

From the Rector/ Boletín El Rector

I believe our Christmas Eve and Christmas Day 2013 services at St. Timothy's were the most beautiful and inspirational I have ever attended. The decorators, Altar Guild, instrumentalists, vocalists, interim music director, sound engineer, light bulb replacers, narthex seating arrangers, Vergers, Lay Eucharistic Ministers, acolytes, ushers, greeters, the Preacher, program maker, child care providers, temperature and sound technician, the luminary makers, parking lot attendants, Sextons, the gracious people who prepared appetizers and dinner for people who devoted their time and efforts through the afternoon and evening of Christmas Eve, and of course all of the people who attended made our celebrations of the birth of Jesus so resplendent, so soul-feeding. Our services were magnificent.

I wanted to stop time and linger in this profoundly transforming experience, but I could not. Time itself is dragging all of us into the New Year with all the challenges those 365 days and nights will present – evok-

Creo que nuestros Nochebuena y Navidad 2013 servicios en St. Timothy eran los más hermosos e inspiradores que he asistido. Los decoradores, Altar Guild, instrumentistas, vocalistas, director interino de la música, ingeniero de sonido, los sustitutos de la bombilla, nártex arreglistas asientos, Vergers, ministros laicos de la Eucaristía, acólitos, ujieres, anfitriones, el Predicador, realizador del programa, los proveedores de cuidado de niños, la temperatura y sonido técnico, los fabricantes de luminarias, asistentes de estacionamiento, los sacristanes, las personas llenas de gracia que prepararon aperitivos y la cena para las personas que dedicaron su tiempo y esfuerzos a través de la tarde y la noche de la víspera de Navidad, y por supuesto todas las personas que asistieron hecho nuestras celebraciones de, por lo que la alimentación con el alma del nacimiento de Jesús tan resplandeciente. Nuestros servicios eran magníficos.

Quería detener el tiempo y permanecer en esta experiencia profundamente transformadora, pero no pude. El tiempo

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Chapoteau, Part II—We Plan, God Acts

by **Bob Henry**

The second day of the mission trip has all the makings of a well-planned day requiring no travel and numerous opportunities to share the Sabbath with our new host, Pere Milor. Part of the day affords some recovery from the 14-hour gauntlet of travel the previous day, and the remainder will be used to make preparations for the relatively short but challenging journey to Chapoteau on Monday. But in Haiti, things don't often go according to plan.

The team wakes at 6 am. A generous, if unusual, breakfast of stew awaits us at 7 in the dining room downstairs. As honored guests, we are fed well—preparations for the meal started at 4 am. Church services will take place a couple hundred feet up the hill within the compound at 8 am. A meeting has been arranged after the service with the family of Wilpha Pierre, a friend from the previous two mission trips who has been accepted to university, but will be unable to attend without sponsorship.

Immediately, those well-laid plans must change slightly. There is a lack of running

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As of November 30
2013

gifts
to glorify
the Lord

| | Balance | Goal |
|--------------|-----------|-----------|
| Pipe Organ | \$275,213 | \$475,000 |
| Reserve Fund | \$ 61,659 | \$100,000 |

Calendar Summit January 26

2014 promises to be another busy and exciting year at St. Timothy's. So that all groups may have the most successful event possible, please send a ministry rep to the January 2014 Calendar Summit on Sunday, Jan. 26 at 12:30 PM. The meeting will be in room B1 and light refreshments will be provided.

If you represent a ministry, fundraising group or other group that requires church facilities and/or clergy participation please attend this meeting. Discussion will focus on established church schedules, e.g. Lent, and will coordinate ministry plans to encourage a balanced calendar that provides all groups an opportunity for a beneficial event or meeting. This meeting will primarily address Feb. - June 2014, however any date in 2014 may be reserved.

If a ministry rep cannot attend the meeting, please send Shon Beury (shonbeury@aol.com) the proposed calendar for your ministry and I will include the request in the overview and discussion. Feel free to contact me for more details. Thank you for making time to participate. +

Did You Know ... it's brighter in the Sanctuary now?

Thanks to parishioner support of the General Fund, to new technology in lighting, and to some AWESOME volunteers, we can all now see better in the Sanctuary! When an Illumination Study was performed in March 2007 as part of our planning for the new organ, it was found that Sanctuary lighting issues handled by a professional lighting consultant would cost between \$4,000 and \$50,000. Blessed by new LED technology and a few knowledgeable, dedicated Building & Grounds volunteers, our Sanctuary lighting has been GREATLY improved for about \$1000. ALLELUIA!! For more information about the original lighting study, [look on St. Timothy's website.](#) +

Work with Kids? Sign Up for Training

by Christine Hoyle
Director of Children and
Youth Ministries

As the Director of Children and Youth Ministry at St. Timothy's, I feel our obligation to the children and youth is to keep them safe. The Episcopal Diocese of Virginia has guidelines that we as a church need to follow to ensure the safety of our children. The Diocese provides misconduct prevention training to educate adults who work with children and youth: "Prevention of Child Abuse and Child Sexual Misconduct" and "Prevention of Adult Sexual Misconduct".

I am happy to let you know that we will be offering the Prevention of Child Abuse and Child Sexual Misconduct training class at St. Timothy's on Saturday, February 8 from 9 AM – 1 PM. You might be thinking "boy, that is a LONG class!". Yes, 4 hours seems long, but it is a worthwhile investment to provide a safe environment for our children and youth and a **requirement** for those who work with young people outside of Sunday mornings.

This class is required or recommended for clergy, church staff, Eucharistic Visitors who take communion to homes,

hospitals or other facilities, Mission Trip leaders, Sunday School and VBS teachers, and youth leaders. I ask that any of you who are not required seriously consider taking the class. I think it will give everyone some ideas on how to protect the children and youth, as well as protecting yourself.

A certification good for 10 years will be given to those who attend. This class will be taught by the Rev. Cathy Tibbits and me (my first time teaching this class). Continental breakfast and refreshments will be served.

The Diocese has just started offering an on-line option of these training classes. They wish that those who are taking the class(es) for the first time elect to take in-person training whenever possible. In order to ensure we know who is taking online training, The Diocese asks that requests go through me and I will request the registration information.

To register for the class, go to <http://www.thediocese.net/Events/CategoryView.asp?CategoryID=6> and sign up for the training at St. Timothy's. Let me know if you have any questions. +

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water, which was plentiful the night before. Nonetheless, the team has an agenda and there is a 50 gallon plastic barrel outside the bathroom filled with water. Adaptation to the waterless reality is just a fact here. We do not lament. The overall plan remains intact, but the stage is set. The mission team is being prepared for changes in plans, large and small.

Church is running late, at least by Northern Virginia standards where a 23 minute delay can be good enough for de facto cancellation, but here there are only a dozen congregants or so (including the 4 mission team members) even in the church at 8:05 am. When the two hour service finally begins, the procession to the altar starts at the front of the church on the right side, and continues to the back of the church to make the turn up the center aisle. All of this occurs differently to us – in complete silence. As the first hymn begins, attendance has swelled to 200 or so parishioners. The ground floor of the church is about 60% full. The balconies above are empty.

The readings are the same except they are written and spoken in Creole, and the sermon is conducted in a combination of French and Creole. The differences end there. Father Milor pleads in a reproachful but loving tone, asking for those present, and not present, to attend church and events more consistently. He reminds the audience that attendance at church is necessary for the church to exist at all. The structure is not provided in concrete pillars or even in his role as priest in charge of Bon Sauveur. The church is the people, for the people, by the people. Obviously, location, social standing, and economic conditions do not differentiate the universal struggles facing parishes and church leadership worldwide.

When church is over we are invited in Creole to go forth in love and service.

Our plan is to go forth and prepare for Chapoteau, but God appears to have a different plan. Jen walks over and introduces herself. Jen is a Duke-educated American anxious to learn about us and the purpose of our visit. For reasons beyond comprehension, she elected on this day to attend service in Cange rather than go with her friends to a different church miles away. She recently arrived here to teach English, math and other subjects to students at the vocational school in Mirebelais.

We explain our trip, our plan and all that we hope to accomplish during our short visit. Immediately, Jen continues with a barrage of questions: Have we been to Friendship House? Do we know about The View (the local hangout for NGOs and locals)? Have we met the team from Clemson?

Jen has good news for us. The water system in Chapoteau is fixed. She can introduce us to the engineers from Clemson University who have been working fervently to upgrade the system. She mentions Alan Yarborough, who has recently arrived here with the Young Adult Service Corps of the US national Episcopal Diocese.

The team is amazed. In five minutes Jen has shared more about the situation and the people working in Chapoteau than St. Tim's learned in the previous two years.

So the team divides: While Jen shows Chris and Genevieve how to get Internet access, where the locals hang out, and where the engineering teams live and work, Bob and Craig begin the meeting with the Pierre family.

Wilpha Pierre has been volunteering in the church for five years and has recently been accepted to University in Port-au-Prince to study accounting. Wilpha accompanied the mission teams in years past to Chapoteau, and is excited to see the team again. His par-

ents are dressed in Sunday best. They hope he can obtain a sponsor before the school year, which started 10 days ago, is too far along, and he has to forfeit his acceptance. Unemployed, the Wilphas are unable to afford the costs of tuition, books, room and board. Wilpha's parents do not speak English, but in a bit more than 30 minutes we learn about the process of higher education in Haiti and the details of living and learning in Port-au-Prince. Many questions are asked and answered with much more



While Bob and Craig talk with Wilpha Pierre (in a tie) and an interpreter, Wilpha's mother Josima and father Dunova wait hopefully. Afterwards, they hug the mission team like family.

clarity than was possible via the dozens of emails exchanged in the months leading up to the mission trip.

Now the Internet access Jen found for the team can be put to good use; the team sends a detailed report regarding Wilpha back home to the Service Ministry, which is meeting the next day.

Though it is not yet lunch, the message is clear. As with flowing water, the team's plans must adapt to the path God intends. There is good news; God is relentless. On day 3 we will be encouraged by much progress in Chapoteau, and made aware that more is needed to sustain the potential of all that has been accomplished. +

ing tears and laughter. We will enter the season of Epiphany very soon (1/6/14) and mark how Jesus is so clearly filled with the loving Spirit of God. The days grow longer as we stumble into Lent, acknowledging our mortality and self-destructive tendencies (3/5/14). Holy Week enralls us with the depth of our sin and the height, width, and breadth of God's love and grace. We awaken (4/20/14) to the grinding sound of a tomb opening and the trumpets pronouncement of the Good News that our Savior lives; we are seized by the eternal implications of death's death. We enter the mystery of Pentecost (6/8/14), in awe of the Holy Spirit's compelling gifts. We embrace the incomprehensible realization that the One God – Creator, Savior, and Sanctifier - is more than we can imagine (6/15/14), a Holy Trinity, and use the gifts we are given to serve our extended family on this whirling orb. All of the great and ordinary saints inspire us (11/2/14) to live our faith heroically. The final Sunday of the Church year is Christ the King (11/23/14); we believe Jesus is Sovereign of all. Then the Church's New Year, the season of Advent, begins again (11/30/14).

We don't merely observe the events and seasons of our faith, we live in them and through them, accepting the transforming love and grace of God in Christ as we make this annual journey. We are not the individuals we were, nor yet the people we will become. We are saints in the making. And the New Year needs our faith. +

Visions from God/Las visiones de Dios

God "speaks" to us in various ways – dreams, holy impulses, words from another person, words to us . . . I have some thoughts about St. Timothy's that are very persistent and they seem good; they seem true. I ask you to consider these, ask God if they are God's will, talk to other members of St. Timothy's; let me know what you hear and think.

1. I have prayed about this one for twenty years. The highest concentration of people from Latin America in our Diocese is Herndon. Thanks to Adan Guardado and The Rev. Natividad Menjivar we now have a Latin American congregation. They have a prayer service in

mismo está arrastrando a todos nosotros en el Año Nuevo con todos los desafíos que esos 365 días y noches presentará - lágrimas evocando y risas. Vamos a entrar en la temporada de la Epifanía muy pronto (06/01/14) y marcar la forma en que Jesús está tan claramente lleno del Espíritu de amor de Dios. Los días se hacen más largos a medida que tropezamos en la Cuaresma, reconociendo nuestra mortalidad y tendencias autodestructivas (05/03/14). La Semana Santa nos cautiva con la profundidad de nuestro pecado y de la altura, la anchura y la amplitud del amor y la gracia de Dios. Nos despertamos (04/20/14) hasta el chirrido de una abertura de la tumba y el trompetas pronunciamiento de la Buena Nueva de que nuestro Salvador vive, que son secuestradas por las consecuencias eternas de la muerte de la muerte. Nos adentramos en el misterio de Pentecostés (06/08/14), en el temor de regalos atractivos del Espíritu Santo. Abrazamos la realización incomprensible que el Único Dios - Creador, Salvador y Santificador - es más de lo que podemos imaginar (06/15/14), una de la Santísima Trinidad, y el uso de los dones que se nos dan para servir a nuestra familia en este torbellino orbe. Todos los grandes santos y ordinarias nosotros (11/02/14) inspiran a vivir nuestra fe con heroísmo. La final del domingo del año litúrgico es Cristo Rey (11/23/14); creemos que Jesús es el Soberano de toda. Después de Año Nuevo de la Iglesia, el tiempo de Adviento, se inicia de nuevo (30/11/14).

Nosotros no nos limitamos a observar los acontecimientos y las estaciones de nuestra fe, vivimos en ellos ya través de ellos, aceptando el amor transformador y la gracia de Dios en Cristo mientras hacemos este viaje anual. No somos las personas que estuvimos, ni tampoco la gente que llegará a ser. Somos santos en la fabricación. Y el Año Nuevo necesita nuestra fe. +

Dios "nos habla" de varias maneras - sueños, impulsos sagrados, palabras de otra persona, palabras a nosotros... Tengo algunas ideas sobre San Timoteo de que sean muy persistentes y que parecen buenas, que parecen verdaderas. Yo pido que consideren estos, pedirle a Dios si ellos son la voluntad de Dios, hablar con otros miembros de St. Timothy, que me haga saber lo que se oye y piensa.

1. He orado sobre esto durante veinte años. La mayor concentración de personas de América Latina en nuestra Diócesis es Herndon. Gracias a Adan Guardado y El Rev. Natividad Menjivar ahora tenemos una congregación latinoamericana. Tienen un servicio de oración en nuestro Santuario de los sábados 19:00-

our Sanctuary on Saturdays from 7:00 pm to 9:00 pm. Beginning in February they want to have a Holy Eucharist every Sunday afternoon at 3:00 pm. Many of these good Christian people were Received as Episcopalians by Bishop Shannon in November. Fr. Natividad has a secular job because there isn't a funded full time position for him in our Diocese. I have appealed to our Region and to our Diocese because I recognize this would have to be a collaborative effort. I would like to have Fr. Natividad on the staff of St. Timothy's to work with us on building this new part of our Church family. I believe God wants us to do this, but funding this venture is a big hurdle.



2. Our missions to the homeless and marginal in this community, the people in Dungannon Virginia, the Lakota people on the Pine Ridge Reservation, and the people of Haiti, are more important than most of us can imagine. And they are non-funded; they are not in our General Operating Annual Budget. They should be. Mission is not an additional activity, it is an essential ministry. Instead of periodic fund-raising efforts which instill a competitive spirit to

these missions (and every other thing we do), I would like all of us who support these on an ad hoc basis pledge what we would give, and bring these into our annual budget.

3. St. Timothy's is growing but our attendance is declining. I'd like to know the cause for lower attendance, and if a different day or time for worship would work better for you. I know there isn't one quick and easy answer. But I think it is just as important for us to feed our souls, as it is to use our gifts to serve other people in the world. I don't know what needs to change or if we have the resources, but I am very concerned about your spiritual health.

21:00. A partir de febrero que quieren tener una Santa Eucaristía todos los domingos por la tarde a las 3:00 pm. Muchos de These buenos cristianos fueron recibidos como episcopales de Mons. Shannon, en noviembre de 2013. Fr. Natividad tiene un trabajo secular, ya que no es una posición a tiempo completo financiado por él en nuestra Diócesis. He apelado a nuestra región y para nuestra Diócesis, porque reconozco que esto tiene que ser un esfuerzo de colaboración. Me gustaría tener al Padre. Natividad en el personal de San Timoteo de trabajar con nosotros en la construcción de esta nueva parte de nuestra familia de la Iglesia. Yo creo que Dios quiere que hagamos esto, pero la financiación de esta empresa es un gran obstáculo.

2. Nuestras misiones a las personas sin hogar y marginal en esta comunidad, las personas en Dungannon Virginia, el pueblo Lakota en la reserva Pine Ridge, y el pueblo de Haití, son más importantes que la mayoría de nosotros puede imaginar. Y ellos no son financiados, no son en nuestro Presupuesto General Anual Operativo. Ellos deberían ser. La misión no es una actividad adicional, es un ministerio esencial. En lugar de los esfuerzos de recaudación de fondos periódicas que inculcan un espíritu competitivo a estas misiones (y todas las otras cosas que hacemos), me gustaría que todos los que apoyamos estos en un compromiso ad hoc lo que íbamos a dar, y adecuarlas a nuestra anual presupuesto.

3. San Timoteo de una creciente pero nuestra asistencia está disminuyendo. Me gustaría saber la causa por la menor asistencia, y si un día o el tiempo para la adoración diferente trabajaría mejor para usted. Sé que no es una respuesta rápida y fácil. Pero creo que es tan importante para nosotros alimentamos nuestras almas, como lo es el uso de nuestros dones para servir a otras personas en el mundo. No sé lo que hay que cambiar o si tenemos los recursos, pero estoy muy preocupado por su salud espiritual.

4. Yo soy un "Boomer." Le damos dinero a la iglesia, hacer sacrificios para ayudar a otras personas, utilizar tarjetas de crédito y chequeras, y no nos gusta algunas de las palabras que están en uso ocasional en estos días. Las generaciones detrás de mí son muy diferentes. Usted puede dar dinero para apoyar una misión a Haití, Pine Ridge, Dungannon, o nuestros

4. I am a “Boomer.” We give money to The Church, make sacrifices to help other people, use credit cards and check books, and don’t like some of the words that are in casual use these days. The generations behind me are very different. You might give money to support a mission to Haiti, Pine Ridge, Dungannon, or our homeless neighbors in this area, but you probably won’t give money to the Church. You do not assume you will have to make sacrifices for your children. To move money into and out of your account you will use your cell phone (not credit cards, not checks, not cash). You have a more expansive view of the world, you’re not as materialistic, and I still wish you wouldn’t use certain words around me; they are neutral to you but they are offensive to me.



The point is, the Church needs to understand how different you are from the generation that is now ‘in control.’ Everyone really must be welcome in Church. That must be visually evident. We must admit that we do not own the truth; we must honor other faiths. We have to be serious about studying Christianity and our Jewish heritage and own up to our failures. We must accept that all of us are on a journey, no one knows everything about the Infinite Supreme Being; and we must allow people to have very different understandings. We have to let people give their personal resources exactly where they want, prove we are thoroughly dedicated to social justice, so what we believe must be very clear in how we behave. And leadership has to be collaborative.

5. We must also invite people to come experience any activity at St. Timothy’s that we think is just and good. If we do not invite people to see and (we hope) participate in the good things we’re doing, the Church will die.

6. My younger friends, did I get any of this right? +

vecinos sin hogar en esta área, pero es probable que no dar dinero a la Iglesia. No asuma que usted tendrá que hacer sacrificios para que sus hijos ya sacrificarte definitivamente tiene un lado negativo. Para mover dinero dentro y fuera de la cuenta que va a utilizar su teléfono celular (no tarjetas de crédito, no cheques, no en efectivo). Usted tiene una visión más amplia del mundo, que no eres tan materialista, y todavía me gustaría que no usar ciertas palabras a mi alrededor, que son neutrales para usted, pero que son ofensivos para mí.

El punto es que la Iglesia tiene que entender lo diferente que eres de la generación que ahora está “ bajo control”. Cada uno realmente debe ser bienvenida en la Iglesia. Eso debe ser visualmente evidentes. Debemos admitir que no somos dueños de la verdad, tenemos que honrar a otras religiones. Tenemos que tomar en serio el estudio de la cristiandad y de nuestra herencia judía y poseer hasta nuestros fracasos. Tenemos que aceptar que todos somos en un viaje, nadie lo sabe todo acerca de la Suprema Ser Infinito, y nos tiene que permitir que la gente tenga muy distintas interpretaciones. Tenemos que dejar que la gente da sus recursos personales exactamente donde ellos quieren, demostramos que nos dedicamos a fondo con la justicia social, por lo que lo que creemos debe ser muy claro en la forma en que nos comportamos. Y el liderazgo tiene que ser de colaboración.

5. También hay que invitar a la gente a venir experimentar cualquier actividad en San Timoteo de que creemos que es justo y bueno. Si no invitamos a la gente a ver y (esperamos) participar en las cosas buenas que estamos haciendo, la Iglesia va a morir.

6. Mis amigos más jóvenes, qué me habré metido alguna de este derecho? +



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www.saint-timothys.org

The Word is published monthly and emailed to members and friends on the first weekday of each month. It also appears on the website (www.saint-timothys.org). If you wish to receive a copy by mail, please notify the church office (office@saint-timothys.org). Copies of The Word are also available in the office.

Submission deadline for the next issue: Friday, January 24, 2013

Questions, articles, or ideas, and comments for The Word are always welcome. Send materials via email to wordeditor@saint-timothys.org and put "The Word" in the subject line. Photos are also welcome; please identify key people in photos. Articles or letters may be edited for brevity or appropriateness.

Welcome, New Registered Members

Welcome to those who have joined, been confirmed, or transferred their membership in the past month:

John William Patrick Burke

Jeanne-Marie Sidonie Raymond Burke

Ellen Grace Burke

James Malcolm Burke

Elizabeth Anne Burke

We have *many* active congregants who have been attending St. Timothy's for years who are not officially registered members. Non-registered members can participate in all aspects of church worship with the exception of serving on the Vestry and participating in elections. To transfer your membership to St. Tim's, or to find out if you are a registered member, contact Nikki O'Malley (nikki.omalley@gmail.com) or fill out the Parishioner Information Form: www.saint-timothys.org/uploads/docs/info-form.pdf

2013 Vestry

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For appointments, please call

703-437-3790

Service Times

Sundays

8:00 a.m.

Eucharist, Rite I

9:30 & 11 a.m.

Eucharist, Rite II

Godly Play, ages 3-8

SPARK+, 3-6th grades

Nursery Care

9:45 am

Journey to Adulthood

Rite 13, 7-12th grades

Wednesday

12:15 P.M.

Eucharist and
Healing Service

Saturday

7:00 P.M.

Latino Prayer Service