

From the Rector: Representing Religion

If all I knew of religion in general and Christianity in particular came from the media, I'd lobby to outlaw all of it. Organized religion attracts the craziest and meanest people who do the craziest and meanest things in the name of whatever deity they claim is supreme. Rarely does the media show people of good faith forgiving, loving, serving, and helping. People who aren't raised in healthy religious communities don't see and hear the good stuff.

At their foundation every legitimate religion (by which I mean not a cult) is an attempt to understand what is beyond our comprehension: who or what sprinkled the stars across the heavens? Science tells us how and when (in this case that would be the Big Bang theory); religion ponders who and why. And because we cannot fathom

infinite or fully understand the great mysteries of the universe, the words we use to express our faith are mythic. Our words and rituals are true, but not definitive.

For example, is "God" the proper name of the Creator of the universe? Or is it simply the word we employ for the Great Nameless One? Will we ever know the name (or names) of God? And to say God is love is a true statement (we believe);

but does that one word "love" convey the entire nature of the Infinitely Holy Ineffable Creator?

Christianity is modeled after a person – Jesus of Nazareth – whom we believe is intrinsically unique and singularly able to show us, by his words and actions, who "God" is. Jesus is the Christ, the Messiah, the living revelation of "God."

We have our sacred stories too which we call Scripture or The Bible. And it's true that many of those stories are very violent, that according to the storyteller God causes or commands violence. From Cain and Abel to the final showdown between good and evil there is plenty of slaughter and sacrifice. Are we supposed to take these stories literally? Perhaps our forebears preserved these ancient accounts not so we would do what they did or suffer what they suffered, rather to show us how wrong we can be when we think we understand God clearly. For instance, Abraham thought God ordered him to kill his son to demonstrate his devotion to God. Should we likewise be willing to offer the lives of our children on the altar? The context, the time and place and circumstances are critical to understanding what this horrible story is really about. We read these stories, prophecies, psalms, letters, and Gospels because there is a truth in them, but rarely is the truth on a literal level.

I take great exception to people committing acts of violence in the name of any deity or because a deity has commanded them to do so. All of the world's great religions and sacred writings stress love and compassion, forgiveness and mercy, generosity and hospitality. The good things done by people of faith far exceed the evil done by people who distort and use religion to support their terrible deeds.

I wish the media would show the good things done by people of faith. But good news doesn't boost ratings. So, we need to tell the stories about people helping people. +

As of April 20
2013



	Balance	Goal
Pipe Organ	\$211,708	\$475,000
Reserve Fund	\$ 51,690	\$100,000

This Issue

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School Supply Collection: Changes for JSFC Patients

During the summer, St. Timothy's has a long tradition of collecting backpacks and school supplies for local outreach groups. Backpacks are collected for Reston Interfaith and, in the past, school supplies were collected for Jeanie Schmidt Free Clinic (JSFC). Last year Jeanie Schmidt merged with Loudoun Community Health Center and is now called HealthWorks for Northern Virginia. At our June meeting, the Service Ministry invited Carol Jameson, the former executive director of JSFC, to speak with us about how this change affects JSFC patients.

At our meeting, Carol noted the many benefits to former Free Clinic patients in being treated by HealthWorks. Adult patients were previously only able to receive care for diabetes and hypertension and will now receive complete medical care. Jeanie Schmidt was at capacity providing patient care with a volunteer staff. Patients at HealthWorks are treated by paid staff that includes two nurse practitioners from Kaiser Permanente and five George Mason University nurse practitioner trainees. Also, there are three Fairfax County Health Department staff are on site. All JSFC patients were transferred to HealthWorks. Patients are welcome regardless of age or health status and treatment for Medicaid and Medicare patients is offered. Dental care and behavioral treatment is also available.

The clinic has relocated to a facility in the middle of Herndon that is convenient for many of its clients. It's now located next to Amphora Diner Deluxe at 1141 Elden Street, third floor. Reston Interfaith has offices on the second floor and the Neighborhood Resource Center is across the street.

HealthWorks continues to welcome support from the community. Volunteers of all types are encouraged to help. HealthWorks is a non-profit organization and appreciates monetary contributions. Donated school supplies will be distributed during back to school physicals beginning in late July and into August. The Service Ministry will hold a school supply drive in July. Please watch for additional details in the weekly bulletin.

HealthWorks website is at www.hwnova.org. For more information about how St. Timothy's is continuing support to patients in Herndon, please talk to any member of the Service Ministry or contact the ministry chair, Holly Hartge, mhhvirginia@verizon.net. +

Q. Where did the Book of Common Prayer come from?

A. We actually celebrate the creation of the First Book of Common Prayer on a "feast" day usually observed on a weekday following the Day of Pentecost. The first Book of Common Prayer came into use on the Day of Pentecost, June 9th, 1549 in the second year of the reign of King Edward VI. From it have come all subsequent editions and revisions of the Book, which all the churches of the Anglican communion use for worship services.

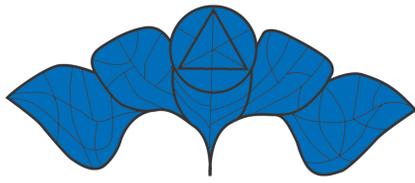
The first version was a group effort. Thomas Cranmer, then Archbishop of Canterbury, was the prime leader of the commission of bishops and priests who decided upon the format and content of the Book. They started with the then-current service book retained from the Catholic faith called the Sarum Rite, or "Use of Salisbury" (you might like to read Edward Rutherford's book *Old Sarum*) and added enrichment from Greek liturgies, Gallican rites, the vernacular German form prepared by Martin Luther, and others. The Psalter and scriptures were taken from the "Great Bible" authorized by Henry VIII in 1539, and the Litany from the English form issued as early as 1544.

The Book simplified the complicated medieval liturgy and could be used by the laity as well as the clergy. Thus it became as it is today—a manual of common worship and a resource for personal spiritual inspiration for all Anglicans. A Book of Common Prayer with local variations is used in churches inside and outside the Anglican Communion in over 50 different countries and in over 150 different languages.

Submit your questions to the Question Box on the wall in the narthex below the pictures of the bishops.

Flea Market Thank You!

Thanks to all the parishioners that donated items for the Nearly New Flea Market held on June 1. A very BIG THANK YOU to the committee volunteers and STAR volunteers. Although we didn't meet our goal, we did raise \$2,000 for the pipe organ fund—and many of our parishioner's closets and garages have space to add new "stuff" (or NOT!). +



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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, July 26, 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:

Jackson Hart Kidwell

Emmeline Claire Carroll

Charles "Charlie" Kirkland

Alfonso Reynaldo Rivera

We have *many* active congregants who have been attending St. Timothy's for many years who are not officially registered members. If you requested a membership transfer prior to 2005, the request might not have been processed. Non-registered members can participate in all aspects of church worship with the exception of serving on the Vestry and participating in elections. However, the more registered members St. Timothy's has on record, the more delegates we can send to the conventions (thus giving us a stronger vote in Diocese matters). 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

Rick Wilson, Treasurer

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Rose Berberich, Registrar

703-471-4988

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Terms expire January 2014

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Terms expire 2015

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Marty Brady, Finance

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Jeanne Bennett, Worship/Music

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Terms expire 2016

Keith Sinclair,

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Church Information

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The Rev. Brad Rundlett

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Director of Children and

Youth Ministries

Mrs. Christine Hoyle

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Parish Office

703-437-3790

office@saint-timothy.org

Office Hours

Monday-Thursday,

9 a.m. – 5 p.m.

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