

Loaves

&

Fishes

August 2020



Photographs by Steve Carroll

the left-hand column

☪ *We're back!*

☪ Well, we're coming back. Seems more like a few years than just a few months. And there's still a long way to go. Makes you appreciate what it must have been like, wandering in the wilderness for forty years, doesn't it?

☪ But we've had services on the lawn, and a successful, if truncated, yard sale (\$1267), with another in the planning stages. If you feel comfortable, with a mask, distancing, and other precautions, volunteer to help out at the next one. It will be a nice break in the monotony of sheltering.

☪ As long as the wether holds—not too hot or wet—services on the lawn will continue.

☪ Speaking of forty—it's been just over forty years since the first Star Wars movie was released. In a recent interview John Williams said he hadn't intended to be a film composer, it just happened. "All of this, I have to say to you, has been the result of a beneficent randomness. Which often produces the best things in life." *Beneficent randomness*—a thought worth holding.

Protective Gear

Dear Friends,

Getting around isn't what it used to be. When I get out of my car and up to the door of the grocery store, I still usually realize that I have forgotten my mask and have to make the trip back to my car for it. Outer protective gear is now required to reduce your vulnerability to the virus (and your capacity to spread it). However, inner spiritual protective gear is not useful if you are on a spiritual journey. A spiritual quest requires vulnerability.

It was a poet of no less stature than John Donne who wrote: "No man is an island,/ entire of itself./ every man is a piece of the continent,/ a part of the main. . . any man's death diminishes me,/ because I am involved in mankind./ And therefore never send to know for whom the bell tolls;/ it tolls for thee."

The theological implication here is this: our fundamental need for each other, and our search for a significant interconnectedness with each other is, in fact, identical to our quest for God. They are, in fact, one and the same.



As Christians, our fundamental and unique responsibility is to search for God, and a deeper knowledge of God, and a keener relationship to God, and then share that with others. I believe that God is found in me, and God is found within you. Once discovered, our job is to share the divinity within others.

What I am suggesting to you is that the need to know the God who lurks within the depths of each of us is assuaged not by looking “up there” beyond the stars through some kind of mystical excursion. But our fundamental need to know God is assuaged by our fulfilling of each other’s deep-seated need for interconnectedness, for love.

The challenge and the invitation that Jesus holds before us is the possibility that we too, as human beings, can be the temples of God’s presence, the vehicles of God’s action. During this time of pandemic, I know so many of you are such instruments of God’s love. Keep playing the instruments of that love loudly and steadily for a world anxious and wearing inner protective gear.

Faithfully,

Beverly+

Photograph by Steve Carroll



You Should Know

For the foreseeable future, we will have only one Sunday service, at 9:00 a.m. While the Rector is on vacation our Vergers will lead the service; and they have been commissioned to offer pre-consecrated communion bread to those who desire communion. When we resume outdoor worship August 2, we will be moving to the churchyard southside on the paved circle in the hopes of more shade and more flat surfaces for lawn chairs.

Also, please consider becoming a Monitor who would be able to help us disinfect the church before, between and after services on Sundays in the Fall. Simply email the Rector. When we have more monitors, in-church worship becomes possible.

August Sundays

- 2: 9:00 a.m. Outdoor Worship with Communion
- 9: 9:00 a.m. Outdoor Worship with Communion
- 16: 9:00 a.m. Outdoor Worship with Communion
- 23: 9:00 a.m. Outdoor Worship with Communion
- 30: Virtual Worship online from Washington National Cathedral at Bishop Budde’s invitation as the Preacher.

September

- 6: 9:00 a.m. Outdoor Worship with Communion

Prior to Your Attendance:

1. If you have not already sent in your **Signed Covenant**, please know that it must be in the office prior to the service. **If you have already sent one there is no need to send another.**
2. **You must also make a reservation online or by office phone message.** The next service for which you need to make a reservation is August 2. We are limited to forty, so attendance it is on a first-come-first-served basis. Visit our parish website: standrewsleonardtowntown.org , follow the main toolbar to Worship Sign-In and go to Click Here to Sign Up.
3. Before you depart for church, check your email or the parish phone message for any cancellation notice in case of wet or threatening weather.



Photograph by Steve Carroll

***Last of the Summer Champagne—
Celebrating August Unions***

- 18 Joe and Lisa Saunders
- 22 Ron & Terrie Leonard
- 26 Dave & Jeana Johnson
- 27 Paul & Laura Appleby
- 29 John & Lynn Duff

Dog Days Birthdays

- 4 Tom Garrett
- 5 Taylor Garrett
- 6 Andrew McGee, Mason Kollar
- 10 Cheryl Ceriala, Terrie Leonard
- 13 Annette Lawrence, Sawyer Saunders
- 17 Christine Butler
- 21 Julie Leake
- 24 Kyle Easterling,
- 28 Karen Frick
- 31 Kyle Edwards, Louise Snell



***Never become bitter, never become hostile.
We're one people.***

~~Rep. John Lewis, 1940-2020

Food for Thought

Rabbi David Wolpe of Sinai Temple in Los Angeles writes each week about many of the human issues—large and small—we are all grappling with, and what they mean. Recently, he addressed the very human tendency to be absolutely sure that “our side” is right and everyone else must be wrong. He titled it “Both Sides Now.”

This I Believe:

You can combat the anti-Zionist and anti-Semitic elements in Black Lives Matter and still fight side by side with the black community against racism.
 You can be a staunch Republican and still believe that most Democrats are neither foolish nor unAmerican.
 You can be a staunch Democrat and still believe that most Republicans are neither cruel nor narrow.
 You can be a devout believer and still be convinced that atheists can be both moral and deep.
 You can be a liberal Jew and think that Orthodox Judaism is neither simplistic nor rigid.
 You can be a leftist on Israel and believe that the right is motivated by principle, not prejudice or lack of compassion.
 You can be a rightist on Israel and believe the left is motivated by decency, not recklessness or ignorance.
 I have strong beliefs concerning all of these controversies, but I do not assume that those who oppose me are therefore bad, cruel or less thoughtful than myself. I invite you to join those who try to judge issues, not character. God is bigger than our partisanship. Sometimes, we should be too.



August at St. Andrew's

This month the rector will be away after August 5.

3 Sunday (The Rev. Beverly Weatherly)

9:00 a.m. Worship on the lawn with Communion

Genesis 32:22-31 or Isaiah 55:1-5
Psalm 17:1-7,16 or Psalm 145: 8-9, 15-22
Romans 9:1-5 Matthew 14:13-21

9 Sunday (Mary Maker)

9:00 a.m. Worship on the lawn with Communion

Genesis 37:1-4, 12-28 or 1 Kings 19:9-18
Psalm 105:1-6, 16-22, 45b or Psalm 85:8-13
Romans 10:5-15
Matthew 14:22-33

16 Sunday (Nancy Edwards)

9:00 a.m. Worship on the lawn with Communion

Genesis 45:1-15 or Isaiah 56:1,6
Psalm 133 or Psalm 67
Romans 11:1-2a, 29-32
Matthew 15: (10-20), 21-28

23 Sunday (Susan Bennett)

9:00 a.m. Worship on the lawn with Communion

Exodus 1:8-2:10 or Isaiah 51:1-6
Psalm 124 or Psalm 138
Romans 12:1-8

30 Sunday

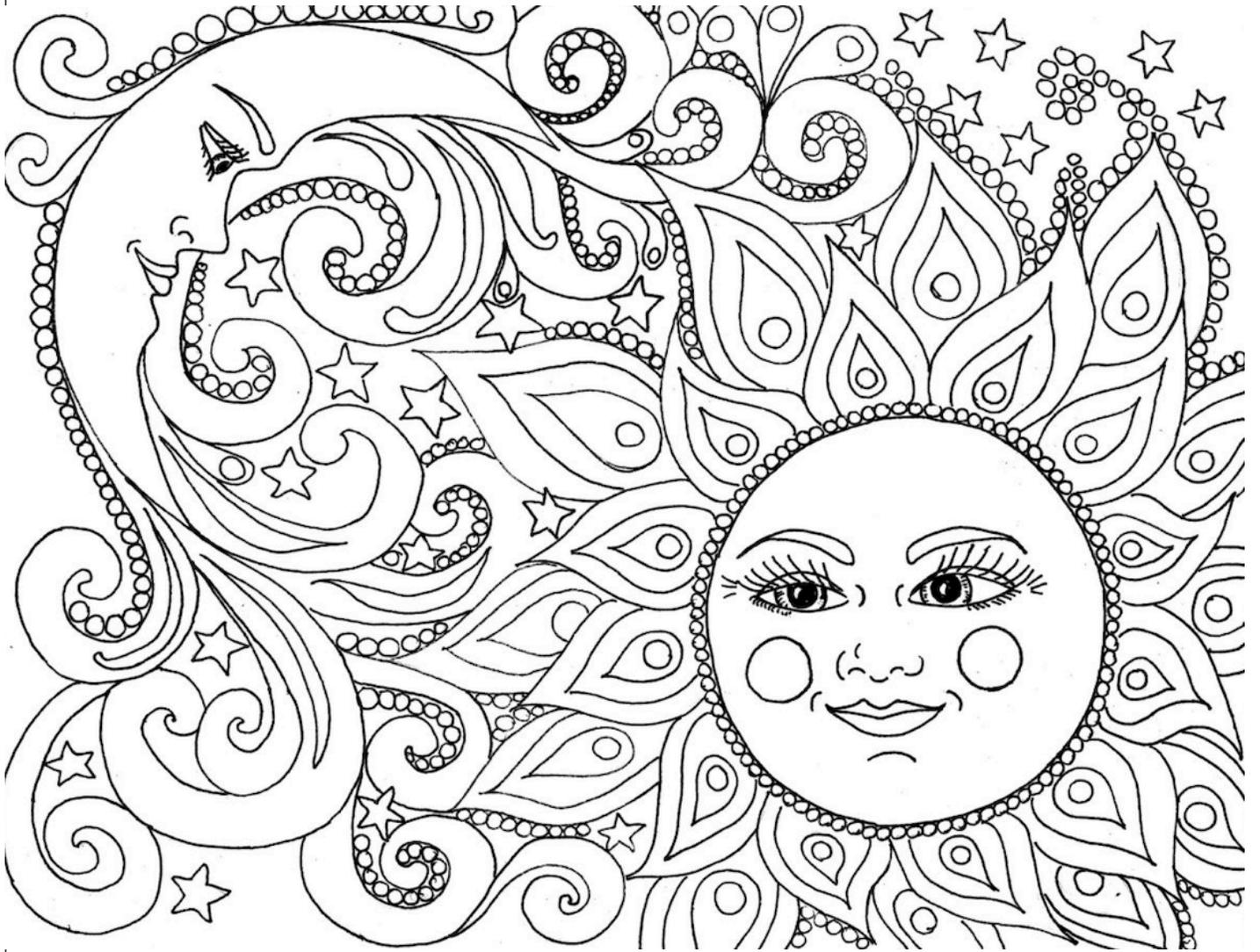
This Sunday Bishop Budde invites everyone to join her for a virtual service at the cathedral: edow.org , or cathedral.org , click on Worship.

Exodus 3:1-15 or
Jeremiah 15:15-21
Psalm 105:1-6, 23-26, 45c or Psalm 26:1-8
Romans 12:9-21
Matthew 16:21-28

Please remember that you must have returned a signed copy of the Covenant for Regathering to the church, and you need to make a reservation. (There is room for forty. Call 301 862-2247, or go to the website—standrewsleonardtwn.org—and go to the toolbar for Worship Sign-In; click on the service.) Remember as well that the weather might require rethinking plans for any Sunday.

Photograph by Steve Carroll





COVENANT FOR REGATHERING IN WORSHIP

In response to the COVID-19 pandemic, I promise, with God’s help and to the best of my ability, to abide by the guidelines of the Diocese of Washington for participation in the life of my congregation according to the regathering phase in which my congregation is authorized to carry out its mission and ministry.

In fulfillment of our Baptismal Covenant, I will strive to:

Love my neighbor as myself

- Wear a mask or scarf over my nose and mouth at all times in church buildings, except momentarily to receive the sacrament or lead worship through an assigned speaking part.
- Only attend worship and receive communion if I am healthy and non-symptomatic with the novel coronavirus or any other transmittable disease that could compromise the health of another congregant.

Respect the dignity of every human being

- Make no physical contact with people beyond the members of own household.
- Maintain a six foot or more distance from others in the congregation.
- Respect any requests for distance, masking and cleaning to ensure the safety and comfort level of others, even as restrictions are reduced,

Seek and serve Christ in all people

- Trust and support the decisions of our congregational leaders.
- Stay connected with others in my community by telephone, email, video chat, or mail.

Signature

Email Address

Phone

Family Household Members Included

*Were You There?**Are you old enough to remember August 28, 1963?**Were you in Washington that day?*

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation. Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked insufficient funds.

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither

rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: in the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny, and they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating for whites only. We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to

be self-evident, that all men are created equal.”

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of “interposition” and “nullification,” one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day, this will be the day when all of God’s children will be able to sing with new meaning: “My country, ‘tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim’s pride, from every mountainside, let freedom ring!”

And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that: Let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From *every* mountainside, let freedom ring.

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: “Free at last! Free at last! Thank God Almighty, we are free at last!”

~~*The Rev. Martin Luther King, Jr.*

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 Photograph by Steve Carroll



Looking for Someone?

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Parish Administrator: Donna Triplett 301 862-2247

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

Treasurer: Brent Johnson

Vestry, Fundraising Steve Carroll

Joyce Austin, Fundraising

Amy Foster, Minister of Music

Sarah Freese, Preschool Director

Jerry Frank, Thrift Shop

Dee McRae, Newsletter

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Director of Sanford Concert Program:

Lyn Schramm

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St. Andrew's Episcopal Church 301 862-2247

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The Diocese of Washington 202 537-6555

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Yes, the Thrift Shop is closed now, but we'll be open for business again in a month or so, and we need volunteers. Sorting (your chance to have first dibs) is done every Tuesday. Selling is every Wednesday, Thursday and Saturday. Selling days are also an opportunity to take advantage of the great bargains that come our way, but, even more, they're an opportunity to meet some interesting people you might not otherwise know. And, working in the Shop is a ministry; we are the face of St. Andrew's to many people. We are able to hear their stories, to respond in many ways, to contribute to our St. Andrew's family and to the community. What's not to like?

