

*Redeemer
Bethesda*

THE REDEEMER SPIRIT

MAY 2021

A monthly publication of The Episcopal Church of the Redeemer,
Bethesda, Maryland

Parish Work Day Thanks

Jo Barclay-Beard

Brian Beard (my hubby)
Susan & Pat Fitzgerald
Susan Grigsby and her friend, Chris
David Schlafer & Peggy Tucker
Marie Caulfield & David Riggs
Cathy & Jefferson Arrington
Anne deFontenay, and David & Nico Hotes
Bob Yates
Margaret Church
Tim Yehl
Jane Dealy
Tom McNaugher
Catherine Sands
Ben Ivins
Cathy Baker
Susan Shin
David Winer
Sandy Hoffman

Blood Drive at Redeemer

June 15, 2021

1:30 to 6:30pm

Will you give one hour of your time to save someone's life? It can be a family member, someone from church or in the community, or even a stranger. Who is your neighbor?

To register just let Bob Yates—
bob@bobyates.net—know what time works best for you.



American
Red Cross

Bethesda Cares - May 23

Redeemer is scheduled to prepare and deliver an outdoor dinner for 30 homeless and hungry men and women on Sunday, May 23 at 3:45PM at Our Lady of Lourdes Catholic School, 7500 Pearl Street, Bethesda, MD 20814. In order to do that, we need your help! Please sign up on this sheet <https://bit.ly/3h6UACL> to bring one or more dishes, snacks or drinks. Thank you for your generosity.

Sam Penn
and Nico Hotes



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Please Note:

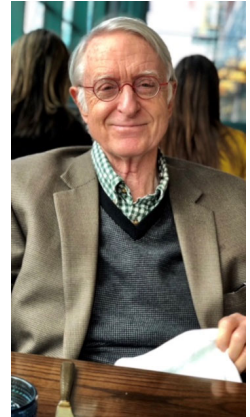
There is an Adult Forum on Sunday, May 2nd (see page 10) and an Introduction to the Altar Guild at 3:00pm (see page 7)

FROM THE SENIOR WARDEN

As one can read in the Junior Warden's report and elsewhere, Redeemer is close to reclaiming its building for work and worship. Precisely just when is unclear but the light at the end of the tunnel is getting brighter every day, thanks to Jo's and the Rector's leadership along with the dedication of staff and volunteers. At the same time, symbolically our physical surroundings are bursting with springtime blooming energy. I know in my neighborhood it's as if the azaleas are engaged in a competition as to which plant fills out soonest and with what brilliant hues. Then too the increased availability of various COVID vaccines is giving hope that the pandemic might be contained in a matter of months.

This all suggests that in addition to breathing sighs of relief, at the same time it's our obligation to look to the future. What church do we want Redeemer to be when we can gather as a community? Cricket recently distributed an article by the Rev. Tim Schenck of Massachusetts. He cites a distinction made by a writer between resuscitation and resurrection – resuscitation is reviving a person or institution back to its former state; resurrection implies death and rebirth in a new state. He wants post pandemic churches to look towards the resurrection model.

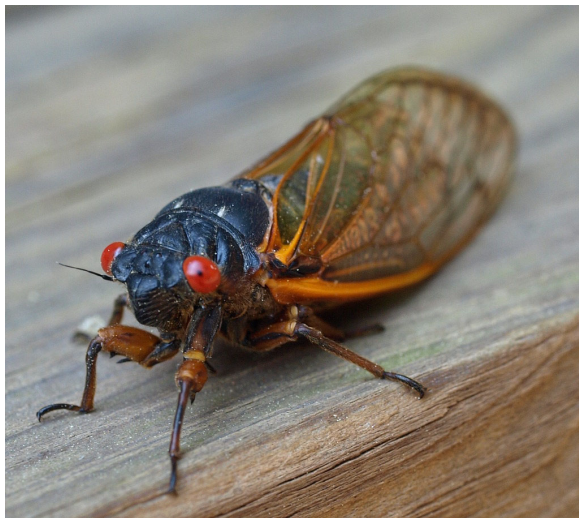
We know that much has changed due to the pandemic. We cannot assume that we will return to what once was. We have to recognize what has been lost, what we have learned and gained from the experience and build from that point. Rev. Schenck suggests if churches don't, they risk withering and fading away.



I believe you will see in the weeks ahead opportunities for you to participate in conversations about the future here at Redeemer. I hope you will join in. It is a great chance to inscribe on a clean slate, to imagine what perhaps was unimaginable while we were continuing along familiar paths. During this difficult time of the virus and our flood, the Redeemer community has risen to many occasions with imagination and energy. Let's rise again and collectively discuss what we want the future to be like at 6201 Dunrobbin Drive, and beyond.

In faith,

Geoffrey Platt
Senior Warden



Wondering why we're not doing outdoor Eucharists for a while yet? Now you know. (There's still a pandemic, too.)

The Vestry continues to discuss reopening, as does the staff. Keep up with building status, pandemic news, and diocesan guidelines via This Week at Redeemer.

FROM THE HEARTH

In her Easter sermon, Bishop Budde said:

“Given all that you are holding in your heart right now and all that is happening in our world, it might help to know, or remember, that resurrection is a process, more than an event, and it begins while it is still dark.”

I am thankful for Bishop Budde’s words because I am still in the dark. Not the dark that is foreboding or frightening. My experience of the dark is more like a chalkboard in the morning before anyone has written on it. Full of possibility and fresh chalk. Ready for the day’s new story to be written on it.

I’ve tiptoed across the new floor in the newly painted parish hall over the last few days and it seemed like that morning chalkboard. It is familiar and yet unrecognizable. There are new doors and closets and we have a holding place the new kitchen. This new parish hall awaits our new story to be told.

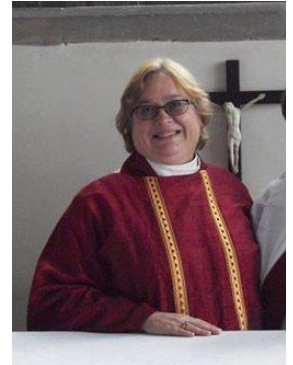
My heart’s desire is to gather only when it is safe to do so. That process has not come to an end as yet. Caring for one another is a hallmark of Christian community. The best way to care for each other right now is to continue social distancing and mask wearing until our county has reached that 85% vaccination rate. COVID is still out there. And, it is impacting our community from the very old to the very young. This is not over yet.

When we do gather, our energy needs to be focused on strengthening our community first and foremost. For the past several weeks, I’ve been praying about how the reassembled Redeemer enters into the process of resurrection.

I know that we will have scars. Jesus still bears the scars of the cross on his resurrected body. Our new physical space invites us to be the Body of Christ in new ways. The space is different and so are we. We are not the same people who gathered before the doors were closed last March or the flood came in April. (I hope we’re not!) I believe that part of our resurrection process will be acknowledging the loss of who we were before the events of the last year.

Redeemer’s method of engagement in ministry has, to date, used a business model. I don’t believe we can do this any longer. There needs to be more collaboration and less compartmentalization. I have some ideas of how this may take shape. I’d like to get your input and ideas as well.

I invite you all to join me at the Adult Forum on Zoom at 9:00am for four Sundays in May to talk together about the process. See you then!



Amma Cricket+

CHRISTIAN FORMATION

Now I lay me down to sleep . .

The order of Compline has been around for millennia.

It is the final prayer office before the monastic folk went to bed for their short night of sleep. This lovely service was restored to the Book of Common Prayer in 1979.

Redeemer's Geoffrey Silver and St. Dunstan's Joey Arkfeld combine talents to offer Compline for both communities each weekday evening at 8:00pm. Yes, there will be music.



Remember Telephones?

Believe it or not, telephones of all ages continue to be a great way to communicate with family and friends. If you're tired of Zooming, or don't have the desire to use new-fangled technology, it's okay. We can pray by phone!

The rectors of St. Dunstan and Redeemer host a prayer conference call Monday through Friday at 10am.

To participate, please follow these instructions:

1. Dial this number: (508) 924-1769
2. That's it!

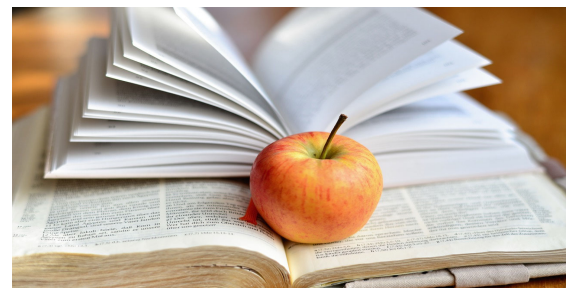
Access code for callers outside of United States only: 62015450



An Invitation to Study the Women in Scripture with Deacon Adrienne

While at my last parish, I began a study of the women of the Scriptures with some parishioners and invite anyone who might be interested in joining us to our weekly hour together. I think the women are particularly interesting because the Bible is largely about men and their doings while learning to be a nation. In the ancient Hebrew culture, women had little to say outside of hearth and home with a few notable exceptions. This makes the ones who actually are spoken of in the Scriptures interesting and noteworthy. I would welcome your participation with us from 4pm-5pm on Friday afternoons. If you are interested, please drop me a note so I can add your name to the Zoom invitation and forward study notes and assignments (not at all onerous!) to you. My email is adrienneclamp@me.com or deacon@redeemerbethesda.org.

Rev. Adrienne Clamp



Lunch with Jesus Exploration of Sunday Lectionary Readings

Each Wednesday at Noon, the clergy and curious lay folk gather on Zoom to read and discuss the scriptures coming up that Sunday. It's a free-flowing, question-raising, and sometimes-challenging conversation that many times leads the assigned preacher into new territory. Bring your study Bible and join us this week. The Zoom link is on the Redeemer home page: www.redeemerbethesda.org.

FROM THE JUNIOR WARDEN

Thank you!

April 17th was a huge success and the grounds look absolutely amazing. In all, we had 26 wonderful volunteers participate in the grounds clean-up resulting in 29 lawn bags of refuse. Thank you to: Brian (my beloved), Susan & Pat Fitzgerald, Susan Grigsby & her friend, Chris, David Schlafer and Peggy Tucker, Marie Caulfield and David Riggs, Cathy & Jefferson Arrington, Tim Yehl, Jane Dealy, David Winer, Sandy Hoffman, Catherine Sands, Ben Ivins, Tom McNaugher, Susan Shin, Cathy Baker, Bob Yates, Margaret Church, and Anne deFontenay & David and Nico Hotes for all their hard work making our Redeemer grounds so much more attractive.



Next Up: Now the sorting can begin. Our possessions have been retrieved from storage and are sitting in the parish hall and classrooms. Everything needs to be sorted and cleaned. After sorting, a list will be compiled letting the office know what items we need to replace. For example, the two bookshelves that were in the large classroom were destroyed in the flood; we know we need to replace those. Some classrooms have moved due to repurposing of the spaces. The large classroom remained in its location – to be used as an extra meeting space if needed. The nursery is still the middle room on that side of the hallway and the Youth Room has become a shared office for Adrienne and Geoffrey. The Godly Play room will now be located in the first classroom in the hallway and the Youth Group will have their space in the classroom closest to the elevator. I know a couple of young girls who very likely have strong opinions about how the nursery should look – their mamas, too. Any suggestions will be gratefully accepted.

Updates on our post-flood renovations: The new flooring has been installed and looks wonderful. The kitchen cabinets should be arriving in approximately 4 weeks; later than anticipated due to COVID causing delays in supply lines. The elevator needs alarms installed; and smoke alarms need to be installed in the classrooms. After the things in the sanctuary have been brought back downstairs, the narthex and steps will be sanded and refinished. We're moving forward.

Rectory bathrooms: The upper floor and first floor bathrooms in the rectory needed to be gutted and renovated due to major leaks. While Cricket and Steve are away the repairs are being made.

We all know the COVID pandemic has impacted so much in our daily lives. The Redeemer community has pulled together in various ways during these difficult times to help us through, and yes, through the flood, too. I am grateful that you have given of your time and talent to overcome our trials and tribulations. We have achieved so much this past year – go Redeemer Spirit! God is good – all the time.

Peace - Jo

THE DIOCESE OF WASHINGTON

SPECIAL DIOCESAN CONVENTION REPORT

On Saturday, April 18, 2021, John Harbeson and Clark Downs participated in a Special Diocesan Convention called to consider proposed Canon 54, relating to Parish viability. The proposed Canon establishes a structure for assessing the financial and operational health of a parish that may be in trouble.

The Diocesan Council may initiate a viability assessment of a parish at the request made by the Bishop, Standing Committee, a member of the Diocesan Council, or the Rector or Vestry of the parish of concern. Any such assessment would be performed by an independent and representative committee appointed by the Council and comprised of persons the Council considers appropriate, chosen to provide pertinent knowledge and diverse perspectives. The Parish in question would be required to cooperate with the committee and make available to the committee access to parish books and records. In conducting its assessment, the committee may speak to clerical and lay leaders of the parish, and to parish employees and advisors. Upon completion of its assessment, the committee would submit a report of its findings to the Bishop and the Council. The parish under review would be given an opportunity to comment on the report and its recommendations.

After receiving the report, the council may recommend further action that may include but not be limited to: counseling for the parish and its leadership; a change in clerical or lay leadership of the parish; diocesan assumption of control of the assets or operations of the parish; a change in parish status to mission church; merger of two or more parishes; and closing a parish. Council would make its recommendations to the Bishop. The Bishop may accept the council's recommendations, request a revision of such recommendations, or decline to proceed with such recommendations.

The proposed Canon was reviewed and discussed on a line-by-line basis for about five hours. In the end, a slightly altered Canon 54 was approved by a vote of 201 for, 13 against and 4 abstaining.

The immediate necessity for the canon was never made clear, which was unfortunate. The implication was that there are multiple parishes in the diocese that are facing financial difficulty whose leaders have been unwilling to deal forthrightly with their problems. There were suggestions that our diocese is the only, or one of a few, that is operating without similar tools to deal with floundering congregations. Canon 54, as passed, authorizes diocesan intrusion into local parish affairs. However, it also makes possible a new degree of diocesan support for congregations that are in denial otherwise incapable of dealing with their fiscal or operational conflicts.

Clark Downs

Rector's Note re: Canon 54. While I wasn't able to attend the special convention, I supported the establishment of its passage. No one should think that the diocese will 'swoop down' and impose themselves on a parish because of this canon. What it does is provide a process for the diocese to work with parishes to help vitalize their ministries to keep them from becoming "in trouble". Having a process for discerning a parish's ability to thrive is valuable. Thanks to Clark and John for representing Redeemer at this convention.

You can read the canon in its entirety and the full summary on the [Special Convention page](#) of the EDOW website.

Bishop Mariann has asked the Rev. Dr. Robert Phillips, Canon for Leadership Development and Congregational Care, to lead the effort to develop a pastoral approach to inform future implementation efforts of the new canon. His first tasks will be to establish a small advisory team and to consult with other dioceses and church leaders about their implementation strategies. Canon Phillips and the advisory team will make their first report to Diocesan Council in June.

Deanery Notes

The clergy and lay leadership of the South Montgomery County Deanery created a meaningful Good Friday liturgy with five of the six churches participating. The liturgy posted on the YouTube page "Music at Redeemer" and can be viewed even now. The Stations of the Cross YouTube presentation is also available for your use at anytime.

St. Dunstan's and Redeemer cooperated in the Great Vigil of Easter this year. We continue to share responsibilities for Morning Prayers and Compline on weekdays/nights.

There are upcoming meetings for the clergy and lay leadership of the Deanery. Both are on Thursday, May 13th, Ascension Day. The clergy meet on Zoom at 2:00pm; Wardens at 7pm.

The Diocese will be making pastoral calls to all of the parishes in the diocese. The Deans will help with these calls. Cricket's assignments are for Ascension, Grace, and St. Dunstan's. These calls include the clergy, wardens, treasurers, and any vestry members who wish to attend. They'll be done via Zoom.

TWO OPPORTUNITIES

Pastoral Care Training with Rev. Joan Crittenden

Come as an individual or register your congregation's pastoral care team.

Over this six-week course learn the basic and advanced skills of pastoral care. Care for one another is a calling of the body of Christ. In this biblically grounded training, participants will explore a biblical model of care, basic and advanced skills of pastoral care, guidelines for home and hospital visitations, and the value of prayer.

- Week 1: Biblical Basis for Pastoral Care
- Week 2: Basic Skills for Caring
- Week 3: Advanced Skills for Caring
- Week 4: The Use of the Bible and Guidelines for Home Visitation
- Week 5: Pastoring in the Spirit
- Week 6: Caring for People in Crisis

<https://www.eventbrite.com/e/pastoral-care-training-tickets-144204510573>

Registration is free.

The Rev. Joan Crittenden is a deacon in the Episcopal Church currently serving at Christ Church in LaPlata, MD and Christ Church in Wayside, MD, a volunteer chaplain at Maryland Charles Regional Medical Center and a palliative care chaplain at SagePoint Senior Living Services. She also serves as an end-of-life doula. Deacon Crittenden is on a mission to help prospective lay caregivers develop good pastoral care skills.

Vital Redeemer Ministry Needs You

The bread and wine can't place themselves in the back of the church for the offertory. The chalice and paten have to be set up on the altar with the purificator, veil, and burse on top of the corporal so that the priest can add the bread and wine for the consecration. If there is a baptism, the silver flagon must be filled with water and the oil of chrism set out for the service. Other services have their special needs as well: Palm Sunday, Tenebrae, Easter, Christmas, funerals, weddings, and Bishop's visits. Oh, and there's cleaning and ironing to do and supplies to order too.

Our current Altar Guild Chair Helen Zitomer welcomes volunteers to re-energize this ministry. She'll be available on May 2nd at 3:00pm to show you the ins and outs of the service at Christ's table. We need many new members for this ministry in order to reopen and enable the larger community to worship together. Everyone on the gender spectrum are welcome. Children may serve with their parents. Please contact Helen (hzitomer@yahoo.com) if you have questions.

This is a great chance to learn about what goes on behind the scenes at church. It's not a bad way to learn new Scrabble words either! Seriously, Redeemer needs you. Hope to see you on May 2nd at 3:00pm.

This will be both in-person and virtual.

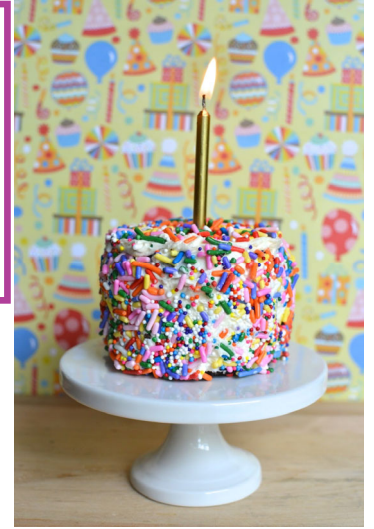
CELEBRATE!

May Birthdays

David Hoogerheide
 Tom McNaugher
 Claudia Rathwick
 Jessica Huey
 Stefanie Greene
 Shannon Hoogerheide
 Jeffrey McInturff
 Toks Rose
 Jianping Zhou

Happy Anniversary to:
 Tim & Katherine Yehl
 Bill Heron & Silvia Maza
 Jochen & Huda Kraske
 John & Melinda Nelson

Marie Caulfield
 Susan Grigsby
 David Brown
 Whitney Cinkala
 Wesley Price



Redeemer Book Group

For our next meeting in June, we will be reading "The Nightingale" by Kristin Hannah. With courage and grace, Kristin Hannah captures the epic panorama of World War II and illuminates part of history seldom seen: the woman's war. The Nightingale tells the stories of two sisters, separated by years in German-occupied, war torn France ~ a heartbreaking beautiful novel that celebrates the resilience of the human spirit and the durability of women. It is a novel for everyone. The book will be discussed on zoom on June 6, 2021 at 3 pm. A zoom link will be sent out closer to the date of the meeting. The book to be read after the Nightingale is For Whom the Bell Tolls by Ernest Hemingway.

All are welcome. For more information, please contact Bob Dresser robert.dresser@gmail.com or Huda Kraske hqkraske@aol.com.

<https://us02web.zoom.us/j/87582685396?pwd=bWg4aHJzWG9kNExNcUhiakdoZklnQT09>

REDEEMER MEN'S THIRD FRIDAY LUNCHEON GROUP

While currently suspended, the Men's in-person lunch group has moved online. The group discusses whatever is on their collective minds and catches up on how they are all doing. Being older and retired, sometimes the discussion centers on health, other times on household management, sometimes investment philosophies, national politics, the economy, and, of course, life in the parish. Monthly attendance has varied from as few as 4 to as many as 11. A reminder email with the online link and time is sent to all interested persons early in the week we are meeting.

If you would like to know more about the group, or be put on the email list, contact Bob Dresser (Robert.dresser@gmail.com).

PARISH LIFE

Sacred Ground

Unfortunately the second try at the ten-session Sacred Ground course isn't drawing the attendance that it deserves. I participated in the first course and was stunned by what I did not know about slavery and white supremacy. I would have been offended if you said that I was raised with a silver spoon in my mouth, but I certainly grew up in a very white Montgomery County and never realized how damaging our lifestyle was to "others". It flew right by me that Glen Echo Park was closed rather than allow integration. I didn't pay a lot of attention in school, but I am sure that a lot of history was left out. This program fills in a lot of egregious gaps.

Presiding Bishop Michael Curry conducted one of these courses and thousands of Episcopalians participated on Zoom. Here are some comments from there: Noting the timeliness of Sacred Ground in the context of the past year's reckoning on racial injustice in America, Curry thanked everyone who developed and implemented the series for being part of a momentous movement.

"The ground beneath us is shifting," Curry said. "Something important is happening among us. And the last time somebody was on sacred ground, I think his name was Moses. And when God got finished with him, he set some Hebrew slaves free. When God gets finished with us, Episcopal Church, he's gonna set some captives free, including us."

Dan Ries from Old Donation Church in Virginia Beach, Virginia, said Sacred Ground helped his 384-year-old parish reckon with its own history of white supremacy through action.

Ries added that "this is only the start of our journey," saying that about 50 people have already participated in Sacred Ground through the parish and they hope to bring that number into the hundreds as they continue with new circles.

Alida Garcia, program director for the Diocese of West Texas' Camp Capers, said the experience was valuable on a personal level and an institutional level. "It enabled me to examine how I, a Latinx person, contribute to racial injustice," Garcia said, adding that many people of Latin American descent have experienced "forced racial categorization as white and the pressure to assimilate to white culture."

The Rev. Stephanie Spellers, the presiding bishop's canon for evangelism, directed those who have finished the program and want to continue the work in their communities to "[Becoming Beloved Community Where You Are](#)," a resource guide that contains ideas for further truth-telling and action on racial justice, as well as the church's "[From Many, One](#)" initiative on conversations across difference. Curry praised Sacred Ground as a transformative experience that echoes the [Way of Love practice of "turning"](#) - away from injustice and toward love. "Face the truths," he said. "Learn from them. Don't wallow in them, but learn from them. That's what Sacred Ground does - it just helps us to face those truths, learn from them, and then turn."

President Biden said that white supremacy is a terrorist organization!

Make no mistake, this is a very real experience! It takes a lot of reading and some video time, so you would have to be committed in order to gain the intended results. But it is well worth it.

Redeemer expects that we will address this program at a later date. Everyone who says "I am not a racist" should attend and I guarantee that there will be a wonderful transition for you personally and our parish as a whole. It is my hope that we will revisit this in the fall!

Bob Yates

ADULT FORUMS IN MAY

The Process of Resurrection at the Church Level

The Rev. Tim Schenk, an Episcopal priest in Massachusetts and one of the creators of Lent Madness, sent a letter to his congregation as they began the process of reopening. His letter made a great deal of sense to me as a rector and a devotee of family systems. He has also been praying and reflecting on what the last year has done to and for his congregation. At the beginning of his letter he wrote the following:

To resuscitate someone, or in this case an institution, is to bring it back to what it once. It's to revive something and attempt to return it to its former state. Resurrection, however, is different. It acknowledges that after a life-altering experience, things will never be the same. Resurrection by definition implies death. Certain things must die in order for new life to take hold.

Following, say, a pandemic in which everything we've known and clung to for generations has been flipped over, you can attempt a resuscitation. But even if you're able to temporarily resuscitate an organization, it will eventually still fade away. That's simply the nature of resuscitation – it's not a permanent solution. Resurrection, rather than resuscitation, is the model I believe the church must embrace in order to move forward in a post-pandemic world.

As much as we might hope for it to be so, things will never fully return to the way they once were – not fully anyway. And so we must reflect upon that which has died, name it, grieve it, and then embrace new models of being church in the days, months, and years ahead.

I couldn't agree more. Christians are "Easter People" and therefore live as Resurrection People. Now our job as Christians is to acknowledge and mourn what (and who) we've lost and begin a new life together. The Redeemer that is born in 2021 is more of a replant than a reopening.

Over the Sundays in May, before Memorial Day, you are invited to reflect on these questions along with the Rector. Please join me at 9:00am at our Zoom link for Sunday activities. You can access the entire article at https://www.ecfvp.org/uploads/tools/files/Hybrid_Church_-_A_Way_Forward.pdf

May 2nd

How has your own life - personal and professional - moved into a more digital arena over the past year? What has been the most surprising change for you?

Think about and name your core pre-pandemic ministries. Of these, what did they look like during the pandemic? What was unchanged? What was held onto but offered in new ways? What was let go of?

What new ministries emerged during the pandemic? Of these, will you retain them in some form moving forward? Were any pandemic-specific ministries that will naturally fade away when you fully regather?

What pre-pandemic ministries should/could be let go of because they are no longer essential to your parish's mission?

May 9th

Many parishes have experienced virtual newcomers. How have you welcomed and engaged them? What strategies might you employ to draw them deeper into the life of the community?

Reflect on the ways your church has offered online worship. What has worked? What hasn't? What have people liked/not liked about online worship?

ADULT FORUMS IN MAY

How would you characterize your church's online identity? Are there ways your congregation presents itself online that are unique? What are you seeking to convey through online worship?

Have people experienced your online worship as interactive?

What about your pre-pandemic worship? Is interactivity in worship something you'd like to cultivate? Why or why not? How does your parish get the word out to those beyond your walls?

Has the pandemic caused you to change your approach to reaching others? In what ways?

How have you used technology for midweek ministries? In what form will this continue, or not, post-pandemic?

May 16th

What was your Sunday service schedule during the pandemic and how did this differ, if at all, from your previous schedule?

Looking ahead, are there any reasons to make changes to your service schedule once you're fully regathered?

How might your parish benefit from thinking about digital content through the on-demand lens?

What are some ways in which online creativity has been embraced during this time? How might this spirit of creativity be embraced in the future?

Who has primarily been responsible for online ministry? Is this a sustainable model or will you need to think about staffing and a volunteer team? What would this look like in your context?

What home practices are currently used by your congregation? How many of these were developed since the start of the pandemic? How will you embrace and expand upon such practices in the future?

May 23rd

What did children's formation look like during this time? What resonated and what did not for your children and families?

What lessons will you take from this time and how will you incorporate this into the post-pandemic church?

How have youth been engaged in online ministry? Looking ahead, what lessons have you learned that may translate? What has resonated for the youth and are there pieces of online church and/or ministry they would like to continue?

How did pastoral care function during the pandemic? In what ways did your congregation take care of one another? Will any of the new models continue?

As you seek to reimagine the church in light of this time of upheaval and opportunity, where do you think you may encounter pushback in your congregation? What are the particular pinch points that will be tricky to navigate?

It will be helpful if you take the time to write down the answers to these questions for you. I plan to do the same. I'm looking forward to our discussions.

Amma Cricket+

MUSIC AT REDEEMER



And we're back! Outside at least. Obviously there's a lack of evidence for what's safe for groups of (mostly) vaccinated singers, so Redeemer continues to err on the side of caution, following the commandment that is above all others. Our wardens have made sense of all the rules and recommendations of the secular (CDC, Maryland, Montgomery County) and sacred (EDOW) realms that each aim to reduce risk, and we have created our own "Redeemer Choir Practice Safety Policy" that fills in the gaps, as the phrase "choir practice" is nowhere to be found. Our policy helps remind us all that we are not 100% safe yet, and that we need to remain masked and distanced as we come together to sing. Although we may each now feel invincible at the grocery store, standing *en masse* at fixed locations while involved in the high

(perhaps highest?) risk art of choral singing is potentially asking for trouble if done without thought. We cannot assume that everyone is vaccinated. Quite rightly, the Bishop has requested that we don't ask people of their vaccination status, for we are a welcoming community with no bars on entry, and the same goes for choir! Nor should we assume that our vaccinations will work on every variant of the virus. Anecdotal evidence from healthcare professionals in India succumbing to COVID would suggest that one of their vaccines at least, is not as efficacious as



it could be. We need to always assume that a vulnerable person amongst us could still get harmed by

being part of what we all love to do—and act accordingly. I am grateful that everyone is taking this policy and the health of their friends seriously. Let's be the change we want to see!

It's going to be interesting seeing how we move forward with indoor singing. I feel very blessed that in the recent past, we have been able to cram what now seems like an unthinkable number of unmasked people into Redeemer for several large choral events. I look forward to the day when we can do this again, and when the riskiest things we have to consider will once again be things like the stability and security of stage risers, catching cassocks and tripping on steps, and whether maxing vitamin C to protect against the "choir Christmas cold" will upset our stomachs. Help us make it so again, Dr Fauci.



Photo credit: Merry Bruns

Geoffrey Silver
Director of Music Ministries

What Do We Need with A Deacon?

I have come on board at Redeemer at a time of disjointedness in the community due to the pandemic and so have met so very few of you and I wish that was not the case. I am looking forward anxiously to being together and getting to know you all. I thought perhaps I could talk a little about the Diaconate and the role of the Deacon in the church and parish

The diaconate was first envisioned by the apostles as a help for the social needs of the growing community of believers and the realization they could not be pastorally present to everyone and still maintain their primary role of teaching and preaching. The first deacons were appointed to look after the welfare of the more marginalized in the community (especially widows and orphans). The role evolved in many directions over the first few centuries of the church and the deacons became the special assistants to the bishops also in administrative roles and other duties as the need arose. It was not unusual for a deacon to become a bishop without the intervening role of presbyter (or priest). As the number of presbyters increased the role of deacon declined but has been vigorously revived in the last century. Deacons are assigned by the bishop to a parish community to assist the rector and the community both especially as regards issues of social justice and peace. However, that is not all deacons are trained to do. Deacons assist at the eucharist, proclaiming the gospel and sometimes preaching. Deacons teach and are active in the spiritual formation of communities. Deacons may also provide pastoral care in the case of those who are sick, homebound or otherwise unable to be with the community, though not as confessors. Deacons are active in the world as those who speak and advocate for the underserved and marginalized and mobilize congregations to join them in service.



The mission of the deacon in the church is: "I am among you as one who serves". This means that the deacon is to be available to parishioners in need and to the community as a whole as a representation of our shared call to be servants to one another and servants of God. In coming to Redeemer, it is my sincere hope to be active in fostering a healthy and active community of believers who are committed in love to one another and to the wider community. I hope that you will come to see me as one who is available to you and that you will call on me to be of service not only pastorally but organizationally as well. We can only answer God's call to serve the needs of the world when we are first the servants of one another in love. When we live into this reality, we are truly empowered to carry that love and healing into the greater world with authenticity.

Please introduce yourself to me and let me know how I can be among you as one who serves!

Rev Dr Adrienne Clamp

**Try to be a rainbow in
someone else's cloud
-Maya Angelou**

FINANCIAL REPORT

Redeemer Profit and Loss Statement - March 31, 2021	YTD Actual	YTD Budget	YTD Over (Under) Budget	Annual Budget
INCOME				
2021 Pledge Payments	175,842	196,285	(20,443)	476,500
2021 Over Pledge	2,677	3,750	(1,073)	15,000
2021 Non-Pledge	13,260	6,250	7,010	25,000
2020 Pledges	4,822	250	4,572	1,000
Loose Plate Offering	0	0	0	0
Special Offerings	0	250	(250)	1,000
Event & Activity Income	0	0	0	0
Facilities Use	0	1,250	(1,250)	5,000
Other Income	3,382	1,500	1,882	6,000
Total Income	199,983	209,535	(9,552)	529,500
EXPENSE				
Administration Expense	16,555	13,200	3,355	52,800
Diocesan Giving	10,000	10,000	0	40,000
Discretionary Account	0	125	(125)	500
Maintenance Expense	17,200	20,125	(2,925)	80,500
Personnel Expense	72,930	75,177	(2,246)	300,707
Program Expense	3,150	5,663	(2,512)	22,650
Property Expense	11,688	11,750	(62)	47,000
Total Expense	131,524	136,039	(4,516)	544,157
Net Ordinary Income	68,459	73,496	(5,037)	(14,657)

Treasurer's report for May Redeemer Spirit

04-27-2021

Church of the Redeemer's 2021 financial operating results through March are set forth in the adjoining profit and loss statement. The profit and loss statement records normal operating income and expenses and does not include flood and significant facility upgrade costs and related revenues, which are tracked in restricted accounts. While operating results are somewhat below budget so far, it is too early to see a significant pattern for the year.

Please feel free to contact me if you have any questions about Redeemer's finances.

Stephen L. Gibson
Treasurer

SUSTAINABLE VILLAGES HONDURAS

Sustainable Villages Honduras (SVH), supported by Redeemer and four other parishes in the Washington diocese, works to address issues of subsistence farming, reforestation, and community health by teaching sustainable agriculture and forestry practices to families in eight villages suffering from extreme weather patterns caused by climate change. Long dry spells, punctuated with periodic excessive rainfall, have resulted in such profound and long-lasting adverse conditions that Honduras is now part of what is called the “Dry Corridor of Central America.” The United Nations Food and Agriculture Organization (FAO) estimated that the subsistence farmers in this corridor have lost more than half of their crops of corn and beans and predicts a 60-80% likelihood that these patterns will hit in the next harvest season.



The SVH program is making a crucial difference by teaching local farmers new farming techniques and obtaining drought-resistant seeds. It has also established new health initiatives that have brought relief to families from pests and diseases spread by the changed climate.

SVH provides critical assistance in building the capacity of community leaders on town councils and water boards to function effectively and to form alliances with each other. The hope is to establish a protected area watershed in which they are all located. In short, with SVH’s programs and assistance, farmers learn sustainable farming techniques, communities get access to water for agriculture and household use, and functioning local organizations allow men, women, and youth to become active members of their water management boards, parent associations, health committees, and youth organizations.



A related benefit of SVH’s efforts is its positive influence on providing disincentives for attempts to illegally migrate to the US. Articles in *The Washington Post* report that hunger, not violence, is now causing people from Honduras and Guatemala to flee to the U.S. There are documented examples

of local residents having decided to stay in Honduras because of the hope that SVH’s programs have provided.

In November, Hurricane Iota struck Honduras with devastating results. Many homes and infrastructure such as bridges, roads, and water systems were destroyed. Several current and former Redeemer members contributed to

SVH’s relief efforts. **Ben Ivins**



PARISH CLERGY & STAFF

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The Episcopal Church of the Redeemer

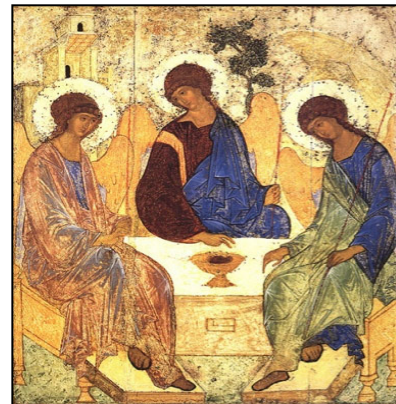
6201 Dunrobbin Drive at MacArthur Boulevard
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*The Parish Office is closed during the pandemic and renovation.
Please contact individual staff members for appointments.*



The Episcopal Church of the Redeemer in Bethesda, Maryland: a vibrant, growing parish community of “inquiring and

discerning hearts”, where all – the doubter, the seeker, and the believer – are welcome to join us in living and wrestling with the often difficult questions of faith. Here we value an Anglican spirituality – one that is open to the mystery of the Holy and which celebrates the dignity of human nature and the beauty of all creation. **Come. Be loved. Belong. Believe.**



EMAIL

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