

# The All Souls Message

All Souls Memorial Episcopal Church • Volume 106, Issue 2 • April/May 2006

*From the Interim Rector*

## Avoiding the Fear Factor in a Church Divided

It is not news to us that we live in a time when the Church of Christ is divided. We are not living out the unity that our Lord so earnestly prayed for us to embody. Our sad divisions over such things as the literal interpretation of Scripture, human sexuality, the role of women in the church, the authority of primates, bishops, and dioceses, and cultural differences have torn the very fabric of our spiritual connection as one family of faith, whose unity is called to be grounded in love, peace, and justice; not in looking the same, thinking the same, and believing the same.

I know that for me, sometimes, this lack of unity feels overwhelming. I, as one individual, cannot possibly begin to heal or address the disunity that is happening on a national or global scale. But what I can do -- and I believe what each of us can do-- is to work to create and nurture the kind of unity Christ prays for us to have, within our own backyard, within our own community of faith.

To give a concrete example: Even the most welcoming parishes that celebrate and accept diversity, sometimes fall into what I call "the fear factor." This factor is a well documented phenomenon in congregational development circles and occurs when minority groups in a parish begin approaching an attendance level of about 25 percent. That is usually when one will start to hear comments like, "I hope our parish doesn't become a \_\_\_\_\_ parish." Feel free to fill in the blank with "race", "sexual ori-

### A PRAYER FOR THE CHURCH

*Adapted from  
"A Manual of Anglo-Catholic Devotion"*

Most gracious God,  
We pray for  
your holy catholic Church:  
Fill it with all truth,  
And in all truth with all peace;  
where it is corrupt, purge it;  
where it is in error, direct it;  
where anything is amiss,  
reform it;  
where it is true,  
strengthen and confirm it;  
where it is in want, furnish it,  
where it is divided, heal it  
and unite it in your love;  
through Jesus Christ our Lord,  
*Amen.*

entation", "age", "family status". As I have watched this phenomenon over the years, I have concluded that what is really going on here is not prejudice or bias, but, truly, a fear that the parish is changing and won't be the same parish as it was in years past. It is a natural fear that springs from our human tendency to want to hold onto what is comfortable and familiar.

My hope for the universal Church and for all communities of faith is that we can move beyond the fear factor and refrain from labeling our churches as this or that and embrace the spiritual truth that we are God's Church. St. Paul proclaims this truth in his first letter to the Corinthians, an early church community that was torn apart by division in the first century. Paul reminds the people that they are one body with many members and that they need each other to fulfill Christ's mission and ministry in the world—that they cannot deny their interdependence. (1 Corinthians 12:12-31.) Paul's words are no less significant for us today, and it is my hope that eventually the wider church will hear his message.

As we move forward together in All Souls' search process and strive to live out faithfully God's mission and ministry in the world, let us remember above all else, that we are GOD'S CHURCH and that we are, in vision and practice, a church "of all souls." And if we can remember who we are in terms of this identity, then hopefully the fear factor will dissolve, and we will be able to continue to celebrate our rich diversity – embodying the prayer that our Lord offered most passionately for his church— that we all be one.

Faithfully,

Joan † ■

I began as editor of *The Message* with the February & March issue of 2001 and am laying down this responsibility almost exactly five years later. My motives were not pure, for in addition to the fact that Father John David asked me to do it (and I am incapable of denying him anything), I was a new Episcopalian and realized that editing a parish newsletter would be a good, fast way to learn more about my new religious affiliation and about All Souls. I was right.

Personal motives, again, are in evidence. My wife, Carmel, and I are in the year of our 50th anniversary, and I want to be free to follow whatever whims we may experience about travel, entertainment, and cultural opportunities as part of our celebration. Saying, "No, dear, I can't go because I have to proof *The Message*" is not the romantic and proper response to the spousal question, "Why don't we take off for Taos for a few days?"

Thanks to you who have given in to my pleas for contributions. This is such a smart, sophisticated, and inquisitive audience that *The Message* has. It has been a pleasure to communicate with you. Thanks, too, to Fr. John David and to Mother Joan for their help and support. And, most of all, thanks to Barry Huber, who as the designer, has been my partner in putting out the publication.

*Fred Jordan* ■

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**A note from the designer:** Many might not realize the hours of work and care that are invested by an editor to ensure a work of excellence such as our newsletter. Pleading for articles, communicating with writing contributors, proofing, meeting tight schedules, and dealing with a compulsive and demanding designer. On behalf of all those who share in the ministry of parish administration, I express sincerest appreciation for the five years of time, work, passion, and talent that Fred Jordan has given us here at All Souls.

*Barry Huber* ■

"Period."  
 "New Paragraph."

As we say good-bye to Fred Jordan our editor for the past five years, we also say welcome to George Barnum as our new editor.

George will provide editorial direction starting with the next issue for June, July, and August. You will find contact information for him in the copy deadline calendar at the bottom of this page.

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*The Message is published every two months except for a June/July/August issue and a single issue in September.*

***Copy deadline for articles for the June/July/August 2006 issue of The Message is April 30, 2006***

Please have your articles in George Barnum's hands by that date. Electronic submission preferred at [message.allsoulsdc@gmail.com](mailto:message.allsoulsdc@gmail.com). Please also send a copy to [allsouls1@aol.com](mailto:allsouls1@aol.com). Call George with story ideas, questions, and complaints at (W) 202/512-1801, extension 32067, or (H) 202/986-2998. ■

I work for the IBM Corporation. We have 320,000 employees in 160 countries and I have the good fortune to be in a position to help shape the company's future. I lead an incredibly talented and dedicated team of people whose core mission is to persuade our clients to buy our products and services through compelling proposals. Creating change in a nearly 100 year old company is a real challenge. "We've always done it this way," "We tried that approach ten years ago and it didn't work," and "We're IBM and our clients expect us to offer them more than they ask for" are some of the routine retorts I hear when I ask my colleagues to try a new idea, listen to a new voice, consider the real needs of the people we aim to serve. Change is painful. Change is essential for growth and prosperity.

For the past month, I've been part of a small group of managers creating a new global organization to deliver winning, client-focused proposals in a way we've never tried before. I'm asking people used to working and collaborating in a certain way to re-imagine their contributions and potential in new and exciting ways. For my team and the company to thrive and fulfill its purpose, we need to change the way we think about ourselves and those around us. I'm asking people to have courage, faith, and hope.

We have a tremendous opportunity at All Souls to re-imagine ourselves as a faith community, as a parish in the Diocese of Washington, and as a strong voice in the Episcopal Church. The interim time lets us ask who we are and declare who and what we want to be. We've created new opportunities for children to worship and learn about the church, trained and deployed lay Eucharistic ministers, and Mother Joan is leading a new Lenten study series to help us explore what it means to be Epis-

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copalian in this modern world. These are wonderful additions to our routines.

One of the goals I've set out for myself and for the vestry is to create opportunities for new leaders at All Souls. We have such a wonderful congregation full of people with new ideas, fresh outlooks, and life experience that I feel a real urgency to get them involved. The rector search committee will be seeking help from all of us as we develop our parish profile. Mother Joan and I are examining the ministry committees with

the intent to revitalize their work. And in the coming weeks, we will seek nominees for vestry members.

As we observe "a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's Holy Word," I invite you to reflect on your involvement in the life of our faith community and consider how you might re-imagine your contribution to our growth and vitality. I am grateful for the trust you placed in me to help lead the parish especially during the interim period. I hope you share my excitement and hope for our common life together.

*David Michael Hollis* ■

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*From the Senior Warden*  
Notes from the Vestry meeting

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**February 21, 2005 meeting:**

- Authorized the treasurer to initiate banking transactions to complete the 2005 financial statements and carry forward remaining funds.
- Approved the 2005 All Souls *Parochial Report*.
- Thanked Alison Prevost and Norman Whitmire for their gift of ministry in the Evenlight service now discontinued.

*David Michael Hollis* ■

This is a story of how a chance encounter with someone ended up blessing my life. I have been singing in the choir at All Souls for over five years, and I became a member of the parish in 2001. As I recall, the first memorial service at which I was asked to sing was for Hester Provensen, a woman whom I didn't know, but whose name had been on the prayer list ever since I began coming to All Souls. To put it bluntly, I sing at weddings and funerals and get paid for it, even if I've never met the person: it's just part of what I do as a singer.

Chris Provensen, Hester's son, was a big guy in his sixties who looked like Santa Claus. He sat on the back row at the 11:00 mass every Sunday. I guess the first time I met him was after his mother's memorial service, when he thanked me for singing "that beautiful Fauré 'Pie Jesu'." Little did I know that at every coffee hour and every church event where we saw each other, week after week, year after year, Chris would express the same thanks.

Possibly the most difficult barrier of acceptance—and one that Jesus constantly breached in his time on earth—is the barrier of social standing. Every society has many guises for "us" and "them," and these barriers are difficult to overcome. For many of us, "they" are the people who talk to themselves on the metro, drug addicts, people who don't have an education, people who live in certain neighborhoods, people who don't have homes. "We" might pity "them," but often from afar.

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Chris Provensen had probably one suit that he wore to Mass. It smelled like moth balls and other unpleasant things and it had some little holes in it. He didn't spend a lot of time combing his hair, and he didn't have the best breath. The reason I know this is that—as anyone who ever encountered him would attest—Chris didn't just talk to you: he grabbed your shoulder forcefully, moving his face about three inches from yours, locked his big blue eyes intensely with yours, and with great earnestness said what he had to say. And in my case, what he had to say was, "I'll never forget when you sang the beautiful 'Pie Jesu' by Fauré at my mother's memorial service. You sang it so well. Thank you." His speech was halting, as if the act of reaching back for the memory were physically demanding, but it seemed to be something he had to do.

After Chris died peacefully in his sleep on March 20, 2005, it turned out that several All Souls parishioners—his only family—had similar stories about him and how he never failed to remember something special about each of them. I guess we all got used to his odd way of communicating. I, for one, took Chris for granted and have thought so many times of how much I have missed him and his words of encouragement. We who have much in our lives—health, financial security, friends, loving families, stability—often get the idea that we can somehow bless those who are less fortunate than we are, people whom we pity. But often, it turns out to be the other way around: those for whom we have pity end up blessing us instead.

Rachel Barham ■

## WHY THE INTERIM SHOULD NEVER BE A CANDIDATE...

Another in a series on the search for a rector—Ed.

**T**he Interim Ministry Network believes that an interim rector should never be a candidate in a search for the following reasons.

1. A person who has served as an interim may have an unfair advantage over other candidates because he/she is already known and liked by some members of the congregation. In the event that the interim is not the final choice for rector, advocates of the interim may become alienated, and the interim's effectiveness for the remainder of his/her work may be jeopardized.
2. At the same time, an interim rector may have people who do not like him/her and who may be oppositional from the beginning of a permanent ministry but who do not voice their dislike with the assumption that the interim is here only for a short time.
3. If denominations were to allow interims to become candidates, it would destroy the concept of interim ministry. Other clergy might think that interim ministry is a way to test-drive a congregation to see if they are interested in serving them permanently.
4. Because other clergy would know that ministerial ethics had been violated when the interim accepted a call, relationships with clergy colleagues could be damaged.
5. An interim rector's style of leadership may not be acceptable or appropriate for members of a congregation in a permanent relationship.
6. The relationship of a congregation to an interim is sometimes based on its vulnerability during the transition. The need of members for guidance could lead to inappropriately influenced decisions.

Faithfully,  
Joan † ■

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## From the Endowment Fund Board Endowment Grants for 2006

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**T**he Endowment is funded by bequests from past generations of parishioners at All Souls. The grants we make now are the fruits of the ministry of those who have gone before us. The projects made possible by the Endowment are in addition to the outreach efforts of the current congregation and those funded by the All Souls annual budget. For any questions regarding grants, please contact Pat Dresser, chair, or Mike McGee, secretary.

### All Souls Episcopal Church (2)

- Assistance for ministry—to help meet the church's 2006 Budget shortfall **\$12,000**
  - Koinonia—Norman Whitmire **\$1,000**
- Total All Souls Grants—\$13,000**

### Local Washington Area Grants (5)

- Charlie's Place, St. Margaret's—homeless breakfast and social services program. **\$5,000**
- St. Mary's Court—dinner program for residents **\$5,000**
- Jubilee Housing—for increased cost of utilities **\$5,000**
- Volunteers for Neglected and Abused Children—update telephone system **\$2,000**

- Episcopal Ministry, University of Maryland—study room computer equipment **\$1,000**
- Total Local Grants \$18,000**

### International Grants (2)

- Order of St. John, St. John Hospital, Jerusalem—pediatric eye screening program **\$5,000**
  - Project Namuwango—AIDS education and support for a Women's Initiative Program **\$5,000**
- Total International Grants \$10,000**

**TOTAL 2006 GRANTS ( 9) \$41,000**

Pat Dresser ■

I don't know about you, but sometimes I just can't watch the news. The stories of lives lost to disaster, war, and accident; the effects of grinding poverty on people in our community, country, and around the world; or the inability of whole populations to get a drink of clean water are too much for my mind and heart to bear at times. But, as Christians, we cannot simply turn away from these events and those in need.

The year 2005 brought this home for Jane and me as we saw New Orleans—where we met, fell in love, and lived for the first years of our marriage—and its residents slide into chaos and ruin with the flooding brought on by Hurricane Katrina. Streets we had walked were flooded. Buildings we admired were damaged. The two-room carriage house where we spent the first year of our marriage got three feet of water. And while we did not know any whose lives were lost or directly suffered the effects of this disaster, our hearts—along with those throughout the nation—went out to them. The main questions for us were, “How can we help?” and “What will really make a difference?”

Episcopal Relief and Development (ERD), in the words of its vision statement, “is a compassionate response of the Episcopal Church to human suffering in the world.” It not only provides emergency relief and rebuilding support but also tackles issues of food security, primary health, HIV/AIDS, and malaria. ERD channels the concern and generosity of Episcopalians to relieve the human pain and devastation of disasters and to address the causes of suffering in the world. Some of its recent efforts include:

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- providing communities in Tanzania, Honduras, Nicaragua, and the Philippines with safe water and sanitation systems through the construction of community wells, water storage containers and piping systems; developing community latrines and sanitation systems and providing hygiene and sanitation education to community leaders, workers and families; and
  - establishing programs in India and Sri Lanka following 2004's tsunami to build over 1,000 homes and provide over 900 boats to families in the affected areas.
- In addition, ERD programs are supporting the care of over 200 children orphaned by the tsunami and providing educational support for 900 children.
- ERD enables us, as Episcopalians, to join together to help those in the greatest need. There are many opportunities to do so. Information on donating, volunteering, and the purchase of *Bishops Blend*—a Fair-Trade Certified premium coffee—is available at the ERD web site <http://www.er-d.org>.
- I ask each of you to prayerfully consider supporting ERD.

Sam Ireland ■  
ERD parish representative  
(irelandsam@comcast.net)

When fortunate, “wealthy” Americans visit developing countries and witness severe poverty and disease, they often feel sad and helpless. During my most recent trip to Uganda, funded in part by All Soul’s Endowment Fund, I felt uplifted and joyful.

This was my second trip to the East African country, which has been battling a 20-year conflict in the North between the government and a rebel army that captures children and trains them to be soldiers, rapes women, and maims men. Many of the people in the North have lost their homes and land and live in Internally Displaced Persons (IDP) Camps, with family, or in slums in other parts of the country.

The community in which I volunteer is called Namuwongo, specifically Zone B; it is a slum, located outside of Kampala, the capital and made up of mainly displaced people. My primary purpose was to staff an advocacy conference of American and Ugandan youth sponsored by a non-profit organization called Global Youth Partnership for Africa (GYPA). Fifty youth, mostly in college, came together to discuss three main issues facing Ugandans: women’s issues; peace and conflict resolution; and HIV/AIDS. The students were divided into groups and learned about the problems and discussed possible solutions. I was very inspired by these young people, some my age (25) but many only 20 years old.

I was eager to talk with my friends in the Zone B women’s group, which we (the volunteers of Global Youth Partnership for Africa) began helping when I returned from my first trip in 2004. We started a program to help them market and sell their African crafts. However, in the

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end, instead of duplicating the efforts of other successful groups, we partnered with BeadforLife, an organization based in Colorado that trains Ugandan women how to make beads and then sells them in the U.S. BeadforLife has employed seven women in Zone B and has sent nearly 30 kids to school.

There has been positive change in Namuwongo. The children look clean; the youth -- both young men and women -- are happy and sing and perform drama for us. “We are the GYP, we sing from the top of the mountain...” they sing harmoniously while playing handmade Ugandan drums and flutes. Women who had been near death due to AIDS now appear stronger and more energetic. They even smile.

In 2004, my friend Cobra, 50, was skinny, sullen, weak, and lacked zest for life. She wore dark clothing, covered her hair and obviously was in pain. This time, her face lights up and she has her black hair pulled back in small braids so you can see her bright brown complexion. She wears a colorful dress and carries a little one on her back with no effort. She speaks to me with clarity and joy.

Immaculate, the women’s group leader, and a dear friend of mine, never ceases to amaze me. She is smart, articulate and works so hard, never asking for anything in return. A “born-again” Christian, she lives her life for the Lord. She raises her five children all on her own and earns a small income only from the work she does with GYPA.

I am inspired by Immaculate and other women and youth in the community. If they can find peace, joy and hope living in muck and surrounded by conflict, we can surely spend each day thanking God for the countless blessings he has poured into our lives.

*Vanessa Bilanceri* ■

We are about to embark upon another growing season. Last year was very productive. In addition to the mundane garden chores of mowing grass, weeding and edging flower beds, watering and shrub pruning, several substantial projects were undertaken.

Among these projects were the final expansion of the stone terrace in the meditation garden, renovation and addition of a new perennial garden by the terrace, cleaning, restoration and finishing of our teak benches, planting 2,500 spring flowering bulbs and, last but not least, our first attempt at outreach through lending our gardening force and expertise to our friends at historic St. Mary's Church, Foggy Bottom.

In 2005, the Garden Guild grew to a record number of members,

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allowing our members to take off time as needed throughout the season, while maintaining a volunteer staff of seven to eight members for each Saturday meeting. We continually seek and encourage new recruits for the Garden Guild. No experience is necessary. All that is required is the desire to have fun while working with fellow parishioners. If you have a desire to work in the gardens or at least try your hand at it, please contact Tom Mabon at 202/291-6308 or Kambn@starpower.net.

For the 2006 season, we will continue our effort with several new projects around our church yard and by expanding our garden outreach program. Look for more information in the next issue of *The Message*.

Tom Mabon ■



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*From the Church Management*  
Any Thoughts About Mass this Summer?

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The Vestry, staff, and I have been discussing possibly moving to a single 10:00 a.m. Sunday Mass during the months of July and August. Our reasons for considering this are thus:

First, during this significant interim time, it would give people from both services a chance to get to know one another better and bond as one community.

Second, the summer months tend to be low in terms of attendance because of vacations and the absence of both Church School and Adult Forum. Therefore, combining the ser-

vices makes practical sense.

And, finally, this would provide a time for a gathering after the service where all could attend a social event to share concerns and thoughts with the interim rector, the Vestry, and the Search Committee.

We were thinking of having a parish brunch at least four times during the summer. As with any significant change, your thoughts and feelings about switching to one service for just July and August are important. And so, please give me your feedback. You can call me at the office 202/232-4244 or Email at

revjeb@comcast.net.

I would like to have a sense of where folks are about this change by the end of May because we will need to begin advertising this change in June if the majority of you is in favor of it. Thank you all for your willingness to share what's on your minds and in your hearts. Your willingness to be active participants in the decisions which impact our common life is a gift to me and to all.

Faithfully,  
Joan† ■



## Easter

THE QUEEN OF FESTIVALS

*Alleluia!*  
*Christ is Risen!*  
*The Lord is risen indeed!*  
*Alleluia!*

Easter Day is considered the Queen of the Festivals and is the day when we commemorate the Resurrection of our Lord. In the early Church, the celebration of the Resurrection of Jesus was associated with the Jewish Passover and even today retains this association in the words of the liturgy.

Indeed, throughout most of the non-English speaking world, this celebration is known as *Pascha* or *Pasch* from the Greek for Passover. Like the Jewish Passover, the date of Easter is variable and all other movable feasts are dependent upon it. Easter occurs the first Sunday after the first full moon after the vernal equinox, March 21. The English word Easter derives from an Anglo-Saxon spring goddess called *Eostre* (according to the writings of the Venerable Bede), whose old pagan festival Easter replaced.

Easter Day is also called Resurrection Sunday. Easter's Liturgical colors are white and gold and popular symbols of Easter include the butterfly, the lily, the passion flowers, and the phoenix.



See page 13  
for a calendar of services  
during Holy Week and Easter  
at All Souls.



## Saints of the Season

(Adapted from "Lesser Feasts and Fasts")

Dietrich Bonhoeffer, April 9<sup>th</sup>,  
Pastor and Theologian, 1945

### PRAYER:

*Gracious God, the Beyond in the midst of our life, thou gavest grace to thy servant Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the cost of following him: Grant that we, strengthened by his teaching and example, may receive thy word and embrace its call with an undivided heart; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.*

### SUGGESTED PSALM & LESSONS

119:89-96

Proverbs 3:1-7

Matthew 13:47-52

### BIOGRAPHY:

Dietrich Bonhoeffer was born February 4, 1906. He studied at the universities of Berlin and Tuebingen. His doctoral thesis was published in 1930 as *Communio Sanctum*. From the first days of the Nazi accession to power in 1933, Bonhoeffer was involved in protests against the regime. From 1933 to 1935 he was the pastor of two small congregations in London, but nonetheless was a leading spokesman for the Confessing Church, the center of Protestant resistance to the Nazis. In 1935 Bonhoeffer was appointed to organize and head a new seminary

for the Confessing Church at Finkenwald. He described the community in *Life Together* and later wrote *The Cost of Discipleship*. Bonhoeffer became increasingly involved in the political struggle after 1939, when he was introduced to the group seeking Hitler's overthrow. Bonhoeffer considered refuge in the United States, but he returned to Germany where he was able to continue his resistance. In May 1942 he flew to Sweden to meet Bishop Bell and convey through him to the British government proposals for a negotiated peace. The offer was rejected by the Allies who insisted upon unconditional surrender. Bonhoeffer was arrested April 5, 1943, and imprisoned in Berlin. After an attempt on Hitler's life failed April 9, 1944, documents were discovered linking Bonhoeffer to the conspiracy. He was taken to Buchenwald concentration camp, then to Schoenberg Prison. On Sunday, April 8, 1945, just as he concluded a service in a school building in Schoenberg, two men came in with the chilling summons, "Prisoner Bonhoeffer . . . come with us." He said to another prisoner, "This is the end. For me, the beginning of life." Bonhoeffer was hanged the next day, April 9, at Flossenburg Prison. There is in Bonhoeffer's life a remarkable unity of faith, prayer, writing, and action. The pacifist theologian came to accept the guilt of plotting the death of Hitler because he was convinced that not to do so would be a greater evil. Discipleship was to be had only at great cost.

Faithfully,  
Joan† ■

Stand in the churchyard of practically any English parish church of a Sunday morning, and you'll likely be greeted by sounds as well as sights. In particular, the sound of bells, either ringing freely or in the complicated, mathematical patterns the English call change ringing have been a part of English life for centuries.

Throughout our history, sounds have come forth from All Souls' tower as well. In the 1920s, an electrical chime manufactured by the J.C. Deagan Co. of Chicago was heard, which operated until the 1950s. In the sixties, Mrs. Anne Hansen, a parishioner, gave an electronic chime, as a memorial to her husband John. These instruments had their own charm, but lacked the genuine sound of church bells.

Mrs. Hansen left Washington for retirement in Florida, and passed away in the nineties. She left generous bequests to All Souls, one for the gardens, the other for "maintaining the carillon," which was by then very nearly worn out.

The Vestry, Buildings and Grounds Committee, rector, and legal counsel consulted the executors and determined that we would honor the spirit and intention of Mrs. Hansen's bequest by using the funds to equip the tower with proper church bells. A tremendous, exhaustive job of research was undertaken by Don Harrell, which led us, about two years ago, to place an order with the Meeks, Watson Co. of Georgetown, Ohio, for three bells. Bellfounding is an ancient and not-much-practiced craft; Meeks, Watson are the only remaining bellfounders in production in the U.S.



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...they have  
not speech  
nor language,  
but their voice  
is gone out  
to all the lands...  
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When we began negotiations we felt that we had funds for only a single bell. We were eventually given a proposal that included two additional bells, at a very attractive price somewhat above what we then had from Mrs. Hansen's estate. I put the case for raising the additional sum to the Annual Meeting in May, 2004, and within an hour of the close of the meeting had pledges from three parishioners for the necessary amount. Elizabeth McKee and Jim and Camille Barnett have joined with Mrs. Hansen in honoring loved ones and our beloved parish.

William Meeks arrived in early March with the three bells (one in the key of D; one in E, and the third in F-sharp) to be hoisted by crane into our diminutive tower. The top chamber of the tower was cleared and the three

bells placed, where they wait quietly for the point in the Great Vigil of Easter when the rubrics call for a tintinnabulation to welcome the light of Christ. They will be blessed on Easter morning.

These bells will "swing," since three is too few to properly ring changes in the English style, and we have learned that our tower is not strong enough to withstand the tremendous load created by change ringing. The "tenor" (lowest pitch) bell, in addition to swinging, is fitted with a tolling hammer, which will allow us to use it in the Sanctus, as well as tolling for funerals. At some future date we hope to add additional bells to our peal.

It is traditional for bells in English churches to have individual (and often rather enigmatic) names. Our three will have names suggested by the donors, which will be revealed when they are blessed at Easter.

A number of parishioners have already expressed an interest in being part of a Bell Guild, responsible for ringing the bells for services and special occasions. If you have an interest, look for announcements and join us, or contact me.

The psalmist wrote of bells "...they have not speech nor language, but their voice is gone out to all the lands..." What a great blessing to have the voices of genuine bells singing forth in the City of Washington.

*George Barnum* ■



In February, dozens of All Souls parishioners joined forces to furnish a two-bedroom apartment for a homeless family moving into transitional housing. Many parishioners provided household goods—everything from kitchenware and small appliances to furniture and linens. Others contributed cash to purchase new mattresses, and still others did the heavy lifting on moving day, February 25. To transport furnishings, Robin Jones supplied and drove a 17-foot truck. The apartment is now home to a mother with three sons.

The effort was part of All Souls' partnership with the Transitional Housing Corporation (THC). Ours is one of a number of congregations that have "adopted" apartments in two apartment buildings owned by the THC, a faith-based, non-profit partnership that provides housing

and comprehensive support services to homeless and at-risk families. Families stay in the apartments for two years. During this time, they are required to participate in employment and career counseling, family dynamics and parenting skills counseling, life skills counseling, substance abuse counseling, and therapy for adults and children. As the families successfully graduate from the program, they can take the furnishings with them to their new homes.

Many thanks to everyone who helped with this program. The All Souls family will have another opportunity to furnish this apartment in about two years.

Heidi Fritschel

You are invited to a potluck dinner and gathering of All Souls women on Wednesday, April 26 at 6:30 p.m.

The program for this evening will be given by Mother Joan and be on "Prayer Book Spirituality: How to use the Liturgical Resources of the Church for Private Devotion." Please RSVP to Mother Joan at 202-232-4244 or by Email revjeb@comcast.net if you are planning to attend. Please also feel free to contact her if you have questions.



HOLY WEEK AND EASTER CALENDAR



April 9

PALM SUNDAY

- Services at 8:30 a.m. & 11:00 a.m.

April 10, & 11

MONDAY AND TUESDAY

IN HOLY WEEK

- Said Mass at 7:00 p.m.

April 12

WEDNESDAY IN HOLY WEEK

- Tenebrae at 7:00 p.m.

April 13

MAUNDY THURSDAY,

- Service at 8:00 p.m.

April 14

GOOD FRIDAY

- Service at noon

April 15

THE GREAT VIGIL OF EASTER

- Service at 8:30 p.m.

April 16

EASTER DAY

- Services at 8:30 a.m. & 11:00 a.m.

Where you see a blank space where a presenter's name should be, you are encouraged to fill it with your own by contacting Elizabeth Olson at (202) 441-7839 or Beatrix\_01@msn.com.

(Information as of February 22, 2006.)

**2006**

- Mar. 26 Interim Rector's Forum  
*Mother Joan Beilstein*
- Apr. 2 Christian Ethics on Death and Dying  
*Dan Davis*
- April 9 The Art of the Crucifixion  
*Scott Minos*
- Apr. 16 *No Forum—Easter*
- Apr. 23 The Social Gospel Movement  
*Alison Prevost*
- April 30 Vatican II  
*Deidre Hill*

- May 7 The Prayer Book of 1979  
*Dale Lewis*
- May 14 Women in the Priesthood  
*Elizabeth George*
- May 21 *No Forum—Annual parish meeting*
- May 22 Current Reforms in the Episcopal Church

Elizabeth Olson ■

*From the Membership Secretary*

**Baptism Dates (as of 02/24/2006)**

**April 2006**

- 1 Paul Cassidy  
Olivia Hilton  
Bradley Keyser  
Harrington Mahood  
Floydetta McAfee  
Jill McAfee  
Thomas Speight
- 3 Donald Albert  
Sydney Ponturo  
Doug Stinson
- 4 Aaron Hilton  
Jane Woodall
- 6 Rachel Reuther
- 7 Bill Glew  
Stephen Rhody  
Kathleen Scholl  
Sharlene Weatherwax
- 8 John Nelson
- 9 Stephanie Clipper  
Chuck Helman
- 10 Katharine Fraser  
Ewan Marquis  
Dewayne Messenger  
McKay Montgomery  
Chloe O'Rourke  
Bill Sanders
- 11 Brad Johnson
- 12 John Doster  
Lisa Roselli Del Turco
- 14 Charlie Boone  
Robert Chatfield  
Elizabeth Mottur  
Scott Thacker
- 15 Harry Walker
- 16 Leanna Commins  
Jacki Kelly
- 18 Danny Marrs  
Jack Pannell

- 20 Sam Baker  
Dick Rubin
- 24 Pat Dresser  
Victoria Woodall
- 25 Mel Lyman
- 28 Cynthia Evans  
Ed McAllister  
Heidi Rasciner
- 29 Camille Barnett  
Lynne Brown

**May 2006**

- 1 Vicki Lowe  
Alexander Lowhan-Ruzzo  
Elizabeth Lowhan-Ruzzo  
Nathan Merrells  
Rory Morrison-Smith  
John Michael Sophos  
Landis Vance
- 3 Larry Sturgeon
- 8 Kendra Horn
- 10 Ed Graves  
Rick Mollineaux
- 11 Bill Vance
- 12 Roger Mahan  
Cheryl Saenz
- 13 Rick Forster
- 14 David Bush  
Frank Karel
- 15 Harold Carlson  
Jennifer Johnston  
Greg Ramsey  
Sybil de La Renaudiere
- 16 Butch Bradburn
- 17 Bob Alfandre
- 19 Darla Brown
- 20 Thomas Kent  
Beth Moten
- 23 Patsy Hobbing
- 25 Polly Mitchell

- 27 Mary Preston
- 28 Gary Gregg  
Collett Preston
- 31 Teri Fuller  
Elizabeth Jarrott  
Ethel Jarrott  
Elizabeth Olson  
Jimmie Roberts

**Honoring the Great Sacrament of Baptism**

If your name is missing from this list and you would like to receive a baptism anniversary card from the church, or if there is a mistake, please call the parish office at 202/232-4244, and ask for Mickey Norris.

*From the Membership Secretary*

**The Parish Register**  
*(as of 03/09/2006)*

**Baptisms—None**

**Burials**

*February 15, 2006*  
Leo Philip van Dooren

**Marriages**

*February 25, 2006*  
Peter Phillips Godston and  
Mary Anne Coy

**Transfers In—None**

**Transfers Out**

*January 17, 2006*  
Amy C.J. and Samford Scharpf,  
*to All Saints', Chevy Chase, MD*  
David Michael Tucker,  
*to Christ Church, Alexandria, VA*

# The All Souls Message



All Souls Memorial Episcopal Church  
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Deidre Hill  
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Josie Martin  
Ray Myrtle  
Alison Prevost  
Heidi Rasciner, *registrar*  
Gene Sexton  
Nancye Suggs, *treasurer*  
Norman Whitmire, Jr.

*The mission of All Souls Church is to be a Christ-centered sanctuary where a diverse community worships and serves. We live this mission through faithful celebration of the Eucharist, Christian education, and loving nurture of both members and neighbors. ■*

# The All Souls Message

*April/May 2006*

All Souls Memorial Episcopal Church  
2300 Cathedral Avenue, NW  
Washington, DC 20008-1505



**S**Start planning now  
to join your fellow parishioners  
for the Annual Parish Meeting,  
May 21 after the 11:00 a.m. service.

A light lunch will be served.