



# The WORD

August 2025

**Dear St. Timothy's Family,**

The Glossary at The Episcopal Church's website defines "Offertory" as: "The first action of the second part of the Holy Eucharist—the liturgy of the table... consist(ing) of bread and wine, along with money and other gifts, which are presented to the deacon (or celebrant) who then sets the table for the feast."<sup>1</sup> Most are familiar with this definition and the Offertory happens to be one of my favorite moments of our weekly services (a subject for another WORD article!)



At Seminary, one of my mentors, the Reverend Dr. Frank Wade, expanded on the concept of "the Offertory" in this way: "At the end of the day, as you go to sleep, you remember all the things that you have done, the things you have left undone. The joys that you have had, the hurts that you have caused. You present all of this to an all-loving God. You place it on the Table; God will receive it, and, in the course of the night, bless it and then return it to you, somehow holy."<sup>2</sup> That explanation has stuck with me, particularly how it goes beyond the technical ritual definition of "Offertory" and into an ethical one about how we live our lives.

When I first came to St. Timothy's as your priest-in-charge, I shared that theological understanding of "Offertory" countless times in my office as people told me stories about their faith lives and about the recent history of our parish. In that moment, I was simply bewildered in my new position, and I needed, to be honest, find some way to share in that burden. That image from Dr. Wade—of all of the pain and recrimination and confusion being somehow offered up to God so that God could transform it into something new—was a lifeline for me in those first few months.

I was reminded of all this, from the opposite perspective, as people shared with me all these stories about Father Brad over the last few weeks. His death indeed provided a fitting moment for tributes, remembrances, anecdotes, etc. to be offered up within our congregation. I found myself overwhelmed again, this time with an overflowing treasure of beautiful testimonies to our late Rector Emeritus. Picture an altar that is teeming with donations and supplies and offerings from the congregation, that is what my brain and soul felt like with all these wonderful memories! The last thing that I want to do is keep them under a

<sup>1</sup> <https://www.episcopalchurch.org/glossary/offertory-offertory-procession-offertory-sentence/>

<sup>2</sup> This is the loosest of paraphrase of his wording.

bushel, hiding them from our larger parish life. So, I thought: "let's see how we can offer them up to God and see how God can transform them!"

The idea that Donna McGrath and I came up with was some sort of "Digital Scrapbook," some way of collecting all these stories and pictures and everything in between. We will collect them, arrange them, and then offer them to the Rundlett family, to the congregation, and to God as a way of celebrating and bearing witnessing to Brad's life and ministry.

That process has already started with multiple folders and documents on my computer. **I invite you to share a particular remembrance, maybe a picture and stories, that you would be okay being read by a larger audience.** We are setting a tentative "publication date" for All Saints Day 2025 (St. Timothy's birthday and 157<sup>th</sup> anniversary.) **If folks could share at their earliest convenience, to myself ([priest@saint-timothys.org](mailto:priest@saint-timothys.org)) or Donna ([jdksmcgrath@verizon.net](mailto:jdksmcgrath@verizon.net)), that would help get the project moving!**

To get folks started, here is one such offering, shared with the permission of Melissa Randolph.

Yours in Christ,

CHARLES+

**From:** Melissa Randolph**To:** Charles Cowherd**Subject:** Father Brad

**Date:** Monday, July 14, 2025  
3:22:37 PM

Hi Fr. Charles,

I wanted to share my Father Brad story.

1. He was my neighbor. We would chat when he was doing yard work, and I was on a walk.
2. He taught my son Chris how to tie a tie. I was taking Chris to his first Homecoming dance, and neither of us could figure out what to do. I remembered seeing Fr. Brad outside a few minutes earlier, so we took a chance and asked for help. (See picture). I knew he loved my children.



## Once the church of presidents, the Episcopal Church must now be an engine of resistance\*

By Sean Rowe  
Presiding Bishop of the Episcopal Church

July 3, 2025

It is shaping up to be a complicated Independence Day for the Episcopal Church. We were once the church of the Founding Fathers and presidents—34 of the 56 signers of the Declaration of Independence were members of what became our church after the Revolution, and 11 presidents, including George Washington, have professed our faith. Today, however, we are known less for the powerful people in our pews than for our resistance to the rising tide of authoritarianism and Christian nationalism emanating from Washington, D.C.

When religious institutions like ours enjoy easy coexistence with earthly power, our traditions and inherited systems can become useless for interpreting what is happening around us. But our recent reckoning with the federal government has allowed us to see clearly the ease with which the Protestant tradition of patriotism can lead Christians to regard our faith more as a tool of dominion than a promise of liberation.

We have had an eventful few months. In February, we joined a coalition of interfaith partners to sue the federal government on the grounds that the threat of U.S. Immigration and Customs Enforcement raids in houses of worship is a violation of our religious freedom. In May, we ended our four-decade participation in the federal refugee resettlement program over the current administration's demand that we resettle white Afrikaners designated as refugees. We are now assessing how to respond to the travel ban, which prevents us from gathering and worshipping freely with the people of our churches in Venezuela, Haiti and Cuba, and may limit entry for our members in several other of the 22 countries and territories where the Episcopal Church is found. These challenges to our ability to practice our faith have strained the comfortable intermingling of church and state that our institution has enjoyed for nearly 250 years.



The reckoning, if we are honest, is long overdue. Every July 4, our prayer book reminds us of our failure to stand against the enslavement of Black Americans with a prayer for Independence Day claiming that “the founders of this country won liberty for themselves and for us.” But not all of us. The Episcopal Church did not make a moral stand against slavery, and some of our eminent leaders were pillars of the transatlantic slave trade. Our church ran residential schools for Indigenous children at which they were denied their culture and God-given humanity. And in the mid-20th century, our foreign missions aligned with U.S. foreign policy in Asia and the Pacific, and in Central America and the Caribbean.

The history of the church in Nazi Germany is a cautionary tale about how Christians can falter in perilous times. Some Christians in that time and place sided with the Reich based on their theological tradition of nationalism and loyalty to the state. Others, who came to be called the Confessing Church, became determined that they needed to oppose the government's interference in religion. They resisted the Nazi regime — some, like Lutheran theologian and pastor Dietrich Bonhoeffer, to the death.

But the Confessing Church's resistance was not primarily based in resistance to the Nazis' deadly and dehumanizing antisemitism, but rather in its belief in the autonomy of the institutional church and its resulting desire to block state interference in church affairs. The last six months has heightened my understanding of that impulse, and I do not intend to diminish the witness of the Confessing Church — especially that of Bonhoeffer, who was brutally executed by the Nazi regime less than a month before the end of the war in Europe. Its history, however, teaches us that when we are awash in propaganda, even our resistance can be bound by its definitions and incline us to see the world in the same categories — foreigner and neighbor, cisgender and transgender, white and people of color, Christian and Muslim — that we seek to transcend.

These historical lessons are urgent. Churches like ours, protected by the First Amendment and practiced in galvanizing people of goodwill, may be some of the last institutions capable of resisting this administration's overreach and recklessness. To do so faithfully, we must see beyond the limitations of our tradition and respond not in partisan terms, but as Christians who seek to practice our faith fully in a free and fair democracy.

We did not seek this predicament, but God calls us to place the most vulnerable and marginalized at the center of our common life, and we must follow that command regardless of the dictates of any political party or earthly power. We are now being faced with a series of choices between the demands of the federal government and the teachings of Jesus, and that is no choice at all.

This is not the same kind of patriotism that has guided our church since its founding in 1785, but this July Fourth, it may be the most faithful service we can render — both to the country we love and the God we serve.



### **Summer Hymn Sing Returns August 10!**

What's your favorite hymn? Write down your requests and be ready to call them out - we are having a hymn sing. On Sunday, August 10, in place of the sermon at the 8:00 and 10:00 services, you will get to sing your favorite hymns. Try to stump the organist with a request from our blue hymnal (1982) or the green supplement (*Wonder, Love, and Praise*). Have your choices ready - any season, any theme, any time! If you have a hymn you're dying to sing that's not in our Episcopal repertoire, please email Todd at [music@saint-timothys.org](mailto:music@saint-timothys.org) and he'll try to make your wish come true.

## News from the Service Ministry

### LINK Summer Food Drive

The Service Ministry is hosting a Summer food drive for LINK. The demand is higher than ever, and LINK needs our support! Once again, we will be focusing on fresh produce — potatoes, onions, apples and clementines.

The drive got off to a successful start as many of you took the blue bags that we were handing out. We are collecting food during each service. The food drive ends on Sunday August 3<sup>rd</sup>.

We recently made a small delivery of food to LINK. Below are before and after pictures of the produce bins. Thank you for your donations and we look forward to filling these bins even more in the next few weeks!



### Backpack and School Supply Drive for Cornerstones a Huge Success

The Back-to-School Drive in support of our 33 “adopted” second graders has been a huge success. Thank you to everyone who shopped on Amazon, in local stores or donated to the Service Ministry Fund. By the time you read this article the Service Ministry will have delivered the backpacks and supplies to Cornerstones. Due to your generosity, we have also been able to purchase 18 backpacks for a tenth-grade class! It’s no surprise that St. Timothy’s parishioners *put their faith to work* most generously in support of local children.

### Special Project for Vacation Bible School Campers

Anyone who happened onto the St. Timothy’s campus the week of July 21 – 25 witnessed Vacation Bible School campers having a blast while learning about their relationship with Jesus as their True North. These children (and adults) were not only having fun while growing their faith, but they were also *putting it* Ministry provided snacks and beverages, and campers put them into zip lock bags, assembly line style. The snack packs were delivered to the Embry Rucker Community Shelter. Thank you to the VBS organizers and campers for supporting this project *to work* by assembling children’s bedtime snack packs for the families housed in the local community shelter.



## **A Final Word on Lenten Outreach**

As you will recall, the Service Ministry's Lenten Outreach program was to collect sports equipment for local youth sports groups. In addition to collecting equipment, the congregation was generous to donate over \$500 to the cause. We have been in touch with the Herndon Optimist Club, and they have a program for paying registration fees for youth whose families have difficulty paying the registration fee. The Service Ministry is sending this money to the Herndon Optimist Club so that more youth can take part and enjoy the benefits of team sports. We greatly appreciate your generosity!

*Respectfully submitted by Tom Bosworth*

*Photos courtesy of Carolynn Hamm and Tom Bosworth*

## Vestry 2025



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**Service Times**

Saturday: 7 pm Spanish Service/Rite II  
 Sunday: 8 am Rite I (English)  
 Sunday: 10 am Rite II (English)  
 Also available via Zoom  
 (Livestream on  
 YouTube/  
 Facebook/Website)

Please check the website for up-to-date information about opportunities to worship

***Welcome New Members***

To transfer your membership to St. Timothy's or to find out if you are a registered member, contact the church office ([office@saint-timothys.org](mailto:office@saint-timothys.org)) or fill out the Parishioner Information Form.

**Editor of The Word**

Ron Boggio  
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**Submission deadline for the  
 September 2025 issue:  
 Monday, August 25th**

If we do not have an email address for you and your family, or if your email has changed, send the information to [office@saint-timothys.org](mailto:office@saint-timothys.org).

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

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Rose Berberich - Registrar

## **Prayer for the Season of Pentecost**

### **Spirit of God**

Spirit of God, be for us joy, healing gift of love, creating a new heart. Longing to be spirit alive: very life of God, be rooted within us.

Voice which calls us beyond scattered dreams, barren days to receive and give of God's love.

May you kindle our hope in the morning of life; may you bring us peace with day's end.

'Though exalted our hopes no less real shall they be; in compassion faithfulness thrives.

Spirit of God, be for us joy, healing gift of love, creating a new heart, healing gift of love creating a new heart.

*- The Monks of Weston Priory*

