gives rise to faith. She is the vehicle by which God pours God's love into human hearts. She guides our prayers even when we are unable to express our deepest concerns and desires. She works for the renewal and restoration of all creation. She inspires us to good works and empowers us to do them.

The Holy Spirit is a pledge and guarantee of our salvation, present and active at our baptism. She is present at Holy Eucharist sanctifying the bread and wine so that they might be for us the body and blood of our Lord Jesus Christ. She also sanctifies us so that we might faithfully receive the sacrament of Holy Communion. She moves to unite us with Christ, with one another, and with the communion of saints through Holy Eucharist. These eucharistic actions and her other actions mentioned above converge into the unity the Spirit brings.

The Holy Spirit remains active. She did not go on vacation after Pentecost. (See question and answer number 1.) We recognize her presence "when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation." She continues to teach us if we have ears to hear, and we recognize the truths that come from her as they are in accord with the scriptures. It is to a discussion of the nature of the Holy Scriptures that we will turn in the next edition of *The Eagle*.

**Note:** Special thanks to Alister McGrath's work in his *Christian Theology: An Introduction* (sixth edition) which helped me clarify and summarize my thoughts for this piece. Chapter 12 "The Holy Spirit" was particularly useful. – Rev. Jason Fortner, [jason@stjohns-laf.org](mailto:jason@stjohns-laf.org)

## Spring Fundraiser for Jubilee Christmas

Jubilee Christmas is a program developed by Lafayette Urban Ministry that involves many individual churches, including St. John's and Chapel of the Good Shepherd. The churches provide toys for children 12 and under, gift cards for teenagers, and personal items and grocery food cards to needy families at Christmas. The Christmas Jubilee Committee will host a coffee hour on Sunday, April 21, to answer any questions about Jubilee.

The Jubilee Christmas Committee also would like to invite you to participate in an early fundraising effort to support our event this December. Jubilee Christmas needs many volunteers across multiple positions and is a fun way to involve everyone in the family. In the past we have hosted between 30 and 40 families. Every family is provided a food card, usually \$40 for a small family and \$50 for a large family. We often provide an extra \$10 per family. The teenagers receive a gift card of \$30, and we often increase that amount by an extra \$10. Last year, we paid Lafayette Urban Ministry \$3,250 for the food and teen gift cards for the 40 families that we supported.

## Eastertide Hymn Festival

### Sunday, April 25, 5 p.m. at St. John's

On Sunday, April 28 at 5 p.m. the St. John's choir will lead an Eastertide hymn festival centered on creation. They will be joined by Marilyn Keiser, director of music emeritus at Trinity Episcopal in Bloomington, who was also professor of music (organ and church music) at Indiana University for 25 years. A hymn festival is a unique musical experience. Neither solely a performance or worship, hymn festivals come in all shapes and sizes, from simple hymn-sings (call out your favorite hymn!) to more elaborate programs, such as this one.

This kind of thematic hymn festival, that features choral leadership with instrumental music and robust congregational singing, is cherished in

In addition to the cards, we provide each family with a basket of personal items, such as toilet paper, shampoo, toothpaste and toothbrushes, etc. The basket items (including the basket, which has been either a laundry basket or a large IKEA bag) cost approximately \$55 per basket, for a total of \$2,200 for the 40 families we hosted this past December. These are the two main reasons we ask for financial donations. Jubilee Christmas is not part of the church budget, so every expense must be raised through support from the congregation. St. John's has always been an extremely generous congregation, and we hope that by asking for donations this spring, we can help alleviate the financial difficulties people may face around the holidays. We know it can be hard to support not only what you want to provide for your own families, but also for anyone else in the community with a need. Please prayerfully consider supporting our fundraiser this spring. - *Mary Kay McCauley, Jubilee Christmas coordinator, [mccauley.mk3@gmail.com](mailto:mccauley.mk3@gmail.com)*

many faith traditions. As a community of Christians we will make a joyful noise and praise God together in song. -*Michael Bennett, [michael@stjohns-laf.org](mailto:michael@stjohns-laf.org)*



## **Bishop Doug Sparks on the Potawatomi Trail of Death**

**May 10, 7 p.m., at St. John's**

In 1838, hundreds of members of the Potawatomi Nation were forcibly removed from their homes in North Central Indiana and forced along the Trail of Death — a nearly 660-mile trail running from Twin Lakes, Indiana, through Tippecanoe County, to just west of Kansas City. The Trail of Death was the largest removal of indigenous people from Indiana and one of the darkest chapters of our state and national history.

In 2021, Doug Sparks, the Episcopal Bishop of Northern Indiana, walked the Potawatomi Trail of Death. He also researched the Potawatomi nation and the history of the Episcopal Church's involvement in the relocation.

On Friday, May 10, at 7 p.m., Bishop Sparks will be at St. John's to talk about his experience walking the Trail of Death and the history he uncovered. Desserts will be provided. All are welcome. – *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*



## **The Episcopal Awakening**

Along with dozens of other delegates, I watched the short film “the Episcopal Awakening” at last year's Diocesan Convention. This film plays a vital role in our understanding of how racism and white supremacy pervade our local communities and our local churches. The film offers a number of reflections from members of the Diocese along with important local Episcopal history.

It is one thing to think about the distant past or far off places. But when we realize that our own communities and even our own churches share concretely in this history, it has a particularly profound effect. I am deeply grateful to the Indianapolis chapter of the Union of Black Episcopalians (UBE) for their work on this film and to everyone who helped make it possible. If you missed the screening at St. John's on Friday, May 8, you may watch it anytime on YouTube (<https://www.youtube.com/watch?v=HKDIH2QpAkA>). – *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*



## Death

**Douglas Lindsay Campbell**

December 11, 2023

*Brother of Mary Campbell*

## Save the Date: Kaitlin Curtice at St. John's Friday, November 1 and Saturday, November 2

Kaitlin Curtice is an award-winning author, poet-storyteller, and public speaker. As an enrolled citizen of the Potawatomi nation, Kaitlin writes on the intersections of spirituality and identity and how that shifts throughout our lives. She also speaks on these topics to diverse audiences who are interested in truth-telling and healing.

Kaitlin is the author of four books: *Living Resistance* (2023), *Winter's Gifts* (2023), *Native* (2020), and *Glory Happening* (2017). Besides her books, Kaitlin has written online for *Sojourners*, Religion News Service, Apartment Therapy, On Being, *SELF Magazine*, and more. Her work has been featured on CBS and in USA Today. She also writes for *the Liminality Journal*. Kaitlin lives in Philadelphia with her family. (Adapted from [www.kaitlincurtice.com/bio/](http://www.kaitlincurtice.com/bio/)).

Kaitlin will be at St. John's on Friday, Nov. 1. She will also be at St. John's on Saturday, Nov. 2, for an event with the children of St. John's. The times for each event are still to be determined. These events are part of the All Saints' Speakers Series — a series funded by memorial gifts on behalf of many the saints who have called St. John's home. — *Bradley Pace, [bradleypace@stjohns-laf.org](mailto:bradleypace@stjohns-laf.org)*





## ST. JOHN'S LAFAYETTE

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St. John's is a parish of the Episcopal Church in the Diocese of Indianapolis.

### **Parish Staff & Leadership**

**Jennifer Baskerville-Burrows**, Bishop

**Bradley Pace**, Rector

**Jason Fortner**, Curate

**Teresa Lohrman**, Associate for Administration & Finance

**Michael Bennett**, Director of Music

**Amanda Yauney**, Director of Christian Education

**Margaret McClure**, Senior Warden

**Julie Peretin**, Junior Warden





# Waycross 2024

## Programs



### Volunteer Weekend

March 15-17

We are excited to encourage and develop a strong volunteer base at Waycross. Come enjoy a weekend here helping us start new and work on ongoing projects around our facilities. We'll offer a variety of projects that are indoor/outdoor, physically demanding and not so strenuous, directed and creative. Bring your passion and talent for a fun, active, community filled weekend.



### Solar Eclipse

April 7-9

Join us at Waycross to witness this incredible event!



### Foraging Weekend

April 26-28 & October 4-6

Foraging weekend is an opportunity to explore the beautiful Brown County hills at Waycross and learn about how to identify and harvest edible wild plants. Participants can expect a guided experience with some of Waycross's most experienced camp staff starting with a brief seminar on the rules and responsibilities of foraging as well as a few plants to keep a special eye out for, followed by an exploration of the many different environments and plants available on Hickory Hill.



### Mother's Day Brunch

May 12

Bring the family for a brunch to celebrate moms!



### Men's Weekend \*

May 16-19

Brother Abraham from St. Gregory's Benedictine Abbey will be leading a retreat for men exploring the rhythms and practices of a monastic life. You don't have to take holy orders to benefit from this event!



### Women's Weekend \*

June 14-17

Calling all women 18 and older! Come spend a long weekend at Waycross together. We'll hike, work on a collaborative art project, pray together, and more!



### Classic Camp \*

July 7-10

This is a summer camp experience for campers 65 and older! We'll offer "classic" camp experiences like campfires & singing & s'mores, hiking & canoeing & fishing, arts & crafts, swimming, and so much more! We might just go wine tasting and play bingo, too! We'll also have a chaplain and program team to offer conversation and activities specifically about aging and retirement, and life in the world as "classic" adults.



### Labor Day Family Camp

August 30 - September 1

This weekend is for families of all shapes and sizes. Waycross staff will facilitate a variety of camp activities, and there will also be plenty of time for rest and relaxation. Experience campfires, worship, games, and more together! There is something for everyone, and participants are encouraged to join in as much or as little as they like!



### Fall Festival

September 28

This is a day for families and individuals to come and explore and enjoy Waycross at the beginning of the fall! We'll have a pumpkin patch, face painting, chili stations, three-legged races, hayrides, and so much more! Folk of all ages are invited to come and join in the fun!



### Artists & Writers Retreat \*

November 22-24

Come spend a weekend at Waycross to work on new or in-progress projects. Bring supplies and set up throughout our campus, spending the days working independently or with others, however is most fruitful for your creative process. In the evenings, there will be space for sharing, collaborating, and asking for feedback.



### Craft Fair

November 24

Rent a booth and show off and sell your crafts and baked goods and other wares at Waycross' first ever Craft Fair! Folk are invited to come and shop before the holiday rush and support local artists.



### Advent Retreat \*

December 13-14

This one-night retreat is for adults to come and find space for respite and reflection during Advent. Prayer stations will be set up throughout Waycross' campus, the labyrinth will be available, and we will have a Taize-style worship service on Friday evening. Join us to enjoy the quiet of Waycross in the winter!



Events with a star next to them indicate events specific for adults 18 and older.

Children and youth are welcome and encouraged at events without a star. A parent or guardian must accompany all participants younger than 18.



# Waycross 2024

## Summer Camp

We hope to see you at Waycross this summer for an amazing camp experience in beautiful Brown County, IN! We've got sessions for all-ages! Come and enjoy our 400 acre property. Swim, canoe, climb our rockwall, eat delicious camp food, pray, worship, and sing in fun and creative ways!



### Ready - Set - Camp!

July 4-6, campers entering kindergarten, 1st, and 2nd grades

Ready-Set-Camp! is getting a revamp! This is a session for our youngest campers who aren't quite ready for a full week at camp on their own to get to experience the fun and adventure of camp with a parent or guardian.



### Canoe/Wilderness Camp

June 16-22, completed grades 6-8  
June 30-July 6, completed grades 9-12

This program is designed to offer older campers a more active, challenging and nature-oriented experience than our traditional adventure camp. Learn canoeing and wilderness skills by immersing in an intensive, extended outdoor living/canoeing experience while also developing leadership skills. Canoe/wilderness campers participate in a variety of activities that include camp "classics" (swimming, arts and crafts, and tackling the ropes course, among others), teambuilding, a canoe trip, multiple overnight campouts, outdoor cooking, day hikes, and more!



### Adventure Camps

June 9-15, June 23-29, July 7-12  
Completed 2nd-9th grades

This is our classic summer camp program. Participate in a variety of adventure activities that build friendships and encourage personal and spiritual growth. Program options include: archery, canoeing, arts and crafts, games, hiking, swimming, tackling the ropes course, Christian formation programming, and more. Campers also participate in an outdoor overnight that includes sleeping under the stars, learning outdoor skills, and cooking over a fire.



### Leaders in Training

June 9-15, completed grades 9-11

This program is designed to help older campers transition from being campers to serving as leaders in the camp community. Learn about servant leadership and build communication and relational ministry skills. LITs participate in a variety of activities that include camp "classics" (swimming, arts and crafts, and tackling the ropes course, among others), teambuilding, shadowing camp staff, overnight campouts, and more.



### Creative Arts Camp

June 16-22  
Completed 2nd-9th grades

This is our classic summer camp program with a focus on creative arts! Campers can anticipate extra arts instruction in traditional arts and crafts, music, drama, and culinary arts. Campers will also have the opportunity to participate in a variety of adventure activities that build friendships and encourage personal and spiritual growth. Program options include: archery, canoeing, arts and crafts, games, hiking, swimming, tackling the ropes course, Christian formation, and more.



### Counselors in Training

Completed grades 10-12

The CIT program builds high school youths' leadership skills while working alongside camp staff during a session. The CITs will be assigned to Adventure Groups to help facilitate activities and observe behind-the-scenes operations. CITs also participate in daily leadership development sessions. Many CIT participants have become camp counselors at Waycross after graduating from high school.

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