

From the Rector: Looking Ahead

2013 has been a tough year, full of ups and downs. Several members of our Church community were laid-off, and a lot of people suffered being furloughed. Soon after our long, disciplined search to find an extraordinary person—Kevin Hamilton—to serve as our Parish Administrator, our Music Director and Organist for almost ten years, Peter Waggoner, left to serve St. James' Episcopal Church in Marietta Georgia.

So we started another search, which we hope will be complete early in the New Year. We remained focused on our mission to our Northern Virginia marginal and homeless neighbors, to the people of Dungannon in Scott County Virginia (the poorest county in the state), to the Lakota

people of Pine Ridge South Dakota (the poorest people in the geographical United States), and our friends in Chapoteau, Haiti (the poorest people in the Western hemisphere). Alba Padilla and Reina Torres are the absolute best caregivers of our infants. We continually get very capable seminarians (Liz Thomlinson and Lisa Erdeljon). The Rev. Natividad Menjivar is creating a Latin American congregation that worships at St. Timothy's (he is not paid and I would love to have him join our staff, with compensation). Our volunteers are indispensable. We continue to attract new people, and pledges to our ministries have been fairly solid.

One of our challenges is replacing a 150 year old organ that was moved from Massachusetts to Herndon, disassembled and reassembled at least three times, and flooded twice. It has had a good life, but it is failing. And the cost to fix it is increasing rapidly to the point of diminishing returns. The Vestry has also added a Reserve Fund to pay for large cost items like ac units, and resurfacing our parking lot. The Organ Campaign Committee is looking at some creative ways to reduce the cost of this project. And some very dedicated

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Chapoteau, Haiti Mission Trip: A Journey of Hope, Progress, and Perseverance

by **Bob Henry**

My first calibration of perspective as the newest member of the mission team comes early on the first day of the trip from the United States to Haiti. The jumbo jet for the 90 minute international flight is nearly 30 years old, outfitted with overhead baggage compartments that are incapable of handling the standardized dimensions of modern carry-on luggage. My seatmate, a member of the Haitian Diaspora residing in the U.S. likely in his mid twenties, asks nonchalantly how often I visit the island nation he clearly misses and returns to regularly. He is amazed and excited simultaneously to welcome me on my first visit to the home he loves. He invites me to enjoy my stay and return often. This sounds familiar. It is also quite peculiar. What is it about Haiti

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As of October 31
2013

**gifts
to glorify
the Lord**

	Balance	Goal
Pipe Organ	\$267,949	\$475,000
Reserve Fund	\$ 60,411	\$100,000

This Issue

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Welcome, New Registered Members

Fifth Sunday December 29

What is the “Fifth” at St. Timothy’s? Not an amendment that you plead, but a step in your faith on the fifth Sundays of the 2013-2014 program year. The next 5th Sunday Faith Formation Event will take place on December 29, 2013. We will have a service of Morning Prayer at 9:30 am, rich in liturgy and music, followed by a “Coffee House” and Theological Reflection in Henry Hall led by Education For Ministry mentor, Heather Soliday. We will sit at tables in small groups with leaders, watch a brief video, feast, and have structured small group discussions from 10-10:45. College students and youth are welcome to join the discussion groups in Henry Hall.

Children from ages 3-5th grade are invited to attend a special extended Godly Play session in Room B-1 from 9:30-10:45 AM. This is the only Sunday School class scheduled for December 29—there will be no Sunday School at the 11:00 am service. Questions? Contact Heather Soliday at heather@soliday.com +

LINK Holiday Program 2.0

Thank you to all the donors and volunteers who helped make the November Holiday Distribution a tremendous success! LINK provided over 800 families, nearly 4000 people, a week of groceries and a coat for each family member. Thanks to your generosity, thousands of pounds of food were donated and hundreds of coats and warm clothing.

In December, registered LINK clients will again receive food. In addition, children infant to age 16 will receive a toy. On Saturday, Dec. 14 the food distribution is at Trinity Presbyterian in Herndon and Christ the Redeemer Catholic Church in Sterling. Please donate non-perishable food and volunteer for the December program.

Food donations can be placed in the collection boxes in Henry Hall. Volunteers are needed Dec. 9-13 to assist with sorting and transporting food, and escorting clients during distribution on the 14th. To volunteer, please use the Sign-up Genius link on the LINK website, www.linkagainsthunger.org. For more info contact Rob.du@verizon.net or ShonBeury@aol.com. Thank you for putting your faith to work to support LINK. +



Bishop Visits, Confirms 4

This year’s youth confirmation class met on six consecutive Sunday nights this fall to explore their faith. Four class members, Penny La Re, Evelyn and Christopher Showalter, and Chris Randolph were confirmed on Sunday, November 24 at 2 pm by Bishop Shannon Johnston. Lila Dubishar was not able to be present, and intends to be confirmed at a later date.

The bishop also received Hermis Aguirre, Adan Guardado, Dina Gutierrez, Bryan and Maria Henriquez, Vilma Lemus, Nora Mejia Menjivar, Marc Rigas, Francisco Rivera, Juventino Rodriguez, Matthew Schumann, and Jose Vasquez and Reaffirmed Ana Menjivar and Paige Williamson. +



Penny, Evelyn, Lila, Christopher, and Chris

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that makes it “nice to visit...”? The dissonant observations encountered on the journey into and through Haiti provide some answers.

Soon, the aircraft glides down and mountain landscapes of light emerald green come into view just past the warm blue waters surrounding the island. Myriad corrugated tin rooftops across the capital city brightly reflect the noon-day Caribbean sunlight. After a gentle landing on a crumbling runway, the plane pirouettes at the end; there is no taxiway adjacent to the runway. The airport terminal’s new, glass-paned walls reveal views of large gutted and damaged remains of the terminal. A plain, clean, air conditioned room with queue lines at the end for immigration processing awaits arriving passengers. The processing stations are outfitted with new Dell computers attached to dual monitors, where inspectors use a web-based application to process passports. The entire wall past the processing stations renders a larger than life advertisement



for Prestige, the domestic beer, depicting smiling men and women near a beach. The image is complete with brown bottles decoratively covered in sparkling condensation.

Clean, cool and plain inside the airport turns to hot and dusty outside. Rusted

pipes from metal fences act as barricades to control human and vehicle movement near the building. A throng of about 60-80 individuals stand and sit quietly under a small grove of trees and shelters. It is not obvious whether they are awaiting passengers, or some temporary luggage-carrying work. The uneven surface of the sloping parking lot contains a massive and colorful assortment of buses, small diesel-powered trucks, and mid-sized, modern SUVs.

The dusty, crowded streets of Port-au-Prince contain both piles of debris and sinkholes, and are too narrow for the traffic volume. Uneven, sloping, quake-disturbed sidewalks give way here and there to well traversed, unpaved paths with deep ruts and holes. SUVs and motorcycles unable to merge into the normal line of traffic hobble along slowly on the right, meandering as far as they can go before nosing around an unmoving obstacle to join the regular traffic. There is no road rage or sense of being cut off, traffic is just slow moving, disorganized chaos. Vehicles of all shapes and sizes yield seemingly arbitrarily to whomever gets to a key spot in the road first. Pedestrians walk in the road, mostly mindful of passing vehicles, or if not, reminded to be alert by constantly sounding horns.

Crumbling medians with old and broken light poles separate traffic in opposite directions—yet ahead and around the corner, newly constructed medians have modern Y-shaped light poles with solar panels affixed along a half mile stretch of road. Red signs with large, bold white lettering exclaim DigiCell, - apparently the Verizon of Haiti and the biggest advertiser along the roads on our route. Cell

phones are plentiful and used often. Cell towers come into view periodically. Dense traffic eventually gives way to narrower roads and higher speeds,



Forty percent of Haiti’s population is children, and we are popular everywhere

but guard rails, road markings and sidewalks continue to be non-existent.

Outside the city, the road snakes steeply upward to the jagged and treeless landscape of the mountains in the distance. A large and previously ornate concrete gate flashes by on the left. Reminiscent of something just outside Las Vegas, the gate marks the entrance to a named community, long-defunct if it ever was. Only the vaguest sense of where houses should be is evident amidst the debris, half built cement columns, block walls, and scrub brush. Further ahead stands a clear expanse of 300 or more new and colorful two-story, multi-dwelling housing units.

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This community in the non-descript arid plain northeast of Port-au-Prince suggests hope, but few people appear to live there, and the nearest job or market must be at least 10 miles behind. Small goats, some tethered to a rock or tree, others not, dot the sides of the road randomly.

Soon, Port-au-Prince forms only a small part of the scenic expanse far below us, a long, picturesque-if-desolate valley defined by the higher, parallel mountain range 30 miles in the distance. The switch backs hide the road and slower moving vehicles. We pass through partially mined mounds of limestone amidst the peaks along the ridge of the mountain range that must be crossed to reach Mirebelais, our interim stopping point on the way to accommodations in Cange.

Descending into the opposite-side valley through twists and turns, we enter Mirebelais, passing by the Episcopal Church before making a left toward the



L to R: Our host Pere Milor, Chris Brock, Bob Henry, hospital outreach coordinator Annie McDonough, Craig Dubishar, Genevieve Zetlan, and driver Bouchou

river. The bridge is missing, and the road detours down towards the river bed. We cross just above water level—at least during the dry season. Evidence of recent construction to repair the bridge

is visible, though; it is clear the new hospital toward which we are headed is having a positive effect on Mirebelais.

Not far ahead is the brand new 300-bed hospital built by Partners in Health. The massive facility of one and two-story sections decorated in white stucco and dark bronze metal works looks, in some ways, more like a warehouse. In the surrounding hills, small huts with metal roofs dot the landscape, and four "blan" (white-skinned) transients are too obvious for the local, fearlessly friendly children ranging in age from 5-9 to overlook. We are immediately popular, and smiles come quickly and brightly for our cameras, as long as the image is immediately shared with the subjects. The children tend to their goats while we attempt to communicate in various broken forms of French, Creole and English.

The hospital forms an oasis of modernity, progress and hope, full of tech-

nology to treat all ages. 1800 solar panels lie prone and unseen on the roof to provide isolation and independence from the regular and infamous perturbations of the national electrical grid. A neonatal ICU and CT scanner supported by telemedicine are some of

the greatest advances to medicine, and they are provided here, available to anyone registered, for a one-time fee of \$1.25. There is a women's clinic, which is providing IUDs and reproduc-



A technician with portable MRI at the new PIH hospital in Mirebelais.

tion education to women in this country that considers discussing such matters improper. To sustain medical operations the hospital operates on donor funding for now, with necessary future plans to bill for services and submit insurance claims for those who have insurance or can pay (i.e., international visitors).

A successful visit with our "blan" tour guide completed late on Saturday this first day in Haiti, we complete the journey to Cange begun in DC 12 hours ago. What should be a 20 minute drive is extended by the need to yield to speed bumps and barricades installed on the 2-lane national highway. One section of the northbound road is impassable, the lane steadily and unevenly sliding down into the valley below on the right. A six-foot boulder and recent land-slide from the hill on the left blocks the southbound lane just a couple of miles later.

Finally, we enjoy the first full meal of the day, in Haiti. One floor above the narrow dining room in the pastor's residence are our accommodations—our host, Pere Milor, has given his time, space and even his own room for our comfort. Electricity will be more reliable than running water in Cange. While there is no Internet or running shower, we are grateful for the fan-equipped rooms for tomorrow will bring participation in the 8 o'clock ser-

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volunteers are giving their time and talent to help.

If you only experience St. Timothy's by attending Sunday morning worship, you would be amazed to see how we serve our community every day and night. I am constantly astounded!

And where will we go from here?

Life is unpredictable and the world is changing. It's very hard to say with certainty what the people of St. Timothy's will be doing in the future. But I believe worship comes first. We have to connect with God, learn what gifts we have been given, and receive inspiration. And because music is so powerful having a new organ that is appropriate for our space and size is very important. However, worship is not theater; it is a mystical experience that connects us with God and each other. And the One we meet in our worship compels us to go out into the world to love and serve our neighbors on this crowded planet.

So we must also be focused on serving. Our missions to our less fortunate neighbors in Northern Virginia, Scott County, South Dakota, and Haiti are life-changing. Our educational programs, pastoral care, stewardship, must continue and grow. These are not things we do; this is fundamentally who we are – people who worship and serve.

St. Timothy's has grown quite a lot since the first service on November 1, 1868. And there is no substantial reason why this will not continue, as long as we stay true to our faith there is no limit to what we can do to make this world better for everyone. It is a great privilege, joy, and honor to be a small part of this extraordinary adventure. +

Q: Where does the tradition of an Advent wreath come from?

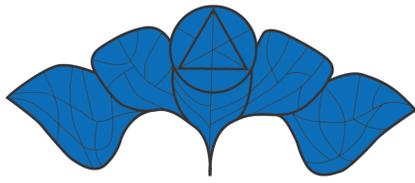
Advent, the four weeks before Christmas, is a season observed in many Western Christian churches as a time of expectant waiting and preparation for the celebration of the birth of Jesus at Christmas. The term is an anglicized version of the Latin word *adventus*, meaning “coming”.

The ring or wheel of the Advent wreath of evergreens decorated with candles was a symbol in northern Europe long before the arrival of Christianity. There is evidence of pre-Christian Germanic peoples using wreaths with lit candles during the cold and dark December days as a sign of hope in the future warm and extended-sunlight days of Spring. The custom was re-interpreted with the spread of Christianity, but the modern Advent wreath is a relatively recent tradition in the United States. Johann Hinrich Wichern, a Protestant pastor in Germany built a large wooden ring (made out of an old cartwheel) with 20 small red and 4 large white candles. A small candle was lit successively every weekday during Advent. On Sundays, a large white candle was lit. The custom gained ground among Protestant churches in Germany and evolved into the smaller wreath with four or five candles known today. Roman Catholics in Germany began to adopt the custom in the 1920s, and in the 1930s it spread to North America.

The colors of the Advent candles can vary. Traditionally, three purple candles and one rose-colored or pink candle are used. Purple was the most costly dye in ancient times and was therefore used by kings to indicate their royal status, and thus indicates our expectation of a new King. In more recent times, some churches have adopted blue as the color for Advent. Blue represents hope, expectation, and heaven. It is also the color associated with the Blessed Virgin Mary in art and iconography. The joyfully colored pink candle is reserved for the third Sunday of Advent, *Gaudete* Sunday. *Gaudete*, which means “rejoice” in Latin, is the opening word of the Introit for that Sunday: Rejoice!... the Lord is near. (Philippians 4:4).

Much more recent tradition has attached a specific interpretation to each of the four Advent candles. The first candle is for the Prophets anticipation of Christ's coming. The second candle is the Bethlehem candle, for the holy family's journey to the insignificant town. The third candle is for the Shepherds. The fourth candle is the Angels' Candle. It reminds us of the heavenly host that announced the good news of our Jesus's birth.

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



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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, December 27, 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:

<i>Cameron Leo Timke</i>	<i>Nora Mejia Menjivar</i>
<i>Hermis Aguirre</i>	<i>Marc Rigas</i>
<i>Adan Guardado</i>	<i>Francisco Rivera</i>
<i>Dina Gutierrez</i>	<i>Juventino Rodriguez</i>
<i>Bryan Henriquez</i>	<i>Matthew Schumann</i>
<i>Maria Henriquez</i>	<i>Jose Vasquez</i>
<i>Vilma Lemus</i>	

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

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Monday-Thursday,
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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