



The WORD

April 2024

Dear St. Timothy's Family,

By the time this edition of the WORD goes out, Holy Week and Easter Sunday will have come and gone. As a church, St. Timothy's will be basking in the promise and hope that Easter brings, able to confidently make the claim from our prayer book (pg. 355):

Celebrant: Alleluia. Christ is risen.
People: The Lord is risen indeed. Alleluia.

Whether you worshipped with us yesterday in Herndon, or were with family and friends elsewhere, I wish you a Happy Easter and Easter Season, and I invite you to say with me:



The Lord is Risen indeed, Alleluia!

Our Easter celebration continues today, the 1st of April, the Monday in Easter Week. The above refrain serves as our Easter Acclamation because it echoes the male disciples' acclamation of the resurrected Christ in the Upper Room. It likewise echoes the faith of the female disciples and *their* reaction to the empty tomb on that first Easter morning:

The Lord is Risen indeed, Alleluia!

Last month, I teased some historical research that I have engaged in over the last few months. This research coincidentally also features searching around at gravesites for information. It's not quite the dogged faith of Mary Magdalene and the other women, but I share it with you in the spirit of Easter joy and surprise. Here is how it all came about: during the course of my learnings about our Columbarium and our FindAGrave website, I came across the below curious page on the Fairfax County website.¹

St. Timothy's Episcopal Church

1450 Powell's Tavern Place
Herndon, Va.
FX168

This old cemetery is located west of the tennis courts in the Crestbrook subdivision reached via a right-of-way on the east side of 1450 Powell's Tavern Place. The Vestry of the Cameron Parish built a brick church (called Sugarland Chapel) measuring 53'x 40' on a 3 acre plot in 1773. The chapel fell into disuse and eventually ruin after the disestablishment of the Anglican Church following the American Revolution. The W.P.A. Historical Inventory for the "A.M. McDaniel Home" (2/26/1936 By H.C. McMullin) recorded only the headstone of KETUNA BRIDGES (1777-1840), since lost. Numerous depressions and fieldstones indicate the presence of 50-100 burials.

¹ https://www.fairfaxcounty.gov/library_cemeteries/Cemetery.aspx?number=FX168

It describes a cemetery affiliated with “St. Timothy’s Episcopal Church” at an address off Dranesville Road on the Fairfax/ Loudoun County border. This cemetery, long since inactive and overgrown, sits in some woods in the Crestbrook subdivision and was the site of the former “Sugarland Chapel”—an Anglican Church in the 18th century.

“Our” St. Timothy’s, of course, was founded in 1868 in the town of Herndon and so I immediately wondered what (if any) connection we might have had with this earlier Anglican/ Episcopal Church. After some emails back and forth, the County admitted that it did not know why the website had “St. Timothy’s Episcopal Church” as its title and had no further information about any possible connection.

I then called on my helpful friends at the Herndon Historical Society and, along with some new friends from the Daughters of the American Revolution (Cameron Parish Chapter), we set out to visit the site of the cemetery ruins. Beyond just an innate historical curiosity about a nearby former Episcopal church, my driving interest is how we got our name “St. Timothy’s.” The chance that this 18th century church, “Sugarland Chapel,” could have some connection to our founding (a few generations later) was too good to be passed up.

My trusty guides had been to the site off and on over the years and remarked that winter was really the only time to visit because the limited foliage then allows for maximum “tromping.” My guides (pictured below) showed the way to some half-buried tombstones and centuries-old decaying bricks. Litter and trash depressingly cover parts of the area but the physical signs of this 250+ year old chapel do remain. (It turns out that when the housing development had come about in the 1970s, the Diocese of Virginia successfully preserved the ruins of the “Sugarland Chapel.” See the article below from a 1979 issue of the *Washington Star*.)

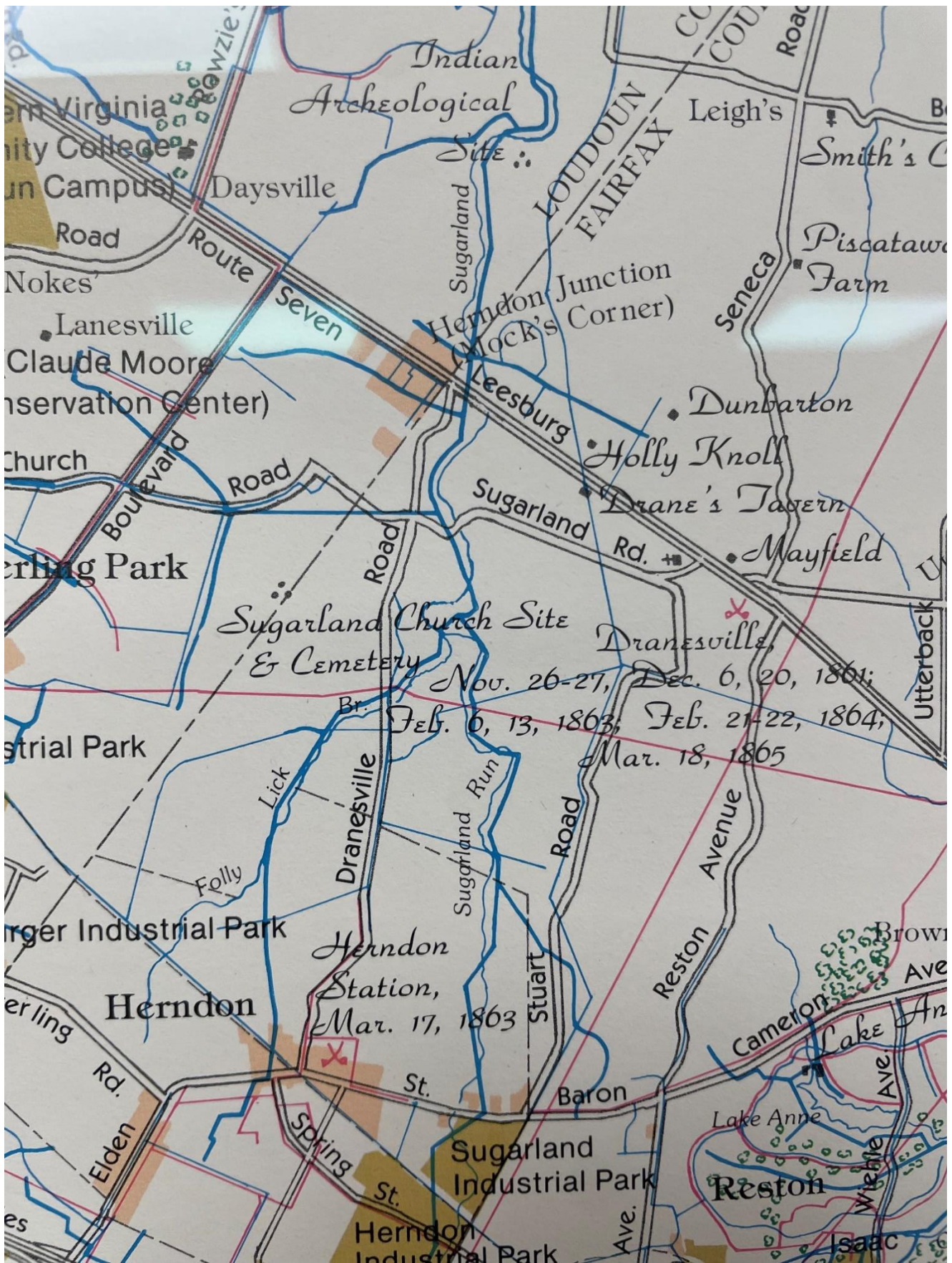
A few weeks later, I took my son on a trip there just for the two of us. We had fun “discovering” the church and cemetery and wondering where each were on the hillside. If you allowed for it, you could feel the deep holiness of the space and the sense that our predecessors prayed together and buried their loved ones at this spot. Sadly, we got no closer to the provenance of St. Timothy’s name or any deeper clues about our early history. If you are interested, I would love to show you around the cemetery, and the maps below should be of help as well.

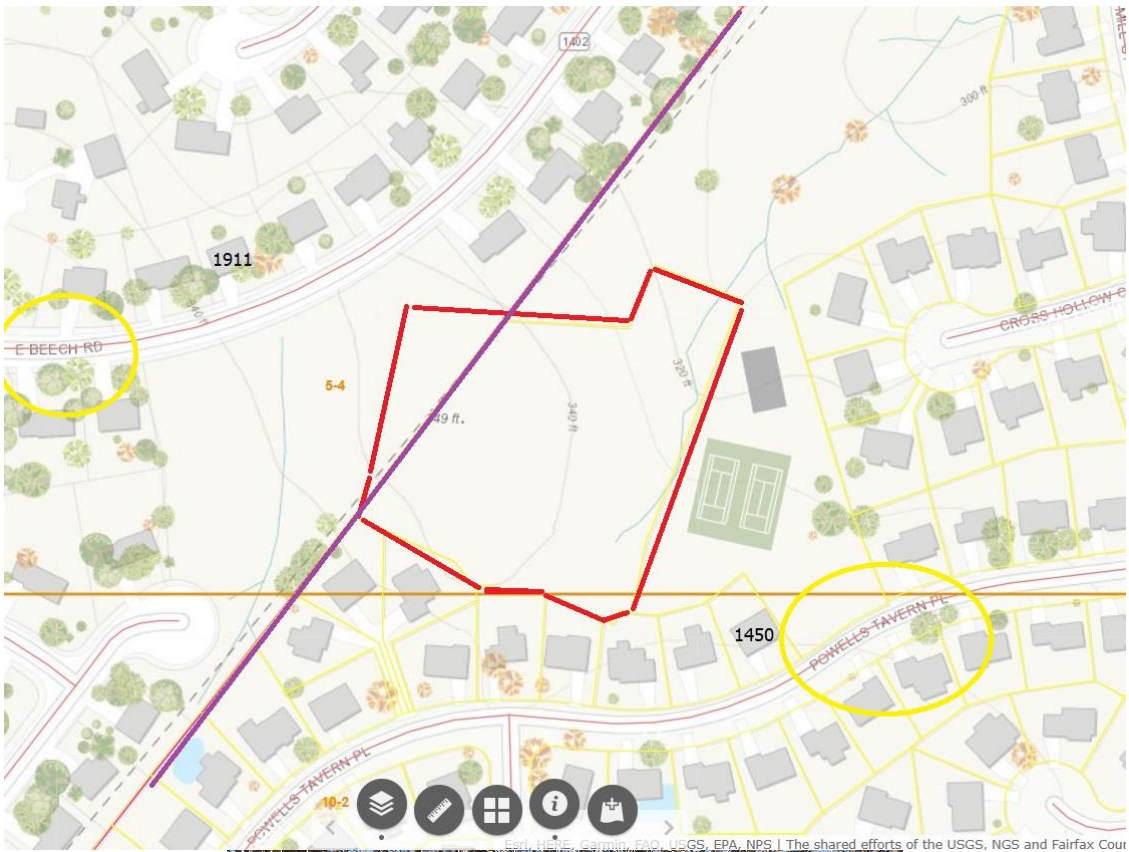
This Eastertide, I rejoice in the company of St. Timothy’s Episcopal Church, and I give thanks for the faithful parishioners at Sugarland Chapel who worshipped before us in this area. I give thanks also for (perhaps) the tiniest of glimpse of what Mary must have thought as she wandered into the garden that first Easter morning and though she first shouted “He is not there”... she was soon to discover that our faith gives us the reason to proclaim otherwise :

The Lord is Risen indeed, Alleluia!

Yours in Christ,

CHARLES+





Development May Save Old Church

By Marcia Ruth Fram
Special to The Washington Star

Development, which so often spells doom to historic sites, may bring resurrection to the ruins of a 200-year-old Anglican church and cemetery.

Hidden beneath towering oaks, surrounded by a 300-acre farm on the Fairfax Loudoun line, Sugarland churchyard lay all but forgotten until plans for a subdivision became clear.

Last week, nearly 500 people petitioned the Loudoun Board of Supervisors to make a proposed rezoning of nearby property, contingent on protection and preservation of the historic remains.

Yesterday, representatives of Dunkle Associates Inc., a firm which has planned over 200 homes on the Loudoun side, offered to reserve two acres of land for "religious institutional purposes," in preparation for the board's decision June 18.

But questions remain about ownership of the cemetery and church, as well as the role developers and public officials should play in the preservation of a private site.

"It is not the pyramids. It is not even Mount Vernon. But in the context of Eastern Loudoun (the site) is significant," said Loudoun Supervisor Shannon Geddie. Geddie has stressed the need for the county to preserve its heritage and fill the desperate need for public facilities in almost totally residential areas.

But Loudoun's county attorney, Julia Taylor, warned board members they were on "shaky ground" in the relationship between church and state. "I don't think the board should extract promises from the developer in response to the (church)," she said, when the petition signed by 476 was presented last week.

Despite vigorous championship of the cause by Richard A. deMott, vicar of St. Mathews Church in Sterling Park, officials of the Episcopal Church, heir to the Anglican tradition, have not taken part in the controversy.

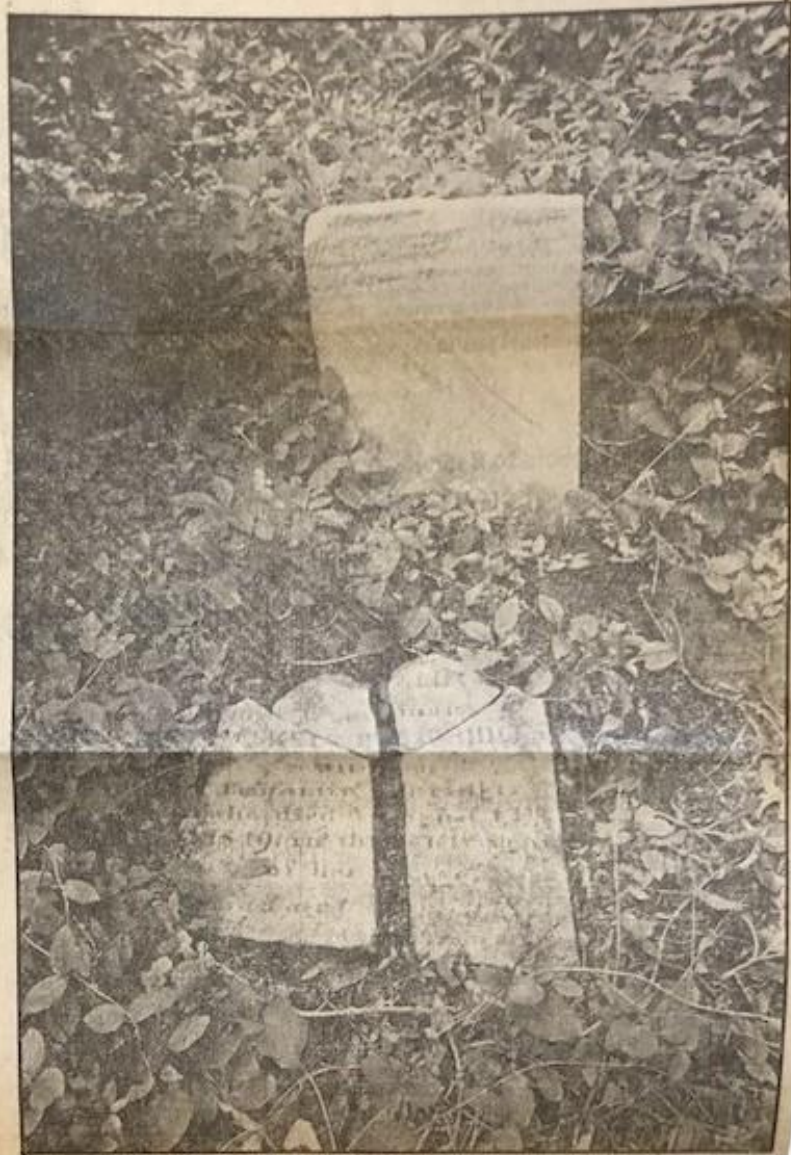
"The diocese has not spoken at all," said John A. Baden, suffragan bishop of Virginia. "We are not a party to all the petitions and pressures . . . Whatever the board wants to do is all right with us."

Ironically, Loudoun, with only 10 percent of the land in question, has absorbed most of the heat. There were no protests when Fairfax approved zoning for the Seth Horne Family Limited Partnership's 200-acre subdivision where more than two acres of the church site rests.

Local legends notwithstanding, nobody seemed to know it was there.

It was not until March 2 of this year that Seebert Harding, a Herndon statistician turned genealogist, discovered the 1773 deed in the Loudoun County courthouse. It documented the sale of 3 acres of land for the parish of Cameron "for the purpose of erecting a church . . . for and in consideration of the sum of three pounds current money of Virginia."

Harding's discovery coincided with deMott's search for a church building and Loudoun's initial hearings on the subdivision of James H. Sugarland's farm.



—Washington Star Photographer Bernice Brown

Some ancient tombstones lie shattered at the old Anglican church cemetery.

Examination of the site and weeks of research have led deMott to believe this is indeed the remains of the Sugarland Church whose construction bids were advertised in the Virginia Gazette of the same year and which land records indicate had "gone to decay" by 1829.

Although most of the churchyard now rests in Fairfax, he considers it part of Loudoun's history because it was built before present boundaries were set in 1798.

Before the Revolution, the Anglican Church was the established religion of the American colonies and performed some governmental functions. Fairfax, dating from 1742, was also called Truro Par-

ish, and Loudoun, created in 1757, was Cameron.

From the scattered bricks and stones which remain at the site, deMott concludes that Sugarland was a "chapel of ease," created to service the population too rural to ride to more established buildings.

After the Revolution, when the Anglican church fell into disfavor along with the monarchy, he says people probably abandoned the building and may even have carried some of the materials to Dranesville to construct part of the Methodist Church or portions of private homes.

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Haiti Ministry

Dear Haiti Friends,

It is a pleasure to forward a letter (below) of thanks and Easter greetings from the Rev. Kesner Gracia, Coordinator of the Partnership Program for the Diocese of Haiti. Those of you on the mailing list who are not directly involved in school partnerships are welcome to read it as well. Everyone's efforts work together for the good of Haiti's children, the future leaders.

Yours,

Serena Evans Beeks

US Coordinator, Haiti Episcopal School Partnerships
National Association of Episcopal Schools

We greet you in the holy and precious name of the risen Lord!

It is with great joy that we write during this Easter period, to show our deep gratitude to each of you. In this darkest moment in our history, without your support we would not have been able to hold on. Thank you very much for your generosity, your love, your friendship, and your compassion towards Haitian children in the different missions of the Diocese of Haiti. Your commitment and support constitute a source of hope and comfort for all of us at this painful moment plunging the country into dismay and immense distress.

Haiti is mired in absolute despair. Your gestures of kindness and solidarity are like balms on the bruised hearts of all those who work tirelessly in the field.

We wholeheartedly thank you for your significant contribution. Your actions and your dedication make all the difference and have had an immense impact on the daily lives of all our brothers and sisters in all the communities benefiting from your magnificent charity work.

Through your humanism, you teach us that we are not alone. Your help has touched many aspects of our lives, supporting missions and so many other important initiatives in our Ministry. Thanks to your kindness, our children continue to receive education, necessary care, and the assurance that better days are possible.

On this occasion of the Easter celebration, we reiterate our confidence in your continued support, not only on the financial level, but also and above all on the moral and spiritual level. Your prayers and support are essential pillars to overcome current challenges and create a better future for all.

On behalf of all the children, teachers, parents, collaborating priests, the standing committee of the Diocese of Haiti and the coordination of the partnership program, we send you our warmest wishes of joy and serenity for a joyful feast of Easter 2024. May this season bring you peace, grace, and renew our common commitment to a more solid and inspiring Partnership that testifies the Christ's love in this world, particularly in Haiti.

With all our gratitude and our most fraternal thoughts!

Father Pere Kesner

Priest in Charge Bon Sauveur Parish, Cange
Partnership Program Coordinator

Service Ministry News

THANK YOU, ST. TIMOTHY'S!!

The Service Ministry would like to thank St. Timothy's parishioners for their generous donations of musical instruments for Parkview High School and Sterling Middle School in Loudon County. Several instruments were collected. Overall, the St. Timothy's family donated the following: 8 guitars, 2 violins, 1 mandolin, 1 ukulele, 1 set of marching band bells, 1 clarinet, 1 cornet, 1 trombone, 2 tambourines and a set of harmonicas. In addition, we received 6 guitar stands, 1 clarinet case and 2 music stands. During the Lenten Outreach Program, we had several congregation members speaking passionately about the importance of music and the arts for students. We are pleased that, through your generosity, local students will experience the benefits of the school music program.

In addition, a huge thank you to the volunteers who have made it possible for St. Timothy's to provide two hearty meals to our homeless neighbors at Cornerstones' Hypothermia Shelter: Richard Joyce, Valerie Stuckey, Maria LaWalt, Steve and Leeanne Roque, Julie Gray-Roller, Carolyn and Andrew Hamm, and Karen and Gerritt Peck. The need is greater than ever.

The Service Ministry thanks you for putting your faith to work to serve our neighbors.

Respectfully submitted by Tom Bosworth

APRIL

April, month of joy and life renewed,
Often with blue skies, and also imbued
With trees in bud and flowers in bloom.
Birdsong conquering all winter's gloom.
April, filled with gentle showers,
Birds singing in sheltered bowers.
The old maxim "God's in His garden,
All's right in the world," as we seek pardon,
Sometimes filled with Easter joys
That conquer all our timely ploys
To live as He commanded in Galilee
And yet, we are not entirely free
Of all that tempts us to stray again,
Even as we accept the gift of rain.

Soft showers loosen the earth for seed,
Turned earth, hoed lines, show the need
To set a garden with God's true aid.
To nurture us: and as He bade,
Give to others, who are in need,
Share, make each day a good deed
To brothers and sisters everywhere,
So all can live without worry or care..

Respectfully submitted by Jill Cox

Psychology and Spirituality

Holy Week, Easter, and TS/FS

Holy Week and Easter are an apt time to revisit the psychological and spiritual themes associated with Thomas Merton's concepts of the True Self (TS) and the False Self (FS). You will recall that the TS is implanted in us at the moment of our creation, it is God's very self in us (the indwelling of the Holy Spirit), the very person that God has called each of us to become. The False Self is the person that we present to the world and that is encumbered by what we believe others, our family, our society, our culture and even our churches "tell us we should be" to fit it. Of course, some of the things taught by these entities are good and admirable to acquire (e.g., care for others, charity, etc.). But the world and the "powers of the world," as St. Paul would say, are not always aligned with God's plan for human development and may actually be quite antithetical to the TS (e.g., being a workaholic, greed, getting ahead at all costs, an "us and them" mentality that encourages divisiveness, etc.). All of these "values" are faces of the FS, and living under their sway moves us further and further away from our TS, and toward a type of spiritual death.

The Book of Genesis tells us that we are born in the **image** and **likeness** of God. The Eastern Fathers of the Church began to think of these two terms as similar but not analogous. In short, they taught that the **image** of God was planted in us at creation, and we are called to live our lives in such a manner that we become the **likeness** of God. They called this process of becoming more and more like God **divinization**. Another way of saying this is that the more we move away from our FS to enable the ever-fuller en-fleshment of our TS, the more like God we are, the more we live out God's values rather than the values of the "world."

In the high drama of Holy Week, the life, death, and resurrection of Jesus most fully incarnate the process of divinization to which we are all called. Jesus chose repeatedly to live out of the value system of his Father rather than that of the religious and political system of his time. Because such fidelity to his TS terrified the leaders of his day, they chose to execute him. But, Jesus in remaining true to the value system of his Father - even to the point of death - triumphed over the false value system of his age. His resurrected Self is the TS writ large, the self fully in union with God, who now sits at the right hand of the Father. Jesus in his way of life becomes for us the way to divinization. He calls us to follow him along this path, dying to the FS to embrace and enact our TS. In doing this in our own lives we are also becoming one with the communion of saints, all those others who have preceded us in the process of divinization for indeed, in his "Father's house there are many mansions."

Respectfully submitted by Ron Boggio

Vestry 2024



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<p>Rose Berberich - Registrar</p>



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Service Times

Saturday:	7 pm	Spanish Service/Rite II
Sunday:	8 am	Rite I (English)
Sunday:	10 am	Rite II (English)
		Also available via Zoom (Livestream on YouTube/ Facebook/Website)

Please check the website for up-to-date information about opportunities to worship

Welcome New Members

To transfer your membership to St. Timothy's or to find out if you are a registered member, contact the church office (office@saint-timothys.org) or fill out the Parishioner Information Form: www.saint-timothys.org/uploads/docs/info-form.pdf

Editor of The Word

Ron Boggio
wordeditor@saint-timothys.org

Submission deadline for the May 2024 issue:
Tuesday, April 26, 2024

If we do not have an email address for you and your family, or if your email has changed, send the information to office@saint-timothys.org.

The Word is published monthly and emailed to members and friends the first week of the month. It also appears on the website. If you wish to receive a copy by mail, please notify the church office (office@saint-timothys.org). Copies of *The Word* are also available in the office.

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