



St. John's Scroll

April 2025 Vol. XLI

Upcoming Services

Date	Liturgical Day	Time	Rite	Officiant & Sermon	Altar Guild
04/06/25	Fifth Sunday Of Lent	10:00 AM	Communion Rite 1	Stephen Bradford	Ellen – Lynn
04/13/25	Palm Sunday	10:00 AM	Deacon's Mass Rite 2	Alan Rockwood	Olga – Charlotte
04/17/25	Maundy Thursday	5:30 PM	Deacon's Mass Rite 2	Alan Rockwood	TBA
04/18/25	Good Friday	12:00 Noon	Special liturgy	Alan Rockwood	TBA
04/20/25	Easter Sunday	10:00 AM	Holy Eucharist Rite 2	Barb Massenburg	Olga – Charlotte
0/27/25	The 2nd Sunday of Easter	10:00 AM	Deacon's Mass Rite 2	Alan Rockwood	Mandy – JoCarol

April Birthdays

04/20 Joel Kotrc
 04/22 Charlotte Ames
 04/23 Lynn Clay
 04/24 Catriona Simpson-McCord

April Anniversaries

04/30 Alan and Hisako Rockwood

Deacon's Desk

The Other Congregation at St. John's

Every Sunday we “hold church” at 10:00 a.m. to confess our shortcomings, hear the word of God in Scripture, reflect on our own lives, offer prayers, and commune with each other in God's presence. Our Sunday services are much like other gatherings throughout Christendom.

The other congregation gathers in the undercroft on Sundays at 3:00 p.m. As most of us know, we put out a nice Sunday dinner for the community. Our guests are generally people who are not doing well in life for various reasons, but they are welcomed much as you would your friends or family for a nice dinner in your home.

The menu varies according to the various volunteers preparing the meal. Some of my favorites are pot roast, shepherd's pie, roast pork loin, beef stroganoff, and of course that old standby, spaghetti. The servings usually include a vegetable, potato or rice, and desert. As people gather, we have coffee, juice, and soup or salad available.

The meal starts with giving thanks, just as you do at home. Usually I ask someone to volunteer to say grace, and am often impressed with the thoughtfulness expressed. When we have enough help in the kitchen, we ask the guest to take a seat and we bring the dinner to them. When shorthanded, our guests line up at the kitchen door to get their plates. The meal is served on the church blue china with place settings of a napkin with knife, fork, and spoon.

Sunday dinner is a social event as much as it is physical nourishment. During covid restrictions we continued to serve take-out dinners, but much of the benefit was lost. We do provide some food for Sunday delivery to the homebound, but generally take-out is discouraged.

The Lord's Table is financed by a line item of \$2,500.00 in the budget of St. John's. We often get monetary donations dedicated to this ministry, and many volunteers provide the ingredients to make these dinners. Donations have come from many in the community, including the cruise ship companies, other churches, individuals, the diocese, and community organizations.

Why do we do this? A couple things come to mind: the first is from Scripture, which often makes the most sense taken literally, but here has deep metaphorical meaning; the second is from our Christian tradition.

- 1. In the Gospel of John 21:15-17, the last of the Resurrection encounters is described. Once Christ and the disciples have finished breakfast, *Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time He said to him, "Simon, son of John, do you love me?" He said to Him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter felt hurt because He said to him the third time, "Do you love me?" And he said to Him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."***
- 2. The second comes from our Baptismal vows: *Will you seek and serve Christ in all persons, loving your neighbor as yourself? with***

the answer, 'I will, with God's help.' Will you strive for justice and peace among all people, and respect the dignity of every human being?, again we answered, 'I will, with God's help.'

Pastor Carl Rosenberg was visiting a little over a year ago, presiding at Eucharist for us and later joining our servers at the Lord's Table. He made the comment that if Jesus came among us, he would be most at home with the group meeting at 3:00 in the afternoon.

– The Rev. Alan Rockwood

Spencer Landis Doss and her husband Conall will be in Ketchikan this summer working for the museum. They are looking for house sitting opportunities and will be in town from May 11-June 4. Please contact Spencer if you can help her out. Her number is 907-617-5307.

Four Questions for...*Peggy Toldy (nee Turek)*



- 1. What are some clear memories you have of St. John's when you were a child? Are there particular rituals and traditions you were drawn to?**

Thanks for asking – it’s fun to reminisce! I have a number of favorite memories of St John’s. One is the recognition of birthdays and anniversaries during the service. It always took awhile for each person to put their pennies into the birthday box, but I enjoyed seeing whose birthday or anniversary it might be that week and getting to wish them a happy birthday. I remember my Dad, who was a Lay reader, implementing an alternative of putting dimes into the box!

I still love the ritual of the prayer book and singing the last verse of ‘My Country, Tis of Thee’ during the service. When I went off to school, many moons ago, I was actually surprised to learn that the singing was something that seemed to be unique to St John’s parish. I’m not sure if it’s still sung each week, but it was a tradition I enjoyed.

Of course, highlights of the year included the holiday fellowship traditions of the Christmas Eve midnight service, the Christmas Tea and the Pie Sale. When I’d come back for the 4th of July celebration, I’d always scoop the ice cream for the Pie Sale – more than 20 years straight! Still a family tradition to make those pies with goodies from the garden. I love that the pie is served on real china – some of which was donated by my great-aunt Marietta Blazek at least 60 years ago -- it’s always fun to see her name marked here and there. The Pie Sale was a wonderful way to visit with so many friends and still is.

2. The Turek family has a long history at St. John's. How do you think growing up in the church prepared you for the world?

I still remember Sunday School classes in the undercroft – the attendance was much larger in those days, partly because of the Baby Boom, I’m sure, and the classes were segmented by age. This was before the remodeling of the kitchen. One class in particular I still remember -- studying the Lord’s Prayer and completing a papercrafted section each week – learning what ‘trespasses’ are! It’s funny how an

art project can really connect you to the Bible -- maybe that was the start to all my papercrafting later in life! Our current church in Colorado Springs completed a series on the St. John's Bible, a copy of which is housed in our parish here in Colorado Springs. The St. John's Bible is the first completely handwritten and illuminated Bible to be commissioned by a Benedictine abbey since the invention of the printing press. Last fall, the Sunday School classes used my rubber stamps to embellish their own handwritten works – they really seemed to enjoy it!

Coming back to St. John's always feels like home, so much so that Steve and I brought our daughter to Ketchikan for her Christening by Father Gary Herbst. Growing up in the church was an education in the importance of fellowship and caring for each other. I truly appreciate the stability of the congregation of St. John's and the friendships that have extended through the decades. I also think the church prepared me to see God everywhere – and I love walking in the woods with friends and family to enjoy God's creation.

3. What is the most challenging thing about professing the Christian faith today, in your opinion?

Okay, this is a tough one for me to put into words, so I had to look to the internet to help me categorize some thoughts. I would say the most challenging aspect of professing the Christian faith today is navigating the tension between staying true to the teachings of Christianity while engaging in an increasingly pluralistic and secular society.

A. **Relativism/Secularism:** Many modern societies emphasize personal autonomy, subjective truth, and relativism, which sometimes clashes with the truths and moral guidelines of Christianity. The idea of relativism, in particular, makes discussions challenging when some seem to believe that all belief systems are

equivalent (I believe some are superior to others!). And more and more people have no belief system at all, yet archeological history provides much support for the Bible.

B. **Ethical and Social Issues:** Christians are sometimes called to take stances on complex ethical and social issues, which can be highly divisive in contemporary discussions. Expressing a Christian view on such topics might lead to criticism or alienation, and the challenge becomes how to hold to these beliefs while remaining loving and compassionate towards others. Jesus was all about pointing out important issues, such economic differences, that still hold true today.

C. **Social Media and Information Overload:** The rapid spread of information and opinions through social media platforms has made it harder to engage in thoughtful discussions about faith. The loudest or most extreme voices often dominate the conversation, leaving little space for in-depth reflection or respectful dialogue about faith and its implications in a modern world.

D. In a world where people are often suspicious of institutions or ideologies, showing the love and grace of Christ through actions becomes even more important than words. The challenge is to embody a faith that goes beyond simply professing belief, but actively live it out.

4. Which books are you reading these days?

I've just started reading two books – one is Atomic Habits by James Clear and the other is Hidden Potential by Adam Grant. One is a hardback and the other is on a Kindle that was given to me and that's why I've got two of them going at once. Atomic Habits starts out by discussing the importance of effort with the analogy of melting ice –

keep trying (adding 1 degree at a time) until efforts are successful! The books are both well written so far and hopefully result in personal growth!

Where are They Now? **Jane Bolima**



Hello to all my church family at St. John's!

As most of you know, Alan and I moved south July of 2022. We drove the freeway from Bellingham to Bremerton, Washington, and my knuckles were white and hands sweating all the way. Was not used to driving that fast!!

We lived at my daughter's house in Bremerton until the end of May of 2023. During that time, I helped Alan apply for VA benefits through the DAV (Disabled American Veterans). Thank you, God in heaven, for the DAV! Took him to multiple VA appointments per month for a year. In July of that year, he received a letter from the VA stating he was 80% disabled. That wasn't the end of the appointments, though; they're ongoing.

While at my daughter's house for 10 months I helped her remodel the bathroom to accommodate Alan, put up a new fence in her backyard, had her house re-piped, and had some electrical work done in the kitchen. By December she was sick of us and went to work in Japan for five months, leaving us to care for her home and cat until she was done. I love my daughter and will do anything for her, so, two weeks before she was due to return, she called and asked if we would please move out before she got home. How do you like them apples, LOL! "No problem", I said. Just at that time my son in Portland calls and asks where we are going to settle down. What luck! He and his girlfriend were buying a house together and he needs someone to move into his old one. Hot diggity dog! Just my luck! Alan and I packed the car again and headed to Beaverton, Oregon.

This June 1st it will have been two years in Christian's Beaverton house. We have helped him clean and upgrade this house. He still uses the garage and a bedroom for storage, but hopefully that will change soon. I've been gardening, quilting, reading, painting the interior of the house, driving Alan to all his appointments, and taking him to visit his brother in Washington regularly.

In September of '23 we took a long road trip through California, east through Arizona, New Mexico, and Texas. Then back to Arizona and north to Idaho and took a left to return to Portland. There was a lot more to that trip but it's a long story. Alan loved our time away and wanted to do it again in September of '24. In the meantime, we took his brother and niece to the 2024 Celebration in June that year. We flew up to Ketchikan last August to check on the house. Then we drove down the coast to L.A., over to Arizona, back to California, and north to Oregon. Gone three weeks. Many adventures and another long story. But now we know we are going to stay put in Beaverton.

While I have been meditating and reading, I have not explored churches around here. Sorry, Alan. I still feel St. John's is my home church and finally attended a Zoom service recently. I pray for you, my church family, every day. I'm in contact monthly with some of you, including Ernestine Henderson in Juneau. My heart is still in Ketchikan and my goal is to try to get up there at least yearly. However, it's really special to be so close to my kids and Alan's family as well.

I would love to hear from you. My phone number is still the same, 907-220-7041, and my address is 1176 SW 184th Place, Beaverton OR 97003. The email is janeinak@yahoo.com. I'm not on Facebook very often, but I do respond to FB messenger.

Love and hugs to all of you, and know you are all in my prayers.

I love you all very much,

Jane

Sermons from the Vault

Necessity & Sinlessness

by Rod Landis

[delivered Feb. 21, 2021]

A friend of mine, Tom, who used to live in Ketchikan and has not for many years, liked to discuss literature with me, specifically the fantasy

genre. The generation that preceded us read the works of Tolkien and Lewis in the 1950s when they were brand-new, and Tom & I grew up consuming everything there was to know about the worlds of Middle-Earth and Narnia. He and I didn't actually meet until we were in our thirties, and by then we'd experienced some of life and were becoming philosophical about our attachment to the epic. This is about the time director Peter Jackson's adaptations of the *Lord of the Rings* series were coming out, and the Disney Narnia movies weren't far behind. Everyone was going to see these films, and it's what a lot of people were talking about. Then my friend told me one night he was surprised that he didn't enjoy these stories anymore: "I mean, they're all right, but how can we take them seriously when victory is already built-in to the plot?", he reasoned, "We know Aslan is going to win, we know Gandalf is going to ride to the rescue and all the bad guys are going to be pulverized at the end. Where is the dramatic tension? Where is the sense of danger for the hero? If he's always going to be rescued and it's a guarantee that good is going to ultimately triumph over evil, it doesn't make for a very interesting story."

We'll come back to this.

Our Gospel reading today, very short and to the point, which is St. Mark's signature style, puts Jesus in two important places: first, the Jordan River, where he's baptized by his cousin, John, and right after that, in the wilderness, where he is tempted by Satan. Whereas Matthew and Luke spend the first three chapters giving background and establishing who Jesus is, Mark wastes no time getting right into the story – by verse 9 of the first chapter he has Jesus baptized -- no set-up, no genealogy, not really even much introduction of John the Baptist, just into the water, the voice of the Father expressing approval, and BAM, he's facing his first big test.

At the Bible school where I did my undergraduate work Mark was often called “the Gospel of action.” Events that get considerable detail elsewhere are condensed to a sentence or two in the Book of Mark. But let’s take our time with these verses, to notice some important things. First, we have a very early allusion to the Trinity pictured in Jesus’ baptism: **Jesus** undergoes the rite, the **Spirit** descends from Heaven on him “like a dove,” and the **Father** says, in a voice from Heaven, “Thou Art my Beloved Son, in whom I am well-pleased.” All three persons of the Trinity are working together to seal this moment that Mark places right at the outset; before any of the miracles or parables or exorcisms or healings, we have the identification of Jesus before men as the Son of God. Mark announces this in the first verse of the first chapter of his book, and it’s repeated in the transcript of God’s voice in verse 11.

If what God says here sounds familiar, maybe it’s because last week in a different chapter of Mark we observed the story of the Transfiguration, toward the end of Jesus’ ministry, and a voice came from above on that occasion too, testifying to Christ’s identification with God the Father, “This is my beloved Son, hear him.” It was an audible voice heard by those who were there, a powerful demonstration of God’s watchful eye on the earthly events of Jesus’ life.

Then there is this very strange use of verb tense in the twelfth verse of Mark 1. I noticed it several years ago when I was reading my King James Bible – I wouldn’t have noticed it anywhere else because other versions seem to take pains to make verbs fit exactly to suit the dominant tense. For example, you can see in your bulletin insert, our church’s Revised Standard Version, like most other translations of Scripture into English, has verse 12 of the first chapter in these words: “And the Spirit immediately drove Him into the wilderness.” “Drove” is past tense, just like “baptized,” “saw,” and “came.” But in the King James, which for my money is still the most honest translation of ancient texts,

the Gospel writer uses the present tense. In early 17th century English, this is the word “driveth,” “Immediately the Spirit driveth” him into the wilderness. Today we would say, “the Spirit drives him into the wilderness.”

But it’s odd, for St. Mark to switch like that to the present imperfect, instead of keeping it in the past, something that happened and was done. So I did some research, and sure enough, although almost every other Bible standardizes this verb in v. 12 and expresses it as past tense, in the King James Version the Greek verb “exballo” (which is to drive out, to cast out, to impel) carries with it the association of force, as if Jesus *had* to do it. The Spirit was moving Him along, pushing Him into the next phase of His spiritual development, when He would meet up with Satan and, tired, hungry, and weakened, face a great test. But the fact that the verb is stated in the present is significant for a couple of reasons: (1) when you use the present tense, you give the sense that things are moving rapidly, they’re happening right now. Your buddy at work is telling you a story about the car crash he witnesses the night before, and he doesn’t say, “This Prius came into the parking lot and almost hit us...” He says, “The Prius is right on top of us and I just dodge it in time...” That use of the present tense gives the story an exciting immediacy. The second reason to use the present is that in the Greek, this imperfect tense means it’s continuous. Not only did the Spirit lead Jesus to this place of loneliness and desolation, but the Spirit stayed with Him the whole time, the entire 40-day endurance test. The Spirit’s compelling presence didn’t go away once Jesus was in the wilderness.

So, necessity is underscored in the verb tense both where the Spirit’s timing and where the Spirit’s presence are concerned. In the epistle to the Hebrews, the same thing is implied in this verse, from chapter 2: “Therefore he **had to be made** like his brothers in every

respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.” Notice the same sense of necessity regarding the tempting of Jesus.

Mark doesn't mention all the specifics of what happened to Jesus in the wilderness as the other Gospel writers do, but he does mention who was there with him besides the devil: angels, who helped him, and “wild beasts.” Why wild beasts? Well, the editors of the Christ Presbyterian commentary note that the same forceful verb phrase “to drive” is used in the Greek translation of Genesis; in chapter 3, the expulsion from Eden, Yahweh “drove the man out” of the garden and into a comparatively wild place, if perhaps not exactly wilderness (the account doesn't say, but Adam has to “work the ground,” so it's very different from Eden). Commentators who follow Paul's figurative formulation of Christ as the “last Adam” see mention of wild beasts in the wilderness Jesus is driven into as the foil to the first man's temptation, when the beasts surrounding Adam had been subjugated. Where Adam's temptation couldn't have been in a cushier place – he already had a delightful life, but he wanted more – Christ's temptation took place in a hostile landscape where wild beasts roamed. And the wildest beast of all Jesus had to face is the result of another allusion to Genesis: the serpent, who tempts him.

And this of course is the chief point of today's Gospel story, that as the “Son of Man,” Jesus experienced everything we did, “yet was without sin,” Hebrews 4:15. The writer of Hebrews is interested primarily in formulating Christ as our great high priest, able to mediate between humans and God the father, and absolve us of our sins. I'm going to be drawing much more on Hebrews than Mark because Mark just doesn't give much information regarding the Temptation of Christ,

and Hebrews demonstrates the benefits we derive from Jesus' meeting temptation head-on and beating it. From Hebrews Chapter 2:

“Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.”

Mark doesn't go into the detail of how specifically Christ was tempted; we get that from Matthew and Luke, but we do have these other features of the grammar and the description of the wilderness setting to think about, as well as the strangest thing of all: why would the Spirit send Jesus on the road to temptation? Jesus tells his disciples later to pray that we not be tempted, and in the Lord's Prayer there's the line where we're expressly to ask the Father not to test us, not to put us in the way of temptation. It's a scary place to be, as Jesus had to learn Himself. So: why did the Spirit place Him there? Because it was the Father's will. Before worlds were created, so long ago that time wasn't a thing yet, God the Father and Son covenanted that He would at some point save us from our sins, which he foreknew and predestined, 2 Timothy 1:9: “This grace was given us in Christ Jesus before the beginning of time.” Which brings me back to my friend's objection to a story where good was always going to triumph over evil. He thought the stakes weren't high enough to make it a satisfying story. *Could* Christ have failed in His mission?

In theology this is called the “peccability” question. Most of us know the word “impeccable,” as in perfect, couldn't be improved on, totally pure. The opposite condition, being “peccable,” not heard so

much unless you're a Bible geek. And like my friend, there are a lot of scholars who think the Bible loses interest, or even credibility, if it was a sure thing that Jesus would win. At least the human part of Him had to be able to respond to temptation by sinning if redemption is to have any value. Are they right? It's a good Lenten question to contemplate (as I have).

I'm reminded of a game I play with my philosophy students: I say, here's the situation: you're in line at the cafeteria and have a choice to make: the cake or a peach for dessert? You choose cake. Now, the next day it's like the *Groundhog Day* film, where every condition is exactly the same – and you get to the cafeteria line and face the same choice. Is it possible that you'd pick peaches the second time? Or would you always choose cake? In the film, Bill Murray is able to “choose his own ending” when the day repeats because he can remember what he did the previous time, and desperately wants to escape a predetermined end.

But think about it: is there any logical reason you'd be able to make a different choice for dessert, if it's the very same set-up? As Saul Feinberg says, How does the will choose anything if it's not decisively inclined in one direction or another? If you say, “We just choose without having definite reasons,” then I want to know how this happens. Do we do it randomly? Did God create a universe in which His laws are subject to random forces, as chaos theory is founded on? Do we do it for some unknown reason? But that sounds as though our choices are causally determined after all, we just don't know how it works. When pushed on this question, the best somebody is usually able to say is, “I don't know how it happens, but I know I can choose anything I want.” Do we imagine that this was true for Jesus too? Is it a necessary condition that, because of His human nature that coexisted with His

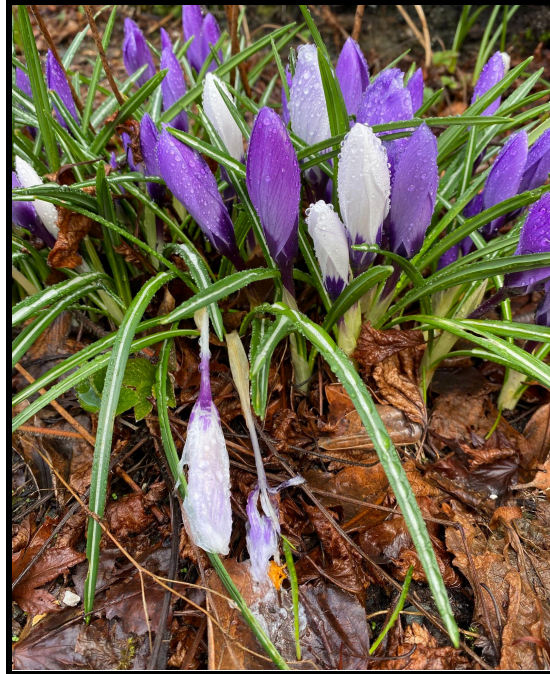
God nature, He could have chosen to do anything He wanted to, including sin?

I believe that however less exciting or suspenseful one might think it makes the story, there was never any doubt that Christ would be the victor. History is a series of choices God has made (although not without our partnership, which is how I defined prayer last week), but the outcome of which is inevitable because it was birthed in divine purpose. And the story is no less affecting or absorbing because of the Godhead's determined result of Jesus' 33 years on this earth. There were tears. There was suffering, tremendous suffering, especially in the last week of Christ's life, which we'll be walking toward once again during this penitential season. There was, I'm sure, a terrific struggle in the wilderness when Satan was throwing everything he had at Jesus when the Son of God was "new" to the struggle. Hebrews gives such insights into what it cost for Jesus to become our High Priest, and the author of our salvation. Chapter 5, the seventh verse makes the astonishing claim that "although He was a son, He learned obedience from what He suffered..." The original Greek is better here than the way the Revised Standard translates: The RSV says "Once made perfect, He became the source of eternal salvation for all who obey Him," but the nuanced original, written to Jewish Christians, says that Christ's perfection was "to fulfill the purpose for which you were designed."

In the garden of Gethsemane, Jesus, with full knowledge of what was to come – he had prophesied it many times – was almost broken with the strain of his burden, so that his sweat was "like drops of blood falling to the ground." He asked two things: the first a very human one, a request that he not have to endure the horrible pain of crucifixion. But we all know how that prayer ended too, with a second request, the same one He taught us to pray:

...that the Father's will be done.

So, the ministry that began with a starved Jesus' rejection of Satan's appeal to declare Himself God right off the bat and skip all this torment and torture – was ending on a bloody cross in a filthy spot outside the city He loved. Why did He do it? Why did he fulfill the prophecies and endure the disgraceful and excruciating death? Out of love. Because, as John records Jesus telling the curious Pharisee Nicodemus, God loved us that much. That's why the Spirit drove Jesus into the wilderness to be tempted – because He was setting us an example, putting Himself in our shoes (sandals), taking on the heavy weight so we wouldn't have to. One more verse from Hebrews: chapter 2 verse 18, "Because He himself suffered when He was tempted, He is able to help those who are being tempted." The story with a foregone conclusion began with Adam and Eve sinning, as we all do, the events of which caused a love story to become a heroic epic. We needed a hero to undo what Adam did, but if was going to reverse what Adam had done, he had to enter the world not as Adam found it, but as Adam left it. The story of how our hero, our **Redeemer** did this is the Lenten narrative.



The Florence Turek Memorial Garden in late March: a morning array of crocus, still glistening after overnight showers

Clergy: Mtr. Barb Massenburg, retired; Deacon Alan Rockwood

Clerk: Ossie Knowlton

Sexton: Ellen Funk

Organist: Samantha Funk

Altar Guild Chair: Ellen Funk

Members of the Vestry: Stephen Bradford, Senior Warden; Hunter Davis, Junior Warden; Ellen Funk, Peggy Pennington, Dr. Priscilla Schulte, Samantha Snodderly

Scroll editor: Rod Landis

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