

Loaves & Fishes

APRIL 2021



Photograph by Steve Carroll

the left-hand column

☘ As we move, some might say crawl, back to the life we're used to, we could do worse than spend some time thinking about how we can make St. Andrew's better for everyone—join the sales force or the sorters in the Thrift Shop, perhaps. Or maybe you like being outside? There are our yard sales and there are the holy mowers in summer. The vestry needs members every year. Soon (we hope!) there will be coffee hours to host, pot-luck dinners to plan. And there is a world of possibility out there—think of something new and organize it.

☘ **We're almost at the end of another school year. Graduation will again be a very different rite, but if you have seniors in the family, please let Rev. Beverly know. An email to the office (or to me) will do it.**

☘ Just in case you have Celtic blood, you should know that April 6 is Tartan Day. This day celebrates the Declaration of Arbroath (otherwise known as the Scottish Declaration of Independence), signed April 6, 1320.

☘ **Here are three dates for your calendar: April 23-24, Spring Yard Sale; May 1, Plant Sale, you can buy plants (and plant them) instead of sending your mom a bouquet for Mother's Day; May 15, Silent Auction.**

For the next month or so, with so much going on, so many decisions, so many tests, Rev. Beverly will have all she can do without taking time to write for the newsletter. In the interim, her corner will be occupied by other items. This month, when we are looking at worship as an aspect of the Way of Love, here is an excerpt from Henri Nouwen's Reaching Out, considering prayer and the community of faith.

“Much that has been said about prayer thus far might create the false impression that prayer is a private, individualistic and nearly secret affair, so personal and so deeply hidden in our inner life that it can hardly be talked about, even less shared. The opposite is true. Just because prayer is so personal and arises from the center of our life, it is to be shared with others. Just because prayer is the most precious expression of being human, it needs the constant support and protection of the community to grow and flower. . . .

“The word ‘community’ usually refers to a way of being together that gives us a sense of belonging. Often students complain that they do not experience much community in their school; ministers and priests wonder how they can create a better community in their parishes; and social workers, overwhelmed by the alienating influences of modern life, try hard to form communities in the neighborhood they are working in. In all these situations the word ‘community’ points to a way of togetherness in which people can experience themselves as a meaningful part of a larger group.

“Although we can say the same about the Christian community, it is important to remember that the Christian community is a waiting community, that is, a community which not only creates a sense of



belonging but also a sense of estrangement. In the Christian community we say to each other ‘We are together, but we cannot fulfill each other. . .we help each other, but we also have to remind each other that our destiny is beyond our togetherness.’ The support of the Christian community is a support in common expectation. . . .

“Since our desire to break the chains of our alienation is very strong today, it is of special importance to remind each other that, as members of the Christian community, we are not primarily for each other but for God. Our eyes should not remain fixed on each other but be directed forward to what is dawning on the horizon of our existence. We discover each other by following the same vocation and by supporting each other in the same search. Therefore, the Christian community is not a closed circle of people embracing each other, but a forward-moving group of companions bound together by the same voice asking for their attention. . . .

“There is a great wisdom hidden in the old bell tower calling people with very different backgrounds away from their homes to form one body of Jesus Christ. It is precisely by transcending the many individual differences that we can become witnesses of God who allows his light to shine upon poor and rich, healthy and sick alike. But it is also in this encounter on the way to God that we become aware of our neighbor’s needs and begin to heal each other’s wounds.

“During the last few years I was part of a small group of students who regularly celebrated the Eucharist together. We felt very comfortable with each other and had found ‘our own way.’ The songs we sang, the words we used, the greetings we exchanged all seemed quite natural and spontaneous. But when a few new students joined us we discovered that we expected them to follow our way and go along with ‘the way we do things here.’ We had to face the fact that we had become clannish, substituting our minds for the mind of Jesus Christ. Then we found out how hard it is to give up familiar ways and create space for the strangers, to make a new common prayer possible. . . .

“Prayer is the language of the Christian community. In prayer the nature of the community becomes visible because in prayer we direct ourselves to the one who forms the community. We do not pray to each other, but together we pray to God, who calls us and makes us into a new people. . . .

“By prayer, community is created as well as expressed, Prayer is first of all the realization of God’s presence in the midst of his people and, therefore the realization of the community itself. Most clear and most noticeable are the words, the gestures and the silence through which the community is formed. . . .

“But the same words, gestures and silence are also the ways in which the community reaches out to the one it is waiting for. The words we use are words of longing. . . . Thus the praying community celebrates God’s presence while waiting, and affirms his absence while recognizing that he is already in its midst. Thus God’s presence becomes a sign of hope and his absence a call for penance.

“Prayer as the language of the community is like our mother tongue. Just as a child learns to speak from his parents, brothers, sisters and friends, but still develops his own unique way of expressing himself, so also our individual prayer life develops by the care of the praying community. . . .

“Once God has touched us in the midst of our struggles and has created in us the burning desire to be forever united with him, we will find the courage and the confidence to prepare his way and to invite all who share our life to wait with us during this short time for the day of complete joy.”

(Reaching Out: The Three Movements of the Spiritual Life, Henri J. M. Nouwen, Doubleday Image Books, 1975)



April Readings

April 1 Maundy Thursday

Exodus 12:1-4, (5-10), 11-14
Psalm 116:1, 10-17
1 Corinthians 11:23-26
John 13:1-17, 31b-35

April 2 Good Friday

Isaiah 52:13-53:12
Psalm 22
Hebrews 10:16-25 *or* Hebrews 4:14-16; 5:7-9
John 18:1-19:42

April 3 Holy Saturday

Job 14:1-14 *or* Lamentations 3:1-9, 19-24
Psalm 31:1-4, 15-16
1 Peter 4:1-8
Matthew 27:57-66 *or* John 19:38-42

April 4 Easter

Acts 10:34-43 *or* Isaiah 25:6-9
Psalm 118:1-2, 14-24
1 Corinthians 15:1-11 *or* Acts 10:34-43
John 20:1-18 *or* Mark 16:1-8

April 11 Second Sunday of Easter

Acts 4:32-35
Psalm 133
1 John 1:1-2:2
John 20:19-31

April 18 Third Sunday of Easter

Acts 3:12-19
Psalm 4
1 John 3:1-7
Luke 24:36b-48

April 25 Fourth Sunday of Easter

Acts 4:5-12
Psalm 23
1 John 3:16-24
John 10:11-18

What's Next?

Coming up in the next few weeks are

our big Spring Yard Sale—April 23-24

Plant Sale—May 1

**Silent Auction, outside under a tent this year—
May 15.**

To help with the yard sale or plant sale, contact Steve Carroll (240 925-2599).

Planning for the silent auction has been complicated, as has everything this year, by concerns about Covid-19. Gifts of new or almost-new items are welcome. The committee would especially appreciate donations of gift certificates for local restaurants and other businesses, which will help struggling businesses as well as St. Andrew's. If you would like to contribute items or a certificate or money the committee can use to purchase certificates, please contact Bobbi Brown (brbrown62@md.metrocast.net).



Reasons to Toast the Arrival of Spring

- 6 Lou and Clair Kollar
- 23 Clyde and Susan Simmerman
- 26 James and Nancy Meade

Happy Birthday to Our April Flowers

- 2 Brenda Frazier, Cindy Kilcoyne
- 5 Daniel Ulrich, Maxine Aldridge
- 7 Amy Ulrich
- 15 Zach Stickney
- 21 Autumn Mallory
- 23 Lucy Wible, Sean Drury
- 24 Kimbra Benson

The Way of Love— turn, learn, pray, worship

*Worship the Lord in holy splendor;
tremble before him all the earth.*

~~Psalm 96

“Worship is offered in majestic cathedrals with soaring music and a congregation of thousands. And worship is offered just as well in small country churches with powerful preaching and a congregation of a dozen. . . . You can worship with guitars or organs in churches large or small with solemn formality or intimate informality. What we are talking about here is the importance of worship for you and for me and the communities in which we live and love.”

Scott Gunn describes his youthful search for a spiritual home. “Then one evening I entered a church with a liturgy that was ceremonially rich and ornate. . . . There was glorious music and the scent of incense, and all of this was happening in a stunning space. I glimpsed heaven. . . . Some years later, I attended a different church that offered morning prayer most days. Just a few people—sometimes one or two or three—would gather to say prayers and read scripture. There was nothing particularly glorious or impressive about this, other than the steadfast faith of a group of people devoted to reading scripture and praying. Again, and in a totally different venue, I glimpsed heaven.”

What this taught him is that “worship, whatever it is and however we do it, can never be about merely following the rules and going through the motions.” However you do it, worshiping is “offering our best to God.”

There are rules of course, and one is this, from Canon 1: “All persons within this Church shall celebrate and keep the Lord’s Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation.”

Worship, Gunn goes on to say, is “observing with reverence or prayers and acts of adoration or otherwise showing love and obedience to a deity. . . . Worshiping means that we recognize the God we worship is greater than we are, which means we are not the center of our worlds. . . . Out of gratitude for all that God has done

for us, we ‘present our selves, our souls and bodies’ before God.’ ”

There’s also liturgy. “In ancient Greece, when someone donated money or a public building, the gift was called a liturgy. That is the sense of what we are doing when we worship together. . . . each person who is present for the service has a role, but what we are doing is bigger than the people in the room. Our liturgy is an act for the good of the world.”

But liturgy also has the sense of a rule for how we conduct worship, a choreography, if you like. “When we Episcopalians gather we use *The Book of Common Prayer* as an order of service. . . . for all the different ways we pray together. . . . We pray out of a book because worship is

Welcome to St. Andrew's.
In 1767 people paid pew rent to
sit in our box pews. Now all
seats are free! Please choose any
seat and join us for worship.
You are very welcome!

bigger than the ideas that any one of us might have as individuals. The prayers we say connect us to the practice of Christians throughout time and space, across centuries and continents, beyond language and culture.

“So ‘liturgy’ helps us remember that worship is not about us. What we do when we worship as a body is done on behalf of the whole world. That’s why it doesn’t matter if we worship with twelve people in a country church or thousands of people in a cathedral. In worship, we are always joined to a larger community through time and space.”

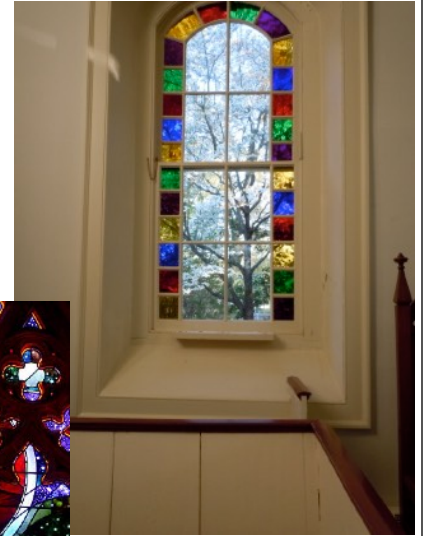
Gunn points out that although the focus of this chapter is on community worship, “in the pews,” there are many ways of going about our practice. However we do it, though, “the steadfast week-in, week-out commitment is important. . . . We learn to worship by worshipping, and we are all still learning. Church is for everyone.” Worship is in fact “the glue that holds our spiritual practices together. . . . it is one of our most vital practices.”

Although he says there are plenty of books about worship, Scott Gunn doesn’t suggest any titles. That being the case, how about a look at Celtic Christianity?

You might like to read *Every Earthly Blessing: Rediscovering the Celtic Tradition*, (Morehouse Publishing, 1999, first published in 1919) and *The Celtic Vision: Prayers, Blessings, Songs and Invocations from the Gaelic Tradition* (Liguori/Triumph, 2001, first published in 1988), both by Esther de Waal. There's *Celtic Christianity: Ecology and Holiness*, by Christopher Bamford and William Parker Marsh (Lindisfarne Press, 1982), and John O'Donohue's lovely *Anam Cara: A Book of Celtic Wisdom* (Harper Perennial, 2004, first published in 1997), among many, many others.

We do have questions for reflection: "1) When is a time you worshiped in a way that helped you grow in your faith? 2) What keeps you from worshiping more readily? 3) What might you do to worship in new ways, more often?" And something to ponder and write about: "Write down a plan for how you might commit yourself to regular worship. If you attend twice a month, consider weekly services. If you go each Sunday, think about adding a weekday service, maybe even at a different church or in a different style of worship. Be specific and realistic about where you are and the commitment you might make."

Gladden my heart, Almighty God, and give me the desire always to offer in worship my praise and thanks for all that you have done. Amen



Prayer is not a way to get what we want.

Prayer may be less about asking for the things we are attached to than it is about relinquishing our attachments.

It can take us beyond fear, which is an attachment, and beyond hope, which is another form of attachment.

It can help us remember the nature of the world and the nature of life, not on an intellectual level but in a deep and experiential way.

When we pray, we don't change the world, we change ourselves.

We change our consciousness.

We move from an individual, isolated making-things-happen kind of consciousness to connection on the deepest level with the largest possible reality.

Turning towards prayer is a release from the arrogance and vulnerability of individual causality.

When we pray, we stop trying to control life and remember that we belong to life.

It is an opportunity to experience humility and grace.

Prayer is a movement from mastery to mystery.

As a human being, I can never hope to have the depth and breadth of perspective to know whether any of my actions will ultimately harm or heal.

Yet I hope that I may be used to serve a holy purpose without ever knowing

Perhaps there is only one prayer: "In this moment, I am here. Use me."

~~Rachel Naomi Remen



Grant us the gift of your Spirit, that we may know Christ and make him known; and through him, at all times and in all places, may give thanks to you in all things. Amen

PLEDGE DRIVE FOR MINISTRY IN 2021

In grateful acknowledgement of the many blessings I (we) receive from God, I (we) return a portion of what I (we) have to Christ's ministry through St. Andrew's Church for 2021.

I/ We/ Family Name _____ plan to contribute our financial support to St. Andrews in gratitude and with a generous heart to share in the renewed ministry God now prepares for us.

During 2021 we plan to give \$ _____ (Total annual amount)

To that end, I/we will make contributions of _____ (amount) per (please check one)

Week ___ Month ___ Quarter ___ or One Time Contribution ___

Please check all that apply:

___ Please provide envelopes.

___ I/We would like to have direct debit from my bank account. Parishioners interested in direct deposit to make contributions, please have your bank direct your payments to the St. Andrew's Church account at WesBanco. Please contact the Assistant Treasurer at admin@standrewsleonardtwn.org to obtain routing and accounting information.

___ I/We plan to contribute through Paypal. To use Paypal, go to the St. Andrew's website (www.standrewsleonardtwn.org) and click the "Donate or Contact" Link at the top of the page.

Printed Name _____

Signature _____

Printed Address _____

Phone Number _____

Email Address _____

This is not a legal obligation and your planned giving may be changed upon notification to the Sr. Warden. We thank you for your support of the mission and ministry of the parish, as you contribute not only your treasure, but also your time and talent. Please return your card by mail or in person or in the Sunday plate.

Looking for Someone?

Rector: The Rev. Beverly Weatherly 301 862-2247
Parish Administrator: Donna Triplett 301 862-2247

rector@standrewsleonardtowntown.org
parishadmin@standrewsleonardtowntown.org

Vestry, Senior Warden: Mary Maker
Vestry, Junior Warden: John McKendrew.

Treasurer: Brent Johnson

Vestry, Fundraising: Steve Carroll

Minister of Music: Amy Foster

Thrift Shop: Jerry Frank,

Newsletter: Dee McRae

deemcrae@mac.com

Director of Sanford Concert Program:
Lyn Schramm

To give flowers for the altar 301 862-2247

parishadmin@standrewsleonardtowntown.org

St. Andrew's Episcopal Church 301 862-2247

<http://standrewsleonardtowntown.org/>

The Right Rev. Mariann Edgar Budde 202 537-6550

The Diocese of Washington 202 537-6555 <http://www.edow.org/>



Food for Thought

“The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed:
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest. It becomes
The thronèd monarch better than his crown.
His scepter shows the force of temporal power,
The attribute to awe and majesty
Wherein doth sit the dread and fear of kings,
But mercy is above this sceptered sway.
It is enthronèd in the hearts of kings.
It is an attribute to God himself.
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this-
That in the course of justice none of us
Should see salvation. We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy. I have spoke thus much
To mitigate the justice of thy plea,
Which if thou follow, this strict court of Venice
Must needs give sentence 'gainst the merchant there.”

~~ *William Shakespeare, The Merchant of Venice. Act 4. scene 1*