

# The All Souls' Message

All Souls Memorial Episcopal Church • Volume 62, Issue 2 • April/May 2011

From the Rector

## The Maundy Message: Love One Another and Show it

I often wish that Jesus had spoken in more abstract terms. If he had used more lofty language, it might be easier for me to rationalize the spiritual shortcuts I take and the many places in my own life where I find his teachings too difficult and too demanding.

On Maundy Thursday we hear Jesus' *mandatum novum*, his new mandate or command. It is from the shortening of the Latin phrase that the day gets its name, "Maundy." Jesus and his disciples had come to Jerusalem and were sharing a meal just before the Passover. At some point during the meal, (John's Gospel says) Jesus goes up, wraps a towel around his waist, pours water into a basin and begins washing the feet of his disciples. After he has finished washing the feet of his friends and followers, he addresses them in these words:

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another. (*John 13:34-35*)



*Love one another.*

As early as the fourth century, the washing of feet was associated with Holy Baptism. Eventually this aspect of the baptismal rite disappeared, but the practice of washing feet continued in some churches and monas-

teries (especially of washing feet of the poor). A seventh-century church council made foot washing a part of the Maundy Thursday liturgy in all churches in Spain and Gaul. The rite has continued until the present day.

In some places, the symbolism of the ritual seems to revolve around the priest, the "stand-in" for Christ, who kneels to wash the feet of twelve persons representing the twelve apostles. While there can be great beauty to such a practice, the point of the ritual is not to think so much about the service of the priest, or even to contemplate the service of Jesus. Instead, the meaning of the Maundy Thursday liturgy has to do with our own participation in the liturgy, our willingness to participate in the life of Christ as it involves other people. We are called to love one another as Christ loves us. One way of showing that love is to wash the feet of another person.

This year at All Souls on Maundy Thursday, when we come to the part

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

of the liturgy for the washing of feet, there will be two stations. At each station will be a chair, a basin, a pitcher of water, and towels. Each chair will be tended by a priest or acolyte and those who wish are invited to come forward for the washing of feet. As one person sits in the chair, the next volunteer kneels to wash the feet of the first person. Then, after drying the feet, the person kneeling takes his or her place in the chair as the next volunteer comes forward to wash that person's feet. This continues until all who desire have participated in the liturgy.

With the washing of feet, as with many aspects of worship and theology in the Episcopal Church, it is helpful to remember that "All may, some should, but none must." All may participate in the washing of feet. Some probably should participate—especially if you feel uncomfortable with the idea. Perhaps God is using this occasion to move you into a new place spiritually. And finally, if the idea of washing another's feet or having your own washed in church makes you want to run in the direction of the nearest Presbyterian Church (where socks

and shoes are kept firmly upon feet), know that you are under no pressure to be involved in our washing of feet. Simply remain in your pew and offer your prayers for those who come forward.

Whether you come barefoot or donning several layers of socks in boots, know that you are welcome for this beautiful and powerful liturgy of Maundy Thursday. After the foot washing we celebrate Holy Communion. We approach the altar as one body, freed and forgiven, washed of all that might separate us from God and from one another. ♦

*John Beddingfield*

*Centennial Corner: 1911–2011*

## *Gleanings from All Souls History*

During the Centennial year—and perhaps beyond—look for this Centennial corner bracket throughout the newsletter for tidbits of information about our history. Here is the first:

***Did you know that?***

On Easter Day, All Souls children once received a fresh-cut flower when entering the church. They led the procession to the front of the church just below the steps to the choir area, where a large free-standing cross had been placed. The cross was really quite ugly—unadorned, full of small holes. At the end of the procession, it was beautifully decorated with the lovely and fragrant flowers the children had placed on it. It was a way to proclaim the Resurrection and for the children to participate in the Liturgy of Easter Morn. ♦

From the Senior Warden

**Celebrating your Child's Accomplishments**

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*Parents: Do you know what your children are doing?*

**S**ure you do, and we want to know also! Tell us about them and what they are doing. We want to share all of their accomplishments with the Parish on the second Sunday in June at both services.

Let us know if your children are graduating, being promoted, have perfect attendance, participate in sports, take part in Scouts, take dancing or music lessons, or have any other hobbies or talents!

Please let me know no later than the third Sunday in May. E-mail fatnancat@aol.com, call (301)740-2486, or see me at coffee hour. Thanks! ♦

*Nancye Suggs*

I believe there is a protocol for stepping down from elected office at the end of one's term. Acknowledgment should be given to those who have assisted, mentored, prepared or made it possible for one to serve. Then there are the clever words of advice and encouragement for those who will follow in elected office. Then the person stepping down has a choice to make:

- walk away gracefully, find new projects and interests and offer advice only when asked
- or–
- hang around, become a nuisance and offer unwanted and unsolicited advice.

I have been giving all of the above a lot of thought as I prepare to step down as your Senior Warden after four years. So here we go:

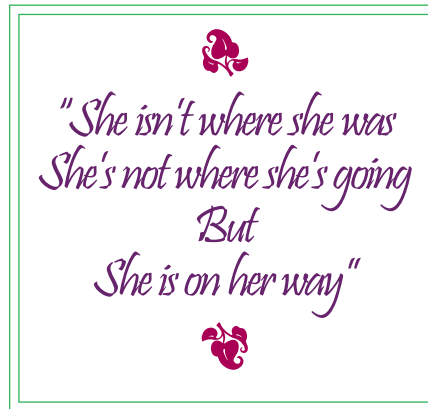
**Acknowledgments:**

Thanks to both of my grandmothers—born in the early 1900's; completing high school and marrying handsome men of great potential but little follow-through; working hard to keep their families together during the Depression; instilling in their granddaughter (by word and example) the following:

- be prepared so you can be independent
- always have a plan B
- hope for the best, but prepare for the worst.

Thanks to the Ursuline Nuns who taught me that I had the potential to be and do anything I put my mind to, and left me guiding principles that enabled me to make good choices:

- that there are consequences for not playing by the rules
- that redemption is always possible
- to practice humility and forgiveness
- to be charitable
- to have faith.



Thanks to all who mentored me along the way, especially Dr. Paul Phillips Cooke, who never knew how much I (and countless others) learned from and were influenced by him.

Thanks to the people of All Souls Parish:

- those present and those who have passed on
- those who believed in my ability and
- those who were (and are) extremely skeptical
- those who challenged and questioned my actions
- those who were critical and those who were complimentary
- those who got out of the way and those who got in the way
- those who attempted to rein me in and
- those who abetted my running amok.

Thanks to our Rector:

- who inherited me as Senior Warden and chose to come to All Souls anyway
- who gave me support and good advice
- who exhibited an overwhelming amount of patience and good humor
- who has shown great respect for all lay leadership.

Last, but never least—thanks to my husband for :

- hanging in there
- continuing to act like he thought I knew what I was doing
- standing at the ready to pick up the pieces when things came crashing down around me
- letting me have the spotlight
- listening when I talked (which is all the time)
- being not only the love of my life, but also my best friend.

I now step aside (gracefully, I hope). As a member of this congregation I will still be present, and hopefully productive, but I will try very hard not to get in the way of progress, new ideas and re-aligned priorities or to give unsolicited advice.

**Parting Words of Wisdom:**

I thought about quoting St. Paul (who can always be counted on for pearls of great wisdom), but then that really wouldn't be me.

So, to our new Senior Warden:

- do what you can, with what you have, where you are do your best
- remember, every member and friend of this parish is now in your care
- try not to play favorites

to our new Vestry

(as Christopher Robin said to Pooh):

- "Promise me you'll always remember you are braver than you believe and stronger than you seem and smarter than you think."

to the people of All Souls Parish:

- "Money can't buy happiness, but it can buy marshmallows, which is kinda the same thing."

Just think about it for a while. ♦

Nancye Suggs

My favorite projects at All Souls are ones that have real preservation value *and* are visible. If sacraments are “outward and visible signs of inward and spiritual grace,” according to the Catechism in the *Book of Common Prayer*, I’m inclined to see restoration and improvement projects as “outward and visible signs” to the community and our own membership that we’re alive and vibrant and that we care about maintaining the gifts that have been passed down to us.

I’ve been collecting bids for the past few months for various projects that members might consider opportunities for supporting as Centennial Gifts to All Souls. I had intended to roll out our whole Centennial Gifts Project all at once; the Endowment Board has given us a “challenge grant,” however, which I believe we need to begin answering right away.

If you walk around the church looking at the stone walls, you will see some fairly significant deterioration of the stone in some areas. According to our restoration company, Dell Corporation, the mortar joints between the stones of the older All Souls buildings were re-worked at some point in the past. This replacement mortar is a hard Portland based mix that has been applied too wide and over the face edge of many of the stones. The Portland cement based mortar appears to be causing problems with some of the stones.

Less evaporation occurs through the Portland mortar than other types of mortar; the Portland mortar is causing more evaporation to occur through the granite than would be the case otherwise, and that evaporation through the stone is leading to accelerated breakdown of the stone.



*Restoration and improvement projects: 'outward signs' that we're alive and vibrant.*

A bit under three years ago, we undertook a sample repointing project around the main doors of the church and on the wall nearest the main doors in the alley by the church. If you take a close look at the stonework near the main doors, you’ll note that the mortar is very different than it is elsewhere and that the granite has been cleaned up to a certain extent. Three years later, this repointing appears to have worked very nicely. If you want to see what I am talking about, just grab me at coffee hour and I’ll give you the walking tour.

And that takes us to the “challenge grant”. I anticipate that it will take about \$25,000 to make another round of repointing worth doing. The Endowment Board has given us \$10,000 towards the project. So it’s up to us, the congregation, to raise at least \$15,000 more. By the time this issue of *The Message* is printed, there will be a display about this project in the undercroft. You can give to this project by putting a check in the plate marked “Repointing” or, perhaps, for a bit more fun, “All Souls Rocks!”

I’m delighted to report that a generous donation is going to allow us to begin work shortly on the Saint Francis windows and the Saint Peter Martyr window in the Mary Chapel.

While the windows aren’t in imminent danger, they are leaking. If you stand in the garden and look up at the Saint Francis windows, you’ll notice that there is a fair amount of deterioration to the wooden frame. (You’ll also see that an unattractive wire mesh was put over the windows to protect them at some time in the past.) Washington Art Glass—the same company that did such a nice job on the clerestory windows—will stabilize the Mary Chapel windows, restore the wooden frames, and put external glass covers over the windows to stop the leakage. I fully expect that we will see some of the wonderful brightening that we saw when the clerestory windows were cleaned.

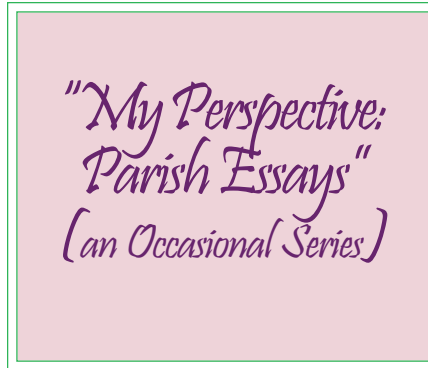
Let me insert one completely unrelated, but important paragraph. Vestry elections are coming up at our Annual Meeting in May. I’d ask that YOU consider running for Vestry. I know for a fact that there are a lot of people at All Souls who care deeply about this church and who are exceptionally capable. You don’t have to have been a member for a long time. You don’t have to be a long-term Episcopalian. Being on the Vestry entails investing some time, but I think that we’re all pretty understanding with each other about how much time we can commit at one time or another. We really need YOU on the Vestry to help us think through how we operate today and how we move into the future. ♦

Dale Lewis

I was listening to NPR on a Sunday in early February and heard the name of John Howard Griffin, a name I had forgotten. Then came mention of his book, *Black Like Me*, published back in 1961. But Griffin wasn't black. He was a white Texan who in 1959 had his skin chemically darkened so that he could travel in the Deep South as a black man. He described the hatred and contempt he often encountered from white people as he made his way through Louisiana and Mississippi. His story reflected what life was like for most black people back in the '50s and '60s, a time when white America was just beginning to awaken to the legacy of three hundred years of racism. It was a time of awakening for me, too, for I was raised in a completely segregated society.

I'm not from the Deep South; in fact, I'm from the Eastern Shore of Maryland: from Somerset County, the southernmost of Maryland's counties. It was created by the British Crown in 1666. Many of the families who first came to the county are still there—as are the descendants of the slaves who worked the plantations that sprang up along its rivers and creeks. When I was growing up in Somerset County in the 1950s, farming and “following the water”—fishing, oystering, and crabbing—were still the way most people made a living. The US census shows that the largest ethnic group in the county is persons claiming African descent, followed by persons of English ancestry.

The cultural focus of the Eastern Shore, and particularly the Lower Shore where Somerset County is situated, has always been very Southern in its attitudes and sentiments. St. Andrew's Episcopal Church, a lovely Colonial-era church that my family attended, had a slave gallery



at the back. During the Civil War, a majority of its citizens were Southern sympathizers. To this day, it remains very rural and very conservative.

When I was growing up there, racial segregation was total, encompassing not only the schools and places of public accommodation like St. Andrew's Church but even drinking fountains and carry-out windows. Blacks were required to sit in the balcony of my home-town theater, and the ushers held back the black theater-goers until all the whites had exited. Only then were the blacks permitted to leave. For blacks in Somerset County, the-back-of-the-bus pretty much defined life.

My father's cousins owned a large wholesale nursery that raised thousands of fruit trees of all kinds, and a wide variety of ornamental plants. My family moved into a large turn-of-the-century house on the nursery shortly after the end of World War II. Most of the people who worked in the fields tending the young trees and other plants were black. My parents very much believed in the virtue of honest physical labor, so from age 10 onward, I became a field hand during summer vacation. I'd often be the only white person in a work crew of 20 or more black people. My first summer I was paid 10 cents an hour and worked an eight-hour day. Adult

workers were certainly getting more, but nobody was getting rich in those fields.

Many of the people I worked with were women, often older grandmotherly types. I loved to listen to them talk, to hear their tales about their families and their children and grandchildren. One woman I remember in particular—not her name, which has long since left me, but her wonderful face and her manner of speaking. I was always eager to hear what she had to say. For the sake of the narrative, I'll refer to her as “Miss Sally.”

I came home from the fields one day, eager to tell my mother something Miss Sally had said. To understand the significance of what happened next, you must first understand that it was one of the rubrics of proper child rearing in our family that you were always to address an older person as “Mr.,” or “Miss,” and that it was the height of impudence and not to be tolerated for a child to call an older person by their first name only.

And so I began: “Guess what Miss Sally told me today!”

My mother quickly jumped in, brushing my story aside: “No, Bobby, not ‘Miss Sally.’ Just ‘Sally.’” (Years later, my mother worked her way through many changes in her thinking about race and human dignity—as, indeed, did I.)

That was the first time I can remember thinking that something was amiss with what I was being taught, that some of the parts weren't fitting together. Sally was an older person. It seemed to me she fit the criteria I had been given. Why wasn't she entitled to “Miss”? Of course, the page I had missed was the one in the unwritten code that said people of

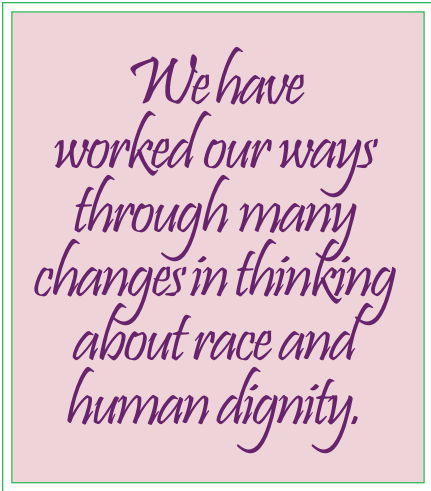
Sally's color were never to receive such marks of courtesy and deference.

Hands down, my favorite person on the nursery was a man named Charlie Jarman. Charlie lived in a small structure (I hesitate to call it a house) on the nursery. Charlie was skilled at doing some specialized tasks, such as "budding," a process simpler than grafting but which accomplishes the same end. He showed me how to do that. He also taught me to milk a cow, which I loved being able to report I had mastered. Charlie never was so busy that he didn't have time to talk with me. He was a key person in my young life.

I have no doubt that today he would be classified as an "Uncle Tom." He was very deferential to white people and particularly to white women. Even at my tender age of 10 or 11, and long before I knew what an "Uncle Tom" was, I watched the "dance" Charlie did when he encountered my mother. First, his hat came off his head. Then his feet began to move, I wouldn't call it a shuffle, but they began to move. He was quick to smile and chuckle politely at whatever my mother said. He was very polite, even courtly, in his manner. Mother held Charlie in high regard.

It was only years later, after learning about what it took for a black man to survive in a *To Kill a Mockingbird* world, that I saw Charlie's courtliness in a somewhat different light. It was after learning that five black men had been lynched in my home town in 40 years that I could begin to appreciate how Charlie might have wanted to be in all things above reproach so that, when the next lynch mob appeared, he would be above suspicion.

The last of those lynchings was in 1933 and had been witnessed by my



*We have worked our ways through many changes in thinking about race and human dignity.*

father. The prisoner, accused of raping a white woman, had been beaten to death while still inside the small local jail. He had then been dragged through the streets at the end of a rope before being hanged from a tree in the court house yard. My father was most shocked by those whose hands he saw on the rope. He would never tell me whose hands they were. I can only assume they were men of local prominence and men still alive who I would have known. I can only assume, too, that the scars left on the black community by this and the previous lynchings must have run deep and been well remembered by men like Charlie Jarman.

It goes without saying that there were no black students in our schools. Nor would there ever be, if careful planning by the School Board could have kept it from happening. For some time, a deliberate policy had been followed of spending enough money on the black schools to keep black parents at least relatively happy with the condition of their school buildings. This was done with an eye toward warding off that evil day when the more aggressive—I believe "pushy" was the word often used—black parents would demand access to the white schools be-

cause of the better facilities enjoyed by the white kids. This was considered a clever piece of work on the part of the Superintendent of Schools. I knew about this because my mother was secretary to the Superintendent.

If you had suggested to any white person in my home town that housing, too, should be integrated, they would have begun looking for a length of rope and a tree. But in fact there was "integrated" housing in many places. There were streets where the housing was all white to a point, and then the street continued with all black family homes. Nobody saw it as "integrated" because they had never allowed themselves to think of it that way. In fact, it had been that way forever.

Another peculiarity of the "system," or so it seemed to me, was the way white folks drove their maids and cooks home at the end of the day. The black maid or cook never got into the front seat next to the white employer/driver. I suppose that would have suggested that black and white were riding around "together" in a state approaching social equality. Instead, the hired help got into the back seat and were driven home in style and comfort by their white chauffeur/employer.

There were few restaurants in my home town—indeed, in the whole county—so rather than risk a disappointing dining experience at some greasy spoon, people tended to invite their friends over for dinner, usually after church on Sunday. But if you did choose to eat out, no matter how bad the food or poor the service, there was always one thing of which you could be certain: you would never find a black person sitting across the dining table from you. For the first 15 years of my life, this was one of the poles around which I knew the

earth pivoted. It was a custom in my school, however, that the ninth grade class spent a long weekend in New York City. It was the first time most of us had been to New York, and we were wild with excitement. One of the first things we did after checking into our hotel was have lunch at a Horn & Hardarts, famous for its automated food service system. It was great fun to feed nickels into the slot, turn the shiny knobs, and retrieve your macaroni and cheese, or cherry pie, or whatever. I had made my selections and took my tray to a table and sat down, waiting for my classmates to join me. Instead, a middle-aged black woman sat down directly opposite me and began to enjoy her meal.

I was stunned. Something was terribly wrong. Didn't she realize that this was a restaurant for white people? Or at very least that this was seating reserved for whites only? Surely someone from management was going to appear at any second and tell her to move her tray to an area reserved for colored people—separate but equal, to be sure, but separate. More and more, nothing happened. Except to me. My heart was racing. I could feel my face turning red. I couldn't eat my food. I couldn't even lift my fork. This was the first time in all my 15 years that a black person had sat down at a dining table with me. That lady on the other side of the table quietly eating her

creamed spinach had no idea how many of my circuits she blew that day.

I can't remember what happened next. I guess I got up and moved. (I did a lot of trying to act sophisticated that weekend.) But I don't think my separate-but-equal self was able to fake enough composure to continue sitting opposite the dear lady. It would be a number of years before I would really begin to leave behind what I had been taught, some of it formally but most of it informally, about race during my growing-up years in Somerset County. Reflecting on those years, I realize just how deeply all of it had sunk in. Right to the bone.

Changing that way of thinking has been the work of a lifetime. College had something to do with it, graduate school even more, and more still the hundreds of hours of conversations over many years with many people. Finally, "Letter from Birmingham Jail" and the profound example of Martin Luther King's life were perhaps most important of all.

In *Black Like Me*, John Howard Griffin recounts his reaction to his own face in the mirror after the chemicals have transformed his skin tone from white to dark brown: "The worst of it was that I could feel no companionship with this new person. I did not like the way he looked." Seeing himself in

the mirror as a "black man" allowed Griffin to see much more than his mere physical image. He recognized that it had brought him face to face with the racism that resided deeply buried within himself.

I think that's true for a lot of us—maybe most of us—and particularly true for those of us raised in a certain way in a certain place at a certain time. In my experience, racism goes for the brain and it burrows deep. That means the work of getting rid of it is never done. Not really.

But this is not a reason to despair. Instead, looking over the distance we've come in our lifetime, it is a cause for celebration and rejoicing. I rejoice that John Howard Griffin looked in the mirror and recognized his own racism and spent the rest of his life working for social justice. I give thanks for the lives of Harriet Tubman and Frederick Douglass, fellow natives of the Eastern Shore, who were examples of courage and determination when the way forward must often have seemed very dark. As our nation continues to celebrate the legacy of the Rev. Dr. Martin Luther King, Jr., I give special thanks that he walked among us and inspired an entire nation to dream with him and to never give up the struggle for justice and equality. ♦

Bob Colborn  
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**High Mass with the Society of Catholic Priests**

**More incense this Easter:  
Friday, April 29, at Noon**

The Society of Catholic Priests (SCP) is a religious society of clergy in the Anglican Communion which draws its membership from Anglicans who consider themselves a part of the Anglo-Catholic tradition of Anglicanism. The organization was founded in England in 1994 by a group of priests from the Diocese of Southwark who felt that they could no longer remain within the existing fraternal organizations for Anglo-Catholic priests, such as the Society of the Holy Cross, which had taken conservative positions on the ordination of women to the priesthood. Its objective is to promote the formation and support of priestly spirituality and Catholic evangelism. Archbishop Rowan Williams is the group's patron.

The American province of SCP held its inaugural conference at Christ Church, New Haven in 2009, with Father Beddingfield attending as an inaugural member. The Middle Atlantic Chapter of the SCP will hold its meeting at All Souls on Easter Friday, April 29. While the meeting will be only for clergy members, the High Mass at Noon is open to all. Especially if you're in need of a little extra incense during Easter Week, please join us for this festive occasion. ♦

**The Stations of the Cross**

*The more one looks,  
the more one sees.*

All Souls is blessed with beautiful Stations of the Cross, made especially for our church in the 1990s. Of the fourteen stations, eight are based directly on events recorded in the Gospels and six are based upon traditional stories about Jesus making his way through Jerusalem to Calvary. The simple weekly service on Friday nights allows us to walk to each station and pause for a reading from scripture and a prayer. We sing a verse of a traditional hymn between each station.

This is a wonderfully quiet and simple service. When we walk Stations of the Cross, we are given an opportunity to see each station with new eyes. The more one looks, the more one sees. We are invited to hear the scripture with new ears. We are invited to respond to the Way of the Cross, and indeed, to the Way of Christ, with new hearts. ♦

**Explore a Lenten Yoga Practice**

**Classes will meet from  
10:00 to 11:30 on March 12, 19, 26,  
April 2, 9, and 16 and are open to  
everyone, from beginners to  
experienced yogis.**

Modern Yoga has its roots in a 2000+ year-old philosophical tradition that teaches stillness of the mind and meditative contemplation as one way to get closer to the Divine.

And what better way to observe Lent than to still the mind and engage in some meditative contemplation? Join All Souls parishioner Richard McKewen, RYT, as he leads yoga classes every Saturday morning during Lent in the undercroft.

Part of learning to still the mind is learning to still the body through various physical poses. So be sure to wear loose, comfortable clothing (gym clothes are ideal) and bring a large towel. We will have a limited number of yoga mats available for people to use, so if you have your own, please bring it with you. And try not to eat for at least an hour beforehand. The classes are free, but donations will be gladly accepted, to be shared between All Souls and a charity to be decided by the class. If you have any questions, feel free to contact Richard at stoligimlet@hotmail.com or 202-309-3566. ♦

*Centennial Corner: 1911-2011*

*Gleanings from All Souls History*

**Did you know that?**

In February of 1982, a special parish meeting was called to change a sentence in Article II, Section III of our By-Laws; the language was corrected to accommodate and reflect female membership on the Vestry—and not a moment too soon, because...

In June of 1984, the Rev. Lee Weisner (one of the first women to be ordained in the Episcopal Church) was called to be an associate rector in this parish. ♦

# Activities Calendar for 2011

## All Souls Memorial Episcopal Church

As of March 21, 2011

### April

	Sunday*	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>3—Lent 4</b>	<b>4</b> • Episcobasics, conference room, 1 p.m.	<b>5</b> • AA Meeting, conference room, 8:30 p.m.	<b>6</b> • AA Meeting, conference room, 8:30 p.m.	<b>7</b> • Christ House breakfast, 7 a.m. • Matins, 7:15 a.m. • Low Mass, 7:30 a.m. • Christ House dinner, 4 p.m.	<b>8</b> • Matins, 7:15 a.m. • AA Meeting, conference room, 8:30 p.m. • Vocal Sessions (1–4 p.m.) & Choral Workshop (7–10 p.m.) with Philip Cave, choir room,	<b>9</b> • Matins, 7:15 a.m. • AA Meeting, conference room, 8:30 p.m.	<b>2</b> • No Farmer's Market until May
<b>10—Lent 5</b>	<b>11</b> • Nominations for Vestry candidates are due • Episcobasics, conference room, 1 p.m.	<b>12</b> • Matins, 7:15 a.m.	<b>13</b> • Christ House breakfast, 7 a.m. • Matins, 7:15 a.m. • Low Mass, 7:30 a.m.	<b>14</b> • Matins, 7:15 a.m. & Low Mass at noon • St. Mary's Court, 3 p.m.	<b>15</b> • Matins, 7:15 a.m. • AA Meeting, conference room, 8:30 p.m.	<b>16</b> • Matins, 7:15 a.m. • AA Meeting, conference room, 8:30 p.m.	
<b>17—The Sunday of the Passion: Palm Sunday</b>	<b>18—Monday in Holy Week</b> • Matins, 7:15 a.m. & Low Mass, 7:30 a.m. • AA Meeting, conference room, 8:30 p.m.	<b>19—Tuesday in Holy Week</b> • Matins, 7:15 a.m. & Low Mass, 7:30 a.m. • Mass & Vestry meeting, conference room, 7 p.m.	<b>20—Wednesday in Holy Week</b> • Christ House breakfast, 7 a.m. • Matins, 7:15 a.m. & Low Mass, 7:30 a.m.	<b>21—Maundy Thursday</b> • Matins, 7:15 a.m. & Low Mass at noon • Maundy Thursday Liturgy 7 p.m. <i>The Washing of Feet, Holy Communion, the Stripping of the Altar, Procession to the Altar of Repose and Watch before the Blessed Sacrament</i>	<b>22—Good Friday (Earth Day)</b> • Matins, 7:15 a.m. • Good Friday Liturgy, noon, <i>The Passion of the Lord, Solemn Collects, Veneration of the Cross, Reproaches, &amp; Mass of the Presanctified</i> • Music & Readings for Good Friday, 7 p.m., <i>LAMENTATIONS OF JEREMIAH, writings of St. Augustine, &amp; chanted psalms. Mass is not celebrated at this service.</i>	<b>23—Holy Saturday</b> • The Great Vigil of Easter, 8 p.m. <i>Kindling of the New Fire and the First Mass of Easter. Festival music for choir with brass and organ.</i>	
<b>24—The Sunday of the Resurrection: Easter Day</b>	<b>25</b> • AA Meeting, conference room, 8:30 p.m.	<b>26</b> • AA Meeting, conference room, 8:30 p.m.	<b>27</b> • Christ House breakfast, 7 a.m. • Matins, 7:15 a.m. • Wise & Mature Lunch, undercroft, after noon Mass	<b>28</b> • Christ House breakfast, 7 a.m. • Matins, 7:15 a.m. • Wise & Mature Lunch, undercroft, after noon Mass	<b>29</b> • Matins, 7:15 a.m. • High Mass with the Society of Catholic Priests at noon • AA Meeting, conference room, 8:30 p.m.	<b>30</b> • AA Meeting, conference room, 8:30 p.m.	

**\* Regular Sunday Activities — Check dates for additions or exceptions**

Holy Eucharist, 8:30 & 11 a.m. Child care, 8:15 a.m.–1 p.m. Coffee Hour, after 11 a.m. Mass  
 Healing Rite, first Sunday of the month—both services  
 Adult Forum, 10 a.m. AA Meeting, 3 p.m., conference room  
 Breakfast, after early Mass Sunday School, 11:15 a.m.

# Activities Calendar for 2010

## All Souls Memorial Episcopal Church

As of March 21, 2011

### May

Sunday*	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1—Easter 2	2—St. Mark the Evangelist	3—St. Philip & St. James Apostles	4	5	6	7
<ul style="list-style-type: none"> <li>Vestry candidates available to parishioners at breakfast &amp; coffee hour</li> </ul>	<ul style="list-style-type: none"> <li>AA Meeting, conference room, 8:30 p.m.</li> <li>Seabury Resources for Aging, National Cathedral nave, noon</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m.</li> </ul>	<ul style="list-style-type: none"> <li>Christ House breakfast, 7 a.m.</li> <li>Matins, 7:15 a.m.</li> <li>Low Mass at noon</li> <li>Christ House dinner, 4 p.m.</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m. &amp; Low Mass, 7:30 a.m.</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m.</li> <li>AA Meeting, conference room, 8:30 p.m.</li> <li>Insigna &amp; McDonald wedding rehearsal</li> </ul>	<ul style="list-style-type: none"> <li>Farmer's Market begins, parking lot, 8:30 a.m.–12:30 p.m., every Sat. until mid-December</li> <li>Garden Guild, 9 a.m.–1 p.m. periodically during the month</li> <li>Insigna &amp; McDonald wedding, 11 a.m.–5 p.m.</li> </ul>
8—Easter 3 (Mother's Day)	9	10	11	12	13	14
<ul style="list-style-type: none"> <li>Vestry candidates available to parishioners at breakfast &amp; coffee hour</li> <li>Seth Walley celebration, undercroft, coffee hour</li> </ul>	<ul style="list-style-type: none"> <li>Christ House dinner, 4 p.m.</li> <li>AA Meeting, conference room, 8:30 p.m.</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m.</li> </ul>	<ul style="list-style-type: none"> <li>Christ House breakfast, 7 a.m.</li> <li>Matins, 7:15 a.m.</li> <li>Low Mass at noon</li> </ul>	<ul style="list-style-type: none"> <li>Christ House breakfast, Low Mass, 7:15 a.m. &amp; Low Mass, 7:30 a.m.</li> <li>St. Mary's Court, 3 p.m.</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m.</li> <li>AA Meeting, conference room, 8:30 p.m.</li> </ul>	<ul style="list-style-type: none"> <li>Farmer's Market, parking lot, 8:30 a.m.–12:30 p.m.</li> <li>Confirmations, National Cathedral, 10 a.m.</li> </ul>
15—Easter 4	16	17	18	19	20	21—Armed Forces Day
<ul style="list-style-type: none"> <li>Annual Parish Meeting after 11 a.m. service. Lunch included.</li> </ul>	<ul style="list-style-type: none"> <li>AA Meeting, conference room, 8:30 p.m.</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m.</li> <li>Parish administrators lunch &amp; meeting, undercroft, 12:30–2 p.m.</li> <li>Mass &amp; Vestry meeting, conference room, 7 p.m.</li> </ul>	<ul style="list-style-type: none"> <li>Christ House breakfast, 7 a.m.</li> <li>Matins, 7:15 a.m.</li> <li>Low Mass at noon</li> </ul>	<ul style="list-style-type: none"> <li>Christ House breakfast, Low Mass, 7:15 a.m. &amp; Low Mass, 7:30 a.m.</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m.</li> <li>AA Meeting, conference room, 8:30 p.m.</li> <li>Rawson &amp; Turner wedding rehearsal</li> </ul>	<ul style="list-style-type: none"> <li>Farmer's Market, parking lot, 8:30 a.m.–12:30 p.m.</li> <li>Rawson &amp; Turner wedding, 11 a.m.–12 p.m.</li> </ul>
22—Easter 5	23	24	25	26	27	28
	<ul style="list-style-type: none"> <li>AA Meeting, conference room, 8:30 p.m.</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m.</li> </ul>	<ul style="list-style-type: none"> <li>Christ House breakfast, 7 a.m.</li> <li>Matins, 7:15 a.m.</li> <li>Low Mass at noon</li> <li>Wise &amp; Mature Lunch, undercroft, after noon Mass</li> </ul>	<ul style="list-style-type: none"> <li>Christ House breakfast, Low Mass, 7:15 a.m. &amp; Low Mass, 7:30 a.m.</li> </ul>	<ul style="list-style-type: none"> <li>Matins, 7:15 a.m.</li> <li>AA Meeting, conference room, 8:30 p.m.</li> </ul>	<ul style="list-style-type: none"> <li>Farmer's Market, parking lot, 8:30 a.m.–12:30 p.m.</li> </ul>
29—Easter 6 Rogation Sunday	30—Memorial Day	31—The Visitation of the Blessed Virgin Mary	<ul style="list-style-type: none"> <li>AA Meeting, conference room, 8:30 p.m.</li> <li>Parish office closed</li> </ul>			

#### \* Regular Sunday Activities—Check dates for additions or exceptions

Holy Eucharist, 8:30 & 11 a.m.  
 Healing Rite, first Sunday of the month—both services  
 Breakfast, after early Mass

Child care, 8:15 a.m.–1 p.m.  
 Choir Rehearsal, 9:15–10:45 a.m.  
 Adult Forum, 10 a.m.

Sunday School, 11:15 a.m.  
 Coffee Hour, after 11 a.m. Mass  
 AA Meeting, 3 p.m., conference room

*Planned gifts continue  
to give for education,  
affordable housing,  
youth services,  
and more!*

The Endowment Fund Board and Vestry have approved mission and ministry grants for 2011, our centennial year, totaling \$92,050. These grants help to meet needs in education, healing, affordable housing, meal programs, and youth services in and around Washington, D.C.

Other grants will provide for education at the Kwasa Center in South Africa, medical assistance at the St. John Hospital in Jerusalem and both medical and agricultural assistance in Latin America. We are blessed to be able share our endowment funds with those in need both near and far.

All Souls Endowment gifts can be made because those in our parish who came before us have generously included our church in their estate plans. As you make your own estate plans, please include a gift to the church. Your gift will continue giving to others for many years to come. ♦

Pat Dresser,  
Chair of the Endowment Fund Board

## ENDOWMENT FUND GRANTS FOR 2011

### All Souls Parish

Stone Preservation Challenge Grant—\$10,000  
**Subtotal \$10,000**

### Local Grants

Bishop John Walker School for Boys, *operating expenses*—\$10,000  
City Year Youth Program, *program materials*—\$1,000  
College Bound, *college tour and senior retreat*—\$5,000  
District of Columbia Recovery Community Alliance,  
*training and recruitment*—\$4,500  
Episcopal/Anglican Campus Ministry,  
University of Maryland, *refurbish student study room*—\$2,800  
Kids Corner Day Care Center, *scholarship*—\$1,000  
Seabury Resources for Aging, *dinner program*—\$7,500  
St. Mary's Court, *dinner program*—\$5,000  
Transitional Housing Corporation Affordable Housing,  
*resident services at Fort View Apartments*—\$5,000  
Virginia Theological Seminary Chapel, *rebuilding*—\$5,000  
**Subtotal \$49,300**

### International Grants

Episcopal Relief and Development, Haiti  
Trinity Cathedral, *rebuilding*—\$5,000  
*Ongoing relief*—\$5,000  
Heidi Clark, *FIMRC medical mission to El Salvador*—\$750  
Hoops Sagrado, *D. C. Youth Program in Guatemala*—\$1,000  
Kwasa School, *South Africa, program expenses*—\$10,000  
St. John Hospital, *Jerusalem, pediatric corneal grafting*—\$10,000  
Sustainable Harvest International, Honduras,  
*seed and trees for planting*—\$1,000  
**Subtotal \$32,750**

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**2011 TOTAL (FOR 17 GRANTS): \$92,050**

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### *Centennial Corner: 1911–2011*

## *Gleanings from All Souls History*

### **Did you know that?**

In the 1950s, Dr. Blackwelder (third rector of All Souls) had a five-minute TV program on WNBW (Channel 4—now WRC) at 7:15 a.m., delivering a mini-sermon several days a week. ♦

**A Call for Vestry Nominations**

# Help Wanted!

Nominations are being accepted for vestry vacancies, and these will be voted on at our Annual Parish Meeting on the third Sunday in May. We have already received a nomination for Senior Warden. We still need nominations for Junior Warden and three other vestry vacancies. Nomination forms for the vestry will be available in the church office, and in this newsletter insert.

We are also looking for a volunteer to assume the work of the Treasurer: please see Father Beddingfield if you are interested, but Larry Sturgeon or Nancye Suggs would be happy to answer any questions you might have about the position—and to reassure you that this volunteer will get plenty of assistance from former Treasurers. Some time commitment and computer skills (Excel) are the only rigid requirements.

We also need volunteers to represent All Souls at the Diocesan Convention in January, 2012. If you are interested, please give your name to Father Beddingfield. You can sign up for any of our other parish volunteer opportunities—including the Garden Guild, the Bethany Guild, the Archives Guild, and rosters for breakfast and Coffee Hour preparation—at any time. ♦

Nancye Suggs

*See also the Annual Meeting Supplement insert in this newsletter*

From the Diocese of Washington

**Update of the Search for a New Bishop**

By May 1, the Search Committee will have announced the finalists for Bishop of Washington. A “Walk-about” is an event, which each nominee for bishop will attend, and which people will have an opportunity to see, hear, and ask questions.

The walk-about which are open to all people in our area are:

**Monday, May 23, 6:30–9:00 p.m.**  
St. Mary’s Foggy Bottom  
728 23rd St, NW  
Washington, DC 20037

**Tuesday, May 24th, 6:30–9:00 p.m.**  
Washington Episcopal School  
5600 Little Falls Parkway  
Bethesda, MD 20816

**Wednesday, May 25th, 6:30–9:00 p.m.**  
Ascension, Gaithersburg  
205 S. Summit Ave  
Gaithersburg, MD 20877

**Thursday, May 26th, 6:30–9:00 p.m.**  
Christ Church, Chaptico  
37497 Zach Fowler Road  
Chaptico, MD 20624

More information on the Bishop Search may be found at [search.edow.org/index.php](http://search.edow.org/index.php) ♦

From the Diocese of Washington

**A Challenge to Benefit the Diocesan Hunger Fund**

EPISCOPAL DIOCESE OF WASHINGTON  
**DIOCESAN COOKBOOK**  
to benefit the Diocesan Hunger Fund

We challenge you to make the difference in these lean times and support the Hunger Fund and the cookbook project. Build community by having parish or regional cook-offs while testing recipes or deciding what to submit.

Explore the Diocese through food!  
Preserve recipes that have been handed down!

Help feed the hungry and tell the story of the Diocese of Washington in food by sharing your favorite and special recipes! Proceeds from the sale of the cookbook will benefit the Hunger Fund, which makes grants to numerous area feeding programs in the District of Columbia and the Maryland Counties of Montgomery, Prince George’s, Charles and St. Mary’s. You can help by:

- ☉ Submitting recipes
- ☉ Soliciting recipes from “famous” cooks in your parish
- ☉ Reviewing recipe submissions
- ☉ Testing recipes
- ☉ Contributing to the production cost

Visit <http://www.edow.org/cookbook> for a recipe submission form and for more information about the cookbook project.

\*Grants are approved only when there is assurance that the funds will be used for the purpose of purchase of food. (Disposable plastic and paper products used directly in the serving of food also may be purchased.) A member of the Diocesan Hunger Fund Committee is assigned as a monitor for each grant.

Our weather is just starting to warm up, but the year is turning cool for students at Kwasa School in Springs, South Africa. All Souls supports activities at Kwasa, and the Prayer Shawl ministry is making scarves for the children to have as their season changes to winter. Specifically, we've pledged to make 100 scarves as a symbol of our centenary year!

The first packages of scarves have been mailed, and we hope to

Join this knitting adventure as a way to celebrate our church's hundredth anniversary!

send more soon. Join this knitting adventure as a way to personally celebrate our church's hundredth anniversary. A child's size scarf takes only a couple of hours—think big needles and bulky yarn—and is a super way to use colorful remnants from previous projects.

For more information, contact Martha Domenico; send e-mail to: [the.domenicos@verizon.net](mailto:the.domenicos@verizon.net) or phone (202)364-5349. ♦

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Mark Your Calendar for these Services

**Holy Week and Easter at All Souls**

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**Palm Sunday—April 17**

- Blessing of the Palms and Low Mass, 8:30 a.m.
- Blessing of the Palms, Procession, and High Mass, 11 a.m.

**Monday, Tuesday, and Wednesday in Holy Week—April 18–20**

- Matins, 7:15 a.m.  
Low mass, 7:30 a.m.  
Wednesday Noon Mass as usual

**Maundy Thursday—April 21**

- Maundy Thursday Liturgy, 7 p.m.,  
*The Washing of Feet, Holy Communion, the Stripping of the Altar, Procession to the Altar of Repose and Watch before the Blessed Sacrament.*  
*This is a choral service.*

**Good Friday—April 22**

- Matins, 7:15 a.m.
- The Good Friday Liturgy, noon.  
*The Passion of the Lord, Solemn Collects, Veneration of the Cross, Reproaches, and Mass of the Presanctified*
- Music & Readings for Good Friday, 7 p.m.,  
*A reflective service of choral music and readings from traditional Tenebrae liturgy, featuring the LAMENTATIONS OF JEREMIAH by Tomás Luis de Victoria, writings of St. Augustine, and chanted psalms.*

**Holy Saturday—April 23**

- The Great Vigil of Easter, 8 p.m.  
*Kindling of the New Fire and the First Mass of Easter, with festival music for choir with brass and organ.*

NOTE: this is the only evening service that begins at 8 p.m.

**The Sunday of the Resurrection: Easter Day—April 24**

- Low Mass with Easter Hymns, 8:30 a.m.  
*Children's Easter Egg Hunt on the front lawn, 10 a.m.*
- High Mass, 11 a.m.  
*Festival music for choir with string orchestra and organ* ♦



With Easter comes the annual Easter Egg Hunt, always a fun time on our front lawn at 10 a.m.



**Baptisms**—None

**Burials & Interments**—

*Burial on January 14, 2011*  
William Trent Royster

*Burial on March 4, 2011*  
Mary Anne Hitchcock

**Confirmations & Receptions**—None

**Marriages & Blessings**—None

**Reaffirmations\***—None

**Transfers In**—

*February 3, 2011*  
Scott Hecker

*February 4, 2011*  
Katherin Bethell

*February 16, 2011*  
Greg Lebel

**Transfers Out**—

*March 3, 2011*  
Phillip & Teri Gennarelli

*March 17, 2011*  
Dennis & Mary Kivlighan  
(in process)

\* This category includes new members who join by providing the required information and existing members who provide missing information, primarily a baptism date. The names listed are from January through March of this year. ♦

**April**

- 1 Brendan Doyle  
Flo McAfee  
Jill McAfee  
Thomas Speight
- 3 Donald Albert  
Sydney Ponturo  
Dustin Schwarz  
Doug Stinson
- 4 Jane Woodall
- 6 Rachel Reuther
- 7 Donald Davis  
Evangeline Neville-Rhody  
Stephen Rhody  
Kathleen Scholl
- 8 John Nelson
- 9 Stephanie Clipper  
Chuck Helman  
Jeanette Studley
- 10 Bill Sanders
- 12 Lisa Roselli Del Turco
- 13 Marcia Anderson
- 14 Charlie Boone  
Mary Beth McCutcheon  
Caroline Mottur  
Scott Thacker
- 15 Harry Walker
- 16 Leanna Commins  
Jacki Kelly
- 17 Melissa Barrett  
Bill Culverhouse
- 18 Julie Coryell  
Steve Kerchoff  
Danny Marrs
- 20 Kate Hudgins  
Dick Rubin
- 24 Pat Dresser  
Chase Rowan  
Victoria Woodall
- 27 Alan Woods
- 28 Cynthia Evans  
Ed McAllister  
Heidi Rasciner
- 30 Greg Lebel

**May**

- 1 Vicki Lowe  
Rory Morrison-Smith
- 3 Larry Sturgeon
- 4 Hughes Bates
- 6 Susie Bruninga  
Peyton Pond
- 8 Carrie Dolive
- 10 Ed Graves  
Will McAllister  
Rick Mollineaux
- 11 Lulu Esch Levanos  
Bill Vance
- 12 Roger Mahan  
Cheryl Saenz
- 14 David Bush
- 15 Harold Carlson  
Jennifer Johnston  
Greg Ramsey  
Sybil de La Renaudière
- 16 Butch Bradburn  
Scott Yeomans
- 17 Bob Alfandre
- 19 Darla Brown
- 20 Beth Moten
- 27 Mary Preston
- 28 Gary Gregg  
Collett Preston
- 31 Teddy Mottur  
Jimmie Roberts  
Adam Vodraska ♦

***Honoring the Great Sacrament of Baptism***

If your name is missing from this list or if there is a mistake, call the parish office at (202)232-4244, and ask for the membership secretary. ♦



*Start planning now to join  
your fellow parishioners  
for the Annual Parish Meeting, May 15  
after the 11 a.m. service.  
A light lunch will be served.*

*Copy deadline for articles for the June/July/August 2011 issue  
of The Message is Sunday, April 24*

Please have your articles in Leigh Harrison's hands by that date.  
Electronic submission preferred at [message.allsoulsdc@gmail.com](mailto:message.allsoulsdc@gmail.com).  
E-mail Leigh with story ideas, questions, and comments. ♦

## *The All Souls Message*

All Souls Memorial Episcopal Church  
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### **All Souls Church Staff**

The Rev. John Beddingfield, *rector*  
The Rev. Christopher Worthley,  
*adjunct clergy*  
Seth Walley, *seminarian*  
Isaac Borocz, *parish administrator*  
Jeff Workman, *director of music & organist*  
Harriet Curry, *assistant treasurer*  
Patricia Dresser, *Endowment Fund  
Board chair*  
Moises Flores, *assistant sexton*  
Carlos Guerra, *sexton emeritus*  
Barry Huber, *membership secretary*

### **The Vestry**

Martha Domenico  
Stuart Edwards  
Stephen Jacobs, *registrar*  
Jennifer Crier Johnston  
Dale Lewis, *junior warden*  
Sally MacDonald  
William Miller  
Susan Morrison  
Robert Publicover  
Eugenio Sexton  
James Solomon  
Larry Sturgeon, *treasurer*  
Nancye Suggs, *senior warden*

*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 2011*

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

