

# Grace Notes

Newsletter of Grace Episcopal Church, Alexandria, Virginia

## Rector's Reflections

### Advent, Christmas and Epiphany

The seasons of Advent, Christmas and Epiphany fill the days of December and January. These winter holy days proclaim hope, light and God's revelation in a world where people often live in the darkness of depression and with hearts chilled by disappointment, anxiety and loneliness.

My first Christmas in parish ministry after graduating from Seminary taught me lessons I'll never forget about the "reason for the season." The Rector I served with felt overwhelmed by the demands of December and January. His wife had died of cancer; he was only a few years from retirement; and his grown children lived distances away. He told me I could preach all the Christmas services!

Shortly before Christmas Day, one of our prominent parishioners, a husband with two school-aged children, took his own life. The entire community was in shock. We needed to celebrate Emmanuel coming among us more than ever (see Hymn 56).

Many of us find the use and lighting of the Advent wreath candles help to us focus upon the reason for the season, the revelation of God's love in the birth of Jesus Christ. Each of the four candles symbolizes the hope we know in Jesus.

First we light the Prophecy candle. The prophets tell us to watch, to get ready for God's love, God's light. The Bethlehem candle announces that the world is pregnant with God's love, and like Mary, we can be "God-bearers." The Shepherds' candle helps us to remember that God's revelation can come to us in surprising ways, at unsuspecting times, through mysterious believers. Finally, when we light the last candle, the one dedicated to the angels, we hear their eternal message, "Be not afraid..."

Whether or not you use an Advent wreath and candles this year, I hope you will know hope and light and God's revelation of abiding love given to us through our Lord Jesus Christ.

Advent, Christmas and Epiphany are glorious seasons celebrated at Grace Church in the beauty of holiness with the joy of our music and the glory of our decorated church. I give thanks for all of our volunteer lay leaders and for our professional staff who spend hours upon hours helping us both to prepare and to celebrate the Feast of the Incarnation.

I recently read a book review which included this thought, "The truth of the Incarnation not only stretches minds, but it also fires the imagination... Life will never communicate effectively that which does not extend and excite us."

So let us communicate our hope during the holy days ahead. Let us all be as excited as the youngest child waking up to a Christmas tree surrounded by presents and symbols of love. May our imaginations be fired by the stories of Christ's birth and the hymns and carols we delight to sing. God extended his very nature,

*(Continued on page 3)*

December 2010/January 2011

## Inside this Issue

From the Assistant Rector .....	2
Tanzania Support .....	3
VOICE: Happy Endings .....	3
Graceful Worship .....	4, 11
Parish Programs .....	5
Evangelism .....	6
Episcopal-Haiti Connection .....	6
Welcome Noelle Smoot .....	6
Griefshare Ministry .....	7
Music Notes .....	7
School News .....	8
Spiritual retreat .....	8
Connections .....	9
Listen...and be Heard .....	9
December/January Birthdays .....	10
Parish Notes .....	11
2010 Christmas Schedule .....	12



GRACE EPISCOPAL CHURCH  
SESQUICENTENNIAL  
1855-2005

# Worship Schedule

## Sunday Schedule

Holy Eucharist Rite 1..... 7:30 am  
Child care ..... 8:45 am–12:45 pm  
La Santa Eucaristía ..... 9:00 am  
Choral Eucharist Rite 2..... 9:00 am  
Christian ed classes..... 10:15 am  
Choral Eucharist Rite 1..... 11:15 am  
Holy Eucharist Rite 2..... 5:00 pm

## Weekday Eucharist

Mondays, Rite 1 ..... 6:30 pm  
Tuesdays, Rite 2 with healing... 6:30 pm  
Wednesdays, Rite 1..... 7:00 am  
Thursdays, Rite 2..... 7:00 am  
Fridays, Rite 1 ..... 12:15 pm

## Grace Church is:

- ✧ A center for worship and fellowship
- ✧ A school for discipleship and stewardship
- ✧ A community for healing and outreach

## About Grace Notes

*Grace Notes* is published 10 times a year by Grace Episcopal Church, Alexandria, Virginia —monthly except for combined July/August and December/January issues. Deadlines for submitting copy are by midnight on the 15<sup>th</sup> of the preceding month. The next *Grace Notes* deadline: January 15<sup>th</sup> for the February issue.

Articles may be placed in the *Grace Notes* folder in the credenza in the Commons, submitted by e-mail to ([grace.notes@gracealex.org](mailto:grace.notes@gracealex.org)) or faxed to 703-549-2832. All articles are subject to editing. Grace Church's newsletter team includes Doug Prince (editor), June Huber, Cindy Ikard, Bill Malone, Beth Wiggers and Tim Willard.

From the Assistant Rector

## Joy and Anticipation

Happy New Year! Yes, with the first of Advent we have entered into a new year in the Church calendar. You see while you've believed, with good reason, that we've been in 2010 since last January, from the Church's perspective, the year doesn't start until the first of Advent. This is just one more way in which life in the Church is different from life in the wider world.

This two month cycle of *Grace Notes* makes tremendous sense, as it covers the not only the Advent season, but the whole of the Christmas season, and the first four weeks of the Epiphany season. These seasons also differentiate Christians from the wider world. Some theologians, in fact, have argued that Advent is this very time when Christians seem most at odds with the larger society, which is in the midst of conspicuous and extravagant consumption, while those in the Church are anticipating, awaiting, hoping for, the coming of Christ, the birth of our Savior and Lord.

Advent has its own unique character, focusing perhaps more on the Second Coming of Christ than on the first. The readings have an apocalyptic and prophetic aspect. Perhaps the purpose is to prepare our hearts for the new birth or rebirth of Christ in us, in each of our hearts. Time seems to fold in on itself in a dizzying way, as we anticipate the coming of the already crucified and resurrected Savior, even while we prepare to celebrate his prior incarnation.

Christmas is, of course, about the incarnation, God in Christ taking our mortal flesh and dwelling among us. If you are anything like me, you are struck but the sheer mystery of the Word made flesh. The birth of God among us leaves me without adequate words. I am dumbstruck, silenced before this mystery, in what some might call, "rapture." Awe and adoration, joy and anticipation are all that I have left to offer. Like shepherds who stand amazed, or wise men that come from afar and silently offer gifts at the feet of God among us, I am overwhelmed by this mystery. I find myself kneeling, adoring, hoping. This is the very mystery at which we kneel during our proclamation of the Nicene Creed on Sundays. (You'll note the altar party kneels in the midst of that prayer, at the "incarnatus," that is at the words, "by the power of the Holy Spirit he was born of the Virgin Mary, and became man.") Our physical movement reminds us of the mystery those words describe.

The words of one of my favorite hymns capture these sentiments well. They follow and I pray that you find them as inspiring. May God bless you in these holy seasons of Advent, Christmas and Epiphany.

"Let all mortal flesh keep silence,  
And with fear and trembling stand;  
Ponder nothing earthly minded,  
For with blessing in His hand,  
Christ our God to earth descendeth,  
Our full homage to demand.  
King of kings, yet born of Mary,  
As of old on earth He stood,  
Lord of lords, in human vesture,  
In the body and the blood;  
He will give to all the faithful  
His own self for heavenly food."  
(*Gerald Moultry, Hymnal 1982, #324*)

*I am Yours in Christ*  
—The Rev. Patrick T. Crerar,  
Assistant Rector

# VOICE: Happy Endings

In September current and former residents of Alexandria's James Bland project housing project and Virginians Organized for Interfaith Community Engagement – or VOICE – celebrated a victory for the 180 residents of the public housing community in the Braddock East area that is being developed into mixed-use market rate and affordable housing units. For more than a year, VOICE has been working with community residents and Alexandria city officials to create better and more humane living conditions for the residents of the James Bland public housing project.

Initially, VOICE's work with the residents of Bland was focused on improving housing conditions as an outgrowth of a ministry begun by parishioners at St. Joseph's Catholic Church. Issues then involved sanitation, faulty plumbing, vector control, insect infestation, structural integrity, utility costs, and responsiveness and respect by the staff of the Alexandria Redevelopment Housing Authority (ARHA). As VOICE's work with this community continued, a principal focus became the treatment of residents in connection with the five-phase relocation of residents during the Bland housing project redevelopment.

The experience for most residents involved in last year's phase one relocation was horrible. While residents knew they would have to move and were generally supportive of redevelopment of James Bland, many of the residents were given only 72-hours to move after they received their new housing assignments. In some cases the housing to which relocated phase-one residents had been assigned had not been adequately prepared and there were many unresolved maintenance issues. Residents were promised financial assistance; but ARHA claimed that some phase-one residents were being moved because of "right-sizing" (moving residents to smaller units as a result of changes in their family size) and not because of the redevelopment. (According to ARHA, residents moved because of "right sizing" were not eligible to receive financial assistance to help them move.) Residents were promised that they would not be required to relocate over the holidays; nevertheless, some residents celebrated last Thanksgiving and Christmas surrounded by moving boxes. If this were not bad enough, a woman who suffers with Alzheimer's disease, whose physician had advised ARHA that moving her would be injurious to her health, was forced to move out of the community.

ARHA had also offered residents that would be relocated the option of accepting a Section 8 Housing voucher. However, questions about what would happen if the resident could not find a landlord willing to accept the voucher were never satisfactorily answered. There were also questions about

whether or not relocated Bland residents would be eligible for the affordable housing units in the redeveloped Bland community.

While it is difficult to erase the memory of the phase-one residents' relocation experience, this September current and former members of the Bland public housing project and their VOICE supported were able to celebrate victory. ARHA agreed to the requests of the James Bland residents. The woman with Alzheimer's has been relocated to Bland (which happened earlier), residents who had not been reimbursed were provided with up to \$500 to cover moving expenses, relocated families can negotiate to keep their children in the same schools, homes to which residences will be inspected and necessary repairs will be completed within 30 days, if a person who accepts a Section 8 voucher cannot find a willing landlord they will be able to opt back into public housing, and relocated Bland residents will have the "right to first refusal" to move back into Bland once redevelopment is complete. ARHA has also agreed to provide better and more comprehensive information and more sufficient notice to the remaining residents who must move as the redevelopment proceeds.

VOICE's work with James Bland is but one of many Northern Virginia VOICE initiatives. Want to know more about VOICE and how you can help? Visit <http://voice-iaf.org/> or contact Mike Jones at [mike.jones@gracealex.org](mailto:mike.jones@gracealex.org).

—Michael Jones

## Support for work in Tanzania

The mission subcommittee has created a team to continue the relationship between Grace Church and the Diocese of Dar es Salaam, Tanzania. Through the mission budget, we recently sent financial support for health and education services provided by the Buguruni Anglican Health Clinic (BAHC), including services to AIDS orphans. Sharon Steele has worked with BAHC to provide consultation on expanding the clinic into a hospital. The team is exploring ways to make the expansion a reality. If you are interested in joining the Tanzania team, please contact Theresa Lewallen ([theresa.lewallen@gracealex.org](mailto:theresa.lewallen@gracealex.org)).

## Rector's Reflections *(Continued from page 1)*

the glory of love, to us in the birth of Christ. May we extend the glory of God's love to one another and to the world in need of God's joy and peace.

*Grace, Peace and Love,*  
—The Rev. Robert H. Malm

## Graceful Worship

# The Roots of How We Worship at Grace Church (Part 3)

Last month we examined the evolution of “high church” and “low church” after the Reformation. Now let’s narrow our focus to examine the Reformation in England. The new English church rejected the authority of the Pope and moved away from some theological and practical aspects of Catholicism. It maintained a more traditionalist approach to worship than most other Protestant churches; however, what it had in common with the evolution of other Protestant churches was plenty of disagreement about the details—as there still is today.

As Archbishop of Canterbury (1532-1553) during the reigns of Henry VIII and Edward VI, Thomas Cranmer was instrumental in establishing the first doctrinal and liturgical structures of the Church of England. He helped build the case for Henry's divorce from Catherine of Aragon, which resulted in the separation of the English church from union with the Pope. Along with Thomas Cromwell, he supported the principle of “royal supremacy” in which the king was considered sovereign over the Church within his realm.

Under Henry's rule, Cranmer couldn't make many radical changes due to power struggles between religious conservatives and reformers. However, in 1536 he published the first set of guidelines for the Church of England, called *The Ten Articles*. They asserted, among other things, the binding authority of the Bible, the three ecumenical creeds, and the first four ecumenical councils; the necessity of baptism for salvation; the sacrament of penance, with confession and absolution; justification by faith; and the observance of various rites and ceremonies such as clerical vestments, sprinkling of holy water, and ashes on Ash Wednesday. In 1544, Cranmer also succeeded in publishing the first authorized English-language service, a processional service of intercession known as the “Exhortation and Litany,” which survives today (with modifications) in the *Book of Common Prayer*.

After Edward came to the throne in 1547, Cranmer was able to promote additional reforms. He wrote and compiled the first two editions of the *Book of Common Prayer*, the first complete liturgy for the English Church. (Although it is difficult to prove how much of the Prayer Book was actually Cranmer's personal composition, he is given credit for its editorship and overall structure.) With the assistance of other reformers he developed new doctrinal standards for the Eucharist, clerical celibacy, the role of images in places of worship, and the veneration of saints, and promoted them through the *Book of Common Prayer*. He was the principal

author of *The Forty-Two Articles*, issued in 1553 (after his execution). They summarized Anglican doctrine as it existed under the reign of Edward VI, who favored a more Protestant-leaning faith.

The *Thirty-Nine Articles of Religion*, issued in 1563 under Queen Elizabeth I and found on pages 867-876 of our Prayer Book, are the historic defining statements of Anglican doctrine in relation to the controversies of the English Reformation. The reason for their enactment was the continued absence of a general consensus on matters of faith following the separation with Rome. There was concern that dissenters who wanted the reforms to go much further would increase in influence. Wanting to promote Elizabeth I's agenda of establishing a national church that would maintain the core apostolic faith and yet also incorporate some of the insights of Protestantism, the Articles were intended to incorporate a balance of theology and doctrine. This allowed them to appeal to the broadest set of English opinions, catholic and otherwise.

*Article 24* contains these statements:

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.

Whosoever through his private judgment willingly and purposely openly breaks the traditions and ceremonies of the Church which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly that others may fear to do the like, as he that offends against common order of the Church, and hurts the authority of the magistrate, and wounds the conscience of the weak brethren.

Every particular or national Church has authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

This is consistent with the maximalist approach to worship. The following statement is attributed to Matthew Parker, Archbishop of Canterbury, in 1566: “What the Scripture forbids not, it allows, and what it allows, is not unlawful, and what is not unlawful, may lawfully be done.” This approach has been called a *via media*, a “middle path” between

*(Continued on page 11)*

# Parish Programs

## Celebrating Our Legacy and Our Mission!

As of November 14th, 235 Grace Church families and individuals have pledged a total of \$685,437 for support of God's work through Grace Church in 2011. The generous giving that we've seen thus far in the annual pledge campaign is exciting, not only for the potential it holds for increased parish programs, mission, and outreach, but more importantly because it reflects the Grace of God working among us and the commitment of the members of Grace Church to the ministry and mission to which God calls us as individuals, as a parish and as a diocese.

Members of the vestry began follow-up telephone calls on November 17th to parishioners and friends of Grace Church whose pledges had not been received as of November 15th. If you have not yet made your pledge for 2011, we ask that you prayerfully consider what your commitment will be. Then complete a pledge card, and place it in the offering plate next Sunday or mail it to the parish office. You can also pledge on-line by following the instructions under "Pledge Form" on the Grace Church website at [www.gracealex.org](http://www.gracealex.org).

God gives us many opportunities for stewardship at Grace Church—returning to Him a portion of the many gifts he has given freely to each of us; supporting the many ways in which we minister to one another, the community, the diocese, and the world; and proclaiming and spreading the Kingdom of Christ.

Your response to God's Grace—the commitment of your time, your talent, and your financial pledge—are important because of what that response makes possible, both in your own life and in our lives together in that part of the Body of Christ known as Grace Church as the Vestry begins to build the parish budget for 2011.

Please join us as we follow the example of Faithful Servants and Courageous Stewards who have witnessed to God's Grace for over 155 years. Courageous Stewardship: Our Legacy and Our Mission!

— *Colin Rushing and Jean Reed, Stewardship Co-Chairs*

## Towel Mission Weekend

On November 5th and 6th Grace teamed up with St. Mary's Arlington and The Falls Church (Episcopal) to clean up the grounds of Iglesia Santa Maria (off Arlington Blvd in Falls Church) and in particular, to reclaim the

wooded hill on the grounds of the church which is used for Easter sunrise services. We removed bags of refuse and piles of overgrown undergrowth—weeds and vines which were encroaching on the path and parking lot. Working together as Christians, not just members of individual parishes, is a kind of blessing in itself. It was a pleasure to see the vitality of the group from the Falls Church—many of whom have joined the Falls Church since they were forced to have their worship services in the loft of Presbyterian church across the street from the historic church property. It was also a pleasure to learn more about the Iglesia Santa Maria, which is thriving in a 1950's "modern" structure that badly needs updating—new heating plant, etc. In addition to its large, wooded lot on one of the highest points in Falls Church, Santa Maria is blessed with an energetic pastoral care manager, Father Roberto, a former Catholic priest who is being received into the Episcopal Church. We felt like we reached out to and with neighbors we will come to know better in the months and years to come. "We" included John and Khacki Berry, Phil Smith, Ben Joyner, Erin Kelly, Robbie Schrum and Eric Waskowicz. Matt Centers, son of Jean Thompson, coordinated the action from his position as youth ministries director at St. Mary's Arlington.

— *Eric Waskowicz*

## Another Happy Thanksgiving

Once again, Grace parishioners were so kind and generous to our neighbors in need. We sponsored 40 families—which translates into 168 people and I suspect even more benefited from your generosity. You give so much of yourself that the "baskets" are remarkably abundant, allowing people food for a week. I am sure some of that is shared with other neighbors and friends. Thank you to everyone who makes this program possible. While this was written before delivery, but I am sure it will be a success. Thank you to the TNT crowd for organizing the delivery. The food is no good just sitting inside the church!

Be on the lookout for the sign up for the Christmas program. We will begin sign up on Thanksgiving and will have about 3 weeks of sign up for that program. The Christmas program is also in conjunction with the Salvation Army in Del Ray.

As always, it is an honor to serve Grace in this capacity and I appreciate the opportunity. Have a blessed Christmas and New Year!

— *Sally Schneider*

# The Episcopal-Haiti Connection Conference

In November, Karen Wires and Mary Ann Ryan attended the bi-annual Haiti Episcopal Connection conference to receive updates from Bishop Duracin of Haiti and learn from supporters and missionaries to Haiti. Those attending the conference were an ecumenical and international assembly from the US, Canada and the Caribbean.

From Bishop Duracin we learned that the first priority will be to rebuild Trinity Cathedral and its institutions because of their importance as centers of faith and culture. Education has also emerged as a top priority for both public and private educational institutions. As we listened to reports from Clergy, we were repeatedly asked to help Haiti become self-sustaining by sharing our knowledge as well as our generous donations of money. More than once we were reminded that “dependence does not promote prosperity.”

The Grace team proudly spoke of our partnership with the Haiti Micah Project and the 10 children Grace Episcopal Church supports, And, we were dazzled by the work of others, there was a teacher from Maryland who built an orphanage in Haiti; a group of churches in Georgia that raise \$10,000 annually to pay teachers salaries; and others who support individual parishes through Haiti Partnerships.

Due to circumstances in Haiti, the Grace Mission team could not travel to there this year. However, through this conference our commitment to Haiti has been strengthened by meeting the Haitian clergy and those who have been faithfully working in and for Haiti for decades.

— Mary Ann Ryan

## Evangelism

---

Recently someone posted a question on the Unapologetically Episcopalian Facebook group which prompted a lively discussion. The question was, “Do you use name tags at your church and what advice to you have?” A few responders indicated that they use name tags during the service and others—like Grace Church—use name tags at coffee hour and special events. One response caused some surprise and additional discussion, “We don’t wear name tags because we know everyone who is there.” How fortunate we are at Grace Church to have visitors and newcomers worshipping with us at almost every service! And how wonderful it is that we have name tags to wear! Name tags are a great prompt for people who are being introduced for the first time, or who have met a crowd of people at one time, or who are back with us after a time away. We encourage you to wear your name tag even if you are a shy person or if you think that everyone

will know you. You never know who it might help. Name tags do have a way of disappearing, so please let us know if you need a new one—tell a St. Andrew’s Guild member, leave a note in the Evangelism file in the credenza outside the office or send a note to Theresa Lewallen (theresa.lewallen@gracealex.org) or Paul Bellantoni (paul.bellantoni@gracealex.org). Please offer to escort Sunday morning visitors to coffee hour or chat a bit after the 5:00. Invite them to sign the guest book—so we can learn more about them. Those who sign the book receive phone calls from Fr. Patrick and Julie. Be sure to introduce visitors to others, especially if you need to leave soon after meeting them. Visitors take a big step when they come through the doors of Grace Church. Each of us can help make that a step they will take again and again.

— Theresa Lewallen

## Welcome Noelle Smoot

---

I was born on January 9th, 1992 on Fort Carson, Colorado. I have only recently graduated from Gar-Field High School in Woodbridge, VA. I pursued the IB course through high school and will receive the certificate in January. I’ve decided to take this year off as a gap year to work and think about my future plans.

I first became a member of Grace when I was 4 years old and went to children’s chapel myself. Since then, I

have served the church in many ways: as an acolyte, through the Sunday school classes and as a missionary to New Orleans. I’ve watched many people younger than I grow up to become very spiritual young adults who believe strongly in God. I enjoy teaching and working with children and hope to see them grow up to become the wonderful young adults I hope they will be.



Noelle Smoot, Coordinator of Children's Chapel

# GriefShare: A New Ministry for Coping with Loss

A few months after my father's death from cancer in 2009, I encouraged my mother to join a grief support group, even though she assured me she was doing okay. She was very unsure at first whether she would like the idea, but soon after she began attending a program at her church. Later, she told me it was the very best thing she could have done.

Walking with her through this experience made me realize the great need for such a ministry—a need that can be invisible because grieving people often appear just fine on the outside. The grief journey can be a confusing time when the grieving person feels isolated and has many questions about things they've never faced before.

This is why I'm very pleased to announce a new ministry at Grace aimed specifically at caring for those who've experienced the loss of a loved one. Called GriefShare, this 13-week program will feature three distinct elements in each 90-minute session. First, a 30-minute video seminar featuring top experts on grief and recovery subjects. Second, after viewing the video, group members will spend time

discussing what was presented in that week's video seminar and what is going on in their lives. Finally, during the week participants will use a special workbook for further personal study of the grieving process and to help sort out emotions through journaling. The group will spend time each week discussing questions and comments from the workbook study.

GriefShare at Grace will run February 8, 2011 through May 3. Meetings will take place at the church following the 6:30 pm Holy Eucharist, 7:15 pm - 8:45 pm. Registration will begin in January at Grace, and after a few weeks, an invitation will be extended to other parishes in Alexandria. A nominal fee will be requested at registration to cover workbooks and other materials. Look for more information in bulletin announcements, or contact Bill Malone at [bill.malone@gracealex.org](mailto:bill.malone@gracealex.org).

— Bill Malone

## Music Notes

---

You read in last month's Grace Notes about the newly established Music Fund; donations have already been received, but it isn't too late for you to help support the music ministry at Grace. Monies from this fund will cover the cost of brass at the 5:00 pm and 11:00 pm Christmas Eve services; this festive music will surely enhance your celebration. Monies will also be used to help underwrite the cost of other musical events at Grace. If you'd like to make a contribution "in honor of," "in thanksgiving for," or "in memory of," please make that notation on your donation; programs and bulletins will list all such inscriptions.

Here is a brief run-down of concerts scheduled for the coming year. Watch for a brochure with a more detailed listing.

- February 20, 2011 (6:00 pm) – **Music for Organ and Brass**, featuring our favorite brass quintet, The King Street Brass along with organist Tim Smith.
- March 20, 2011 (3:00 pm) – **Happy Birthday, J. S. Bach!** featuring organist Thom Robertson and three of his organ students. [Note the special time.]
- April 10, 2011 (6:00 pm) – **Requiem by Gabriel Fauré** for choir and orchestra, sung by the choirs of Grace Church and St. Martin Lutheran Church

(Annapolis, MD). Tim Smith, conductor. Also featured on the program will be organist Thom Robertson playing Josef Rheinberger's Organ Concerto in G Minor.

- May 6, 2011 (7:30 pm) – **Celebrity Organ Concert** featuring organist Robert Munns from England.
  - May 14, 2011 (7:30 pm) – **Choral concert** by Convivium.
- In addition to the above concerts, there are several special liturgies featuring music:
- January 10, 2011 (7:30 pm) – **Solemn Evensong for Epiphany**. Our special guests will be members of the Northern Virginia Chapter of the American Guild of Organists.
  - April 20, 2011 (7:30 pm) – **Choral Tenebrae** for Wednesday in Holy Week.
  - April 23, 2011 (8:00 pm) – **The Great Vigil of Easter** with combined choirs and brass

— Thom Robertson, Director of Music

# Spiritual Retreat—Pay Yourself First

Good financial advisors suggest “pay yourself first,” that is, set aside money in a savings account so you will be prepared for a rainy day and financial goals that you want to reach.

Apparently our society does not heed this advice very well, because statistics on money saved in the US are dismal. On Saturday, February 26, members of Grace Church will have a unique opportunity to prepare ourselves spiritually and better develop our relationship with God by setting aside time just for ourselves, under direction from renowned spiritual director Brother Curtis Almquist from the Society of St. John the Evangelist. Through the ages men and women have thought it necessary to set aside

individual time to focus their lives towards God within a distraction free setting. Devoting time for our own spiritual growth seems even more important as we live our over-scheduled lives in a noisy, media driven world, where the secular is almighty and religion is frequently scorned. At our retreat, members at Grace will have an opportunity to focus their religious priorities, put their relationship with God first. No cell phones, no family members to distract us, a calming atmosphere where we can take just a few hours as we begin the Lenten season. Grace Church is a sacred place for us, a place where God seems quite close. “We seek out places where we may go to be “held”: held by the

physical stone and bricks, held by prayer, held by the beauty of worship . . . We seek out places where it is safe to bring our pain and suffering, safe to open ourselves up to God and allow God’s healing and renewing love to fill us and transform us.” (Br. Geoffrey Tristram, Transfiguration, To Bear the Beams of Love)

If you would like more information about the Spiritual Retreat at Grace you may talk with Don Wills, Bill Malone, Lorna Worley, Lisa Bellantoni, Karen Wires, Father Crerar or Father Malm. Opportunities to sign up will be available after services or online until February 13.

—Karen Wires

## School News

During the past two months Grace Episcopal School students took part in many wonderful outreach activities for our community. In mid October, every student walked for the Homeless. Each student walked for the required 15 minutes after an enthusiastic warm-up. All the proceeds for their walk were donated to Alive! House. Just before Thanksgiving, the students had a “construction” project and produced Bountiful Tom Turkey using hundreds of boxes of cereal and hundreds of cans of food. The finished project was all donated to the Grace Church food pantry after it was disassembled. In December, families are asked to donate books and gifts for the N Street Mission. The N Street Mission supports women on their journeys out of homelessness. The women staying at the mission choose from the gifts and books to wrap up and give to their children at Christmas. Coming in January, school families will be donating mittens, gloves and hats. These will be “decorating” our Mitten Tree and later donated to a local preschool for children less fortunate. If any parishioners

would be interested in donating to the Mitten Tree please feel free to place your donations on the tree. Many thanks to Jonathan Wolcott, GESPA Outreach Coordinator, for coordination of these projects. These are just but a few of the many, many wonderful and meaningful outreach projects we do at the school to give back to our community.

The school will be hosting another Admissions Open House on Thursday, January 20 from 9:30-11:30 am. For further information, please call Debra Busker, Director of Admissions, at 703-549-5067, ext. 115. Please pass this information on to others who may be interested!

Grace Episcopal School would like to invite the parishioners to their Annual Christmas Program on Friday, December 17, at 10 am in Merrow Hall Auditorium. The faculty and I would like to wish everyone a very Merry Christmas and blessed New Year!

—Chris Stegmaier Byrnes, Head of School

## Parish Register

### Baptism

✧ Atanas Kenton Janevski, son of  
Goce and Kendra Janevski

—Dorothy Daniel

### Attention Parishioners:

**The Grace Notes Team is in need of a volunteer desktop publisher to layout Grace Notes beginning with the February issue. If this sounds like a ministry for you, please contact us at [grace.notes@gracealex.org](mailto:grace.notes@gracealex.org)**

## Connections...

Notes from far away: Two sons of Grace Church parishioners are leading adventurous lives. **Elliott Gabbert**, son of **Sarah Gabbert**, graduated in 2005 from the Massachusetts Maritime Academy, and is at present second mate (navigator) on the ship “Greenridge,” part of the merchant fleet of Central Gulf Lines. The business of merchant ships is to pick up, transport and deliver cargo – some under government contracts to supply our military, and others as part of global trade. Elliott’s ship has been in and out of the Middle East since late August with vehicles (think Hummers for Saudi princes) and other cargo. Sarah can track their progress on the Internet across the Atlantic and around the Horn of Africa until they enter the Suez Canal and the Persian Gulf piracy waters. Although they carry a security team, having an armed guard aboard a merchant ship is not an unmixed blessing – a thoughtless gunshot can provoke rather than protect. The recent trip back from the Middle East was a rapid turnaround, with no shore leave, but Sarah hopes to see Elliott in late January. Union rules dictate how long maritime officers and men can be at sea without a break, and specify several weeks of rest time between voyages.

**Mike and Mary Hix** have just come back from a visit to son **Matthew**, a Peace Corps volunteer in Togo. We wrote about Matthew as he began his stint in Togo, a poorest of the poor countries just east of Ghana in Central Africa. Although there are 100 Peace Corps volunteers in the country, Matthew is alone in his village, Kabou, where his parents were welcomed with gracious and joyous hospitality by the villagers who obviously accept and love Matthew. He lives in comparative luxury – his own little house with no running water (i.e. indoor plumbing) but with a cistern to hold water in the rainy season, and electricity that works most of the time. His projects with the villagers, mostly with the women, are small and intended to ease their hardscrabble existence such as a tailoring group, making use of the beautiful fabrics woven in Togo. An ongoing push is to encourage families to let girls stay in school longer. Matthew and the men are building a granary, with plans to buy grain when it is cheap, store and sell it when prices rise. To see this project through a complete cycle Matthew may extend his Peace Corps commitment past next summer.

Please send news of you and/or your family to [dorothy.daniel@gracealex.org](mailto:dorothy.daniel@gracealex.org) or to [linda.waskowicz@gracealex.org](mailto:linda.waskowicz@gracealex.org)

## Parish Staff

Robert Malm .....	Rector ( <a href="mailto:rector@gracealex.org">rector@gracealex.org</a> )
Patrick Crerar .....	Assistant Rector ( <a href="mailto:assistant.rector@gracealex.org">assistant.rector@gracealex.org</a> )
Christine Byrnes .....	Head of School ( <a href="mailto:office@graceschoolalex.org">office@graceschoolalex.org</a> )
Thom Robertson .....	Director of Music ( <a href="mailto:music.director@gracealex.org">music.director@gracealex.org</a> )
Julie Simonton .....	Assistant for Family Ministries ( <a href="mailto:family.ministries@gracealex.org">family.ministries@gracealex.org</a> )
Noelle Smoot .....	Children’s Chapel Coordinator ( <a href="mailto:noelle.smoot@gracealex.org">noelle.smoot@gracealex.org</a> )
Charlotte Payne Wright .....	Parish Administrator ( <a href="mailto:parish.administrator@gracealex.org">parish.administrator@gracealex.org</a> )
Beth Wiggers .....	Administrative Associate ( <a href="mailto:parish.office@gracealex.org">parish.office@gracealex.org</a> )
Pedro Hernández .....	Sexton

## Vestry

### Class of 2010

Nat Ames .....	Treasurer
Peter Iovino .....	Worship
Cynthia Puskar .....	Register
Colin Rushing .....	Member-at-Large
Easter Thompson .....	School Board

### Class of 2011

Alison Campbell .....	Pastoral Care
Rich Kelly .....	Youth
Erica McFarquhar .....	Assistant Treasurer
Howell Medley .....	Senior Warden
Frank Waskowicz .....	Junior Warden

### Class of 2012

Amy Barron .....	Fellowship
Lisa Bellantoni .....	Education
Theresa Lewallen .....	Evangelism
Robby Schrum .....	TNT
Sharon Steele .....	Outreach

### Alternates

Lisle Bean .....	
Kristine Hesse .....	Communications

## Listen...and be Heard

On October 27, 2010 I had the privilege of attending *Listen ... and Be Heard*, a listening session on the formal blessing of same-gendered unions, held at St Alban’s in Annandale. With over 200 people in attendance there was no doubt that a difference of opinion would be present on a very emotional issue. In his opening remarks Bishop Shannon Johnston invited us to embrace the Indaba Process utilized at the Lambeth Conference. In this we were reminded

that as important as it is for our opinion to be heard, it is just as important that we listen to what others have to say.

Coming from a Roman Catholic background, where this process would have never happened, I felt so blessed to be able to participate in it. That Christians can come together with a difference of opinion and lay their beliefs on the table without fear of judgment is a true blessing. Reading

through the small groups’ remarks I was reminded that there are opinions on the matter that are not my own and I must respect that. As Bishop Johnston and the Diocese move forward on this issue I keep in my prayers that they are guided by faith and a devotion to bring the Episcopal Church and its faithful to a unity in Jesus Christ.

*Yours in Christ,*  
—Chad Eckles

## December Birthdays

12/1 Florence Binari  
12/1 Poppy Gardner  
12/1 Homer Hunt  
12/2 Elizabeth Zuidema  
12/3 Connor Beyreuther  
12/3 Sloane Mebane  
12/3 Bobbie Wallace  
12/4 Beck Hastings  
12/4 Kevin Plunkett  
12/4 Mary Walsh  
12/5 Maura Nelson  
12/6 Ben Fowler  
12/6 Reagan Hope  
12/6 Del Hunt  
12/6 Cameron Sweet  
12/6 Sam Wandler  
12/7 Lara DeMarco  
12/7 Harrison Moore  
12/8 Eddie DeMarco  
12/8 Valerie Eudy  
12/9 Deborah Crabtree  
12/11 Will Berry  
12/11 Kimberly Edgar  
12/11 Alexander Everett

12/11 Lindsay Howard  
12/12 Kristina Larson  
12/13 Isabella Giacomo  
12/13 Lucio Ovando  
12/14 Mike Stancil  
12/14 Lucy Waskowicz  
12/15 Peter Eckel  
12/15 Greg Whitlow  
12/16 John Greely  
12/16 Jeff Hughes  
12/16 Elise Raymond  
12/16 John Sweeney  
12/17 Julia Cooper  
12/17 Mary Fox  
12/17 Mary Lewis Hix  
12/17 Charles Saphos  
12/17 Sophie van der Sluis  
12/18 David Dellefield  
12/18 Clay Everett  
12/19 Mac Rein  
12/20 Jim Dougherty  
12/20 Pat Edelin  
12/20 Elizabeth Newton  
12/20 Sandy Olexy

12/21 Holly Henderson  
12/22 Meghan Ames  
12/22 Priscilla Hanley  
12/23 Ann Fuhring  
12/23 Mary Lacey Reuther  
12/23 Constance Troyer  
12/24 Jack Blunden  
12/25 Donna Kennon  
12/26 Wanda Fraser  
12/26 Eva Lorentz  
12/26 Jessica Malm  
12/27 Sam Waskowicz  
12/29 Norma Alvarenga  
12/29 Stanley Borgia  
12/29 Linda Durand  
12/29 Brett Medley  
12/29 Steven Nider  
12/30 Betty Alexander  
12/30 Stephen Bagley  
12/30 Jim Di Crocco  
12/30 Gabriella Everett  
12/31 Thomas Crabtree  
12/31 Nicholas McGehee  
12/31 Barbara Ramm

## January Birthdays

1/1 Judy Miller  
1/2 Jane Joynor  
1/2 Brendan Smoot  
1/3 Chris Corlett  
1/3 Yasuhiko Kamakura  
1/3 Melanie Lund  
1/3 Dina Salamanca  
1/4 Michelle Cox  
1/4 Bryce Fleming  
1/4 Deborah Klaus  
1/5 Dorothy Bakke  
1/5 Jayce Barr  
1/7 Colby Gustafson  
1/7 Kaitlin Hazelwood  
1/7 Karen Hoppe  
1/7 Emily Smith  
1/7 Sydney Toler  
1/8 Wyman Howard  
1/9 Noelle Smoot  
1/10 Chipper Fowler  
1/10 Sara Waskowicz  
1/12 Suzanne Lawton  
1/13 Margaret Smith  
1/14 Anne Caputo  
1/14 Renee DeMarco

1/14 Ryan Durkin  
1/14 Claire Falatko  
1/14 David McCombs  
1/14 Suzy McQuilkin  
1/14 Betty Mills  
1/14 Kylie Payne  
1/14 Lynn Thompson  
1/15 Dorothee Arnold  
1/15 Waunetah Hall  
1/15 Luis Odria  
1/15 Aubrilyn Reeder  
1/15 Peter Spencer  
1/15 Ava Wandler  
1/16 Rose Hall  
1/16 Evie McCombs  
1/16 Libby Spencer  
1/17 Caroline Legere  
1/18 Cathy David  
1/18 Barrett Harwood  
1/19 Jeannette Ovando  
1/21 Jane Barr  
1/21 Tom Donelson  
1/22 Dorothy Daniel  
1/22 Bill Eckel  
1/22 Chris Kupczyk

1/22 Katherine Peck  
1/22 Teresa Scalzo  
1/22 Alison Smith  
1/23 Nat Ames  
1/23 Suzanne O'Malley  
1/24 Brennen Ruff  
1/25 Lizzie Goodnow  
1/25 Laura Mergens  
1/25 Michelle Searcy  
1/25 Richard Troyer  
1/26 Cindy Ikard  
1/26 Tania Shand  
1/27 Kathryn Pattarini  
1/28 Nicholas Gentry  
1/28 Nora Gentry  
1/28 Lucy Medley  
1/29 Morgan Miller  
1/30 Charlie Reed  
1/31 Jonathan Austin  
1/31 Lisa Boci  
1/31 Anne Boris  
1/31 Sarah Gabbert  
1/31 Harper Soraghan  
1/31 Bob Steele  
1/31 Sharon Steele

# Graceful Worship

---

*(Continued from page 4)*

Catholicism and the more radical tendencies of the English Protestants. It is from this preservation of traditional practices of worship, but within a decidedly Protestant context, that Anglican traditions of worship emerged.

As the Church of England evolved its maximalist approach, the Puritans and Quakers broke off to follow the minimalist approach of churches that favored more radical reform. For them, only those practices that were specifically commanded in Scripture, or that had justification from Scripture in the practice of the early church, were acceptable as legitimate means of worship. This was not only a working out of the principle of sola scriptura, "scripture alone" as the basis for doctrine, but also a direct attack on what was believed to be unbiblical worship practices in Catholicism and the new Anglican Church. It included such things as the mass (as a reenactment of the death of Jesus), multiple sacraments, and the more elaborate aspects of worship that had developed in the medieval period such as ornate vestments, incense, the proliferation of statues, the use of scepters, crucifixes, etc. Along with this came criticism of opulent cathedrals and the call for more simplicity in worship.

All of this laid the groundwork for what would emerge as "low church" approaches to worship in England that attempted to return to a biblically-based simplicity. It is interesting, however, that the return to a biblical basis for worship only went as far back as the New Testament church. It didn't recognize the elaborate rituals, priestly vestments, and magnificent places of worship that were characteristic of

much of Old Testament worship, as well as that of first century Judaism. It also ignored the fact that Jesus himself, as a first century Jew, participated in those rituals of worship in those places without much condemnation. (Jesus' attack on the moneychangers in the Temple was not an attack on the practices of worship conducted there, or on the Temple itself, but only on the commercial practices that took place on temple grounds.)

Although the Church of England initially favored high church forms of worship, the influence of "low church" approaches came to be felt. John Wesley, the founder of the Methodist tradition, was sometimes accused by his detractors of being "low church" because of his field preaching and training of lay-preachers outside the confines of normal church structure and structures. But he vigorously defended against the charge. He remained thoroughly Anglican and high church, while still continuing to emphasize evangelical principles.

In conclusion, while there were limits as to what was allowed in Anglican worship (such as practices "repugnant to the word of God"), there was also a great deal of freedom allowed. Over time, until the early 19th century, much Anglican worship (in England, the United States and elsewhere) gradually adopted low church practices. In the next issue of Grace Notes, we will examine how the Oxford Movement and the rise of Anglo-Catholicism led to new opportunities for spirited debate within the Anglican Communion.

—June Huber

## Parish Notes

---

### Need a "Grace-ful" Christmas Gift?

Copies of the Grace Church Cookbook make a wonderful Christmas gift for family and friends. Purchase copies at \$15.00 each in the Parish Office during normal office hours (Monday – Friday, 9:00 am to 4:00 pm).

### Outreach Opportunity

On the last Saturday of each month, except November and December (when it occurs on the second Saturday of December) Alexandrians Involved Ecumenically (ALIVE!) operates a food distribution center at The Church of the Resurrection (next to Goodwin House Alexandria).

It starts at 8:30 am and ends around 11:30 am. We pack

bags of food and distribute them to about two hundred needy families. It's a great way to help our community. Please join us on December 11 to help distribute non-perishable groceries, fresh produce and eggs, and the always popular Christmas turkeys. If you have questions, please email [khacki.berry@gracealex.org](mailto:khacki.berry@gracealex.org).

### Christmas Gifts for Children

During the Christmas season, we will once again be collecting donations of school supplies for children in need. Baskets will be placed near the crèche to receive offerings, which may be brought any time from the first Christmas Eve service until Epiphany. This year all donations will be given to the Haiti Micah Project.

# Christmas at Grace Church 2010

## Christmas Pageant, December 19

5:00 PM ..... Carols and Children's Christmas Pageant  
followed by a reception and cookie exchange in the Merrow Hall Auditorium

## Christmas Eve, December 24

5:00 PM ..... First Eucharist of Christmas with procession to the crèche. (Prelude at 4:40 PM)  
*The Nursery will be available at 4:30 PM for children 2 years and under.  
Children's Chapel will also start at 4:30 for those 3 years through kindergarten.*

7:30 PM ..... Holy Eucharist (Prelude at 7:15 PM)

9:30 PM ..... La Santa Eucaristía (in St. John Room)

10:30 PM ..... Choral Prelude

11:00 PM ..... Midnight Mass of the Nativity of our Lord

## Christmas Day, December 25

12:00 NOON ... Festival Eucharist



## Christmas 1, December 26

7:30 AM ..... Holy Eucharist

9:00 AM ..... La Santa Eucaristía

10:00 AM ..... Lessons and Carols with Choral Eucharist  
*Child care will be available at 9:45 AM for children 5 years and under.  
There is no Children's Chapel this morning.*

5:00 PM ..... Holy Eucharist

## Feast of the Holy Name, January 1

12:00 NOON ..... Choral Eucharist



## Christmas 2, January 2

7:30 AM ..... Holy Eucharist

10:00 AM ..... Bilingual Eucharist Honoring the Holy Family  
*Child care will be available at 9:45 AM for children 5 years and under. There is no Children's Chapel today.*

11:15 AM ..... Festive Brunch with a Visit from the Three Kings

5:00 PM ..... Holy Eucharist

## The Epiphany of Christ, January 6

7:30 PM ..... Festival Eucharist