



Parish picnic, June 16

THE MONTHLY NEWSLETTER OF SAINT DUNSTAN'S EPISCOPAL CHURCH, MCLEAN, VIRGINIA

An Understanding with God

The following sermon was delivered by Alex Place at St. Dunstan's Youth Service on June 16, 2013. Alex will be a freshman this fall at CalTech.

First of all, I would like to say "Thank you" for my wonderful experience at St. Dunstan's. I've come from being a baby in my mother's arms in the back pew at the 8:15 a.m. service to a graduating high school senior giving the sermon, and through this all of you have meant so much to me. You sent me to Rome with J2A, you have been here every Sunday with a friendly face and a loving smile—that is what has truly brought me and all the other youth at St. Dunstan's. That is what made our experience.

Now on to a more religious note. Let me start off with a very broad question. And I want you to be honest with yourself. Why are you religious? Maybe a better question is why do you worship God? Is "worship" even the right word? I associate worship with the type of person who is a master with slaves and a superiority complex and this master needs their attention. The slaves are constantly bowing down to him.

That does not fit my image of God. My image of God is a loving, caring being who is up there making sure everything is alright for us. So is "worship" really the right word?



Alex Place

Let me transition a little more. Many of you have probably heard of Lawrence Kohlberg. He is a psychologist who has studied the stages of moral development in children. He has three main stages of moral development. The first is pre-conventional. This is where a child up to age nine does different things because he is afraid of punishment and he wants

the reward. He's going to do well on a test so he can get it hung on the refrigerator and get all the reward from his parents. Or he's not going to speak up in class because he is afraid of the teacher.

The next stage is conventional. This is about pre-adolescence. Rules are rules, and that is why you follow them. "Rules are rules, Mommy said it, so that is what I am going to do."

The last stage is post-conventional. In post-conventional, we develop a sense of justice—a reason for doing things, a sense of right and wrong. Now let's step back and apply this to our spiritual lives.

Where are we in our spiritual lives? The ages don't correspond, but the idea of three different levels, I believe, are very fitting. Are we at the pre-conventional stage? Are we motivated by fear? This whole concept of fear is so central to the Christian faith. When I think of Southern Baptists, I think of good, God-fearing Christians. Father Steve has preached many times about fear. Fear is so central—does this omnipotent, loving, caring God really want us to fear him? Is that what it is all about?

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Think about that for a second.

Let's go into the second reading from Galatians. Let me give you a little background. On Paul's first mission trip to Galatia, which is about the size of a state, he converted many gentiles to become Christians. So what has now happened is that these Pharisaic-type Jews who have converted to Christianity are coming to Galatia and saying "This is what you need to do. Now that you have converted to Christianity, you need to follow all of these rules. You need to be circumcised; you need to follow all of these eating restrictions. That is what is going to give you a fulfillment of faith." Paul, corresponding with the Galatians said, "No, that is not it at all. All you need is the grace of God"—and that is very powerful. Let me read you a slightly better translation of our reading today: "So we, too, have put our faith in Christ Jesus, that we may be justified by faith in Christ and not by observing the law. Because by observing the law, no one will be justified." Let me pull a Father Steve: *By observing the law, no one will be justified. By observing the law, no one will be justified.*

So what does this mean? We know that if we want to be justified, we have to have faith in Christ and to know his person. What does "being justified" mean, anyway? Does that mean that we know the purpose to life? As one of my idols, Charles Darwin, once said "if there is a purpose to life, what is the purpose behind that purpose?" There are all kinds of questions in your faith journey and your journey in life, and God and spirituality are such a magnificent topic you can't understand it all at once—it is so important to ask these questions. Let me throw out another one that one of my good friends in band has talked about many times. If God is omnipotent why are we down here suffering when we could be in heaven constantly enjoying our lives?

What is the purpose of suffering? It is these types of questions that really make me think. These questions are so important to fulfill our spiritual faith. I'll get back to that in a second.

Let's go in a different direction with this idea of justification. Perhaps justification is really an understanding with God. Maybe it is like Kohlberg's idea of reaching post-conventional moral development, except with spiritual development. When we are spiritual because we have faith that God's love and care provide the best direction for our lives, that is when we've reached fulfillment. When we can say that God's love, God's care, and God's plan for our lives is what the best plan for our lives is going to be, that is a truly remarkable thing.

Now this relationship, going off of what Paul was saying in the reading, this relationship doesn't have to be cultivated through conventional methods. I have long wondered "What's the point of church?" and I've also wondered "If I were a Christian around when Jesus Christ was alive, would I have followed Jesus Christ?" Let's put it in a different perspective. More recently Mormonism has popped up and they have supposedly spiritual texts; but how do we know these texts aren't what we are supposed to be following and how do we know we shouldn't be in a Mormon church right now? These are all great questions and maybe the answer is that it doesn't matter, it doesn't matter what avenue you take—maybe all that matters is your individual, unique relationship with God. It doesn't matter if you go to communion or you bow your head and pray every day. What matters is that you know and you find what works for you, because every one of us is different, and that's what the laws don't take into account. They work for some people, the lawmakers, but every single person is different. We need a unique relationship with God to lead a fulfilling life. As

Paul says in the Bible after this reading, the laws are peripheral, they will come after you develop this relationship, because then they are just common sense. As long as you have this unique and powerful relationship with God, that is what will guide you, that is what will take you to become more religious.

Let's tie this back to this idea of fear. You have had plenty of time to think about it. I was in an internship recently, and I saw written on a whiteboard "fear is the exploration of the unknown." If we are asking these questions, they are going to help us come to this understanding because they will help us understand what Paul describes as the key to this justification: the grace of God and true faith. Those are kind of buzzwords that are thrown around all the time; what do they mean? Maybe they mean "finding an understanding of God's presence", which then lets us come to this unique relationship. Well, how do you do that? You have to ask questions, you have to explore for yourself and find reasoning. You won't find all of the answers, but you will find a lot of it. All of those other answers—you will have found enough that you know by faith, by faith that it will all make sense.

Back to the concept of fear. If you are asking these questions, then you are dipping your toes into the humongous sea of spirituality, and there are going to be a lot of unknowns, because there is so much religion has to offer. So if we are asking these questions, then we are going to be exploring a lot of unknowns. So perhaps fear is the precursor to this intellectual and spiritual understanding, this spirituality.

Once you've reached this unique relationship, you will wholeheartedly understand that God's love is all around us, and no matter what we don't know, there is nothing to fear. This relationship, this understanding with God, this is true spirituality.

Amen.

PARISH NEWS

In Memoriam: Lorraine Donohue

A celebration of the life of Lorraine Donohue, the last surviving member of St. Dunstan's earliest parishioners, will be held on August 24 at 11 a.m. in the Sanctuary.

In Memoriam: Lillian 'Lillie' Gibbs

A service in memory of long-time St. Dunstan's parishioner Lillian "Lillie" Gibbs, will be held on August 20 at 2:00 p.m. at Fairfax Retirement Community.

Lunch Bunch: Aug. 14

Our next meeting will be August 14th at Peking Imperial. Please join us—bring a friend! As always, the carpool leaves the church parking lot at 11:40 a.m. —Helen Vogel

Women of St. Dunstan's

At our June meeting, we enjoyed sharing poetry, patriotic songs and our own personal stories of patriotism of our family and friends. During the meeting we all agreed to



Kristin and Babs Verderame showing parish youth how picnicking is done.

continue our participation in providing food for breakfast and snack for a week twice a year for The Falls Church, McLean Children's Center. The Center is a non-profit organization founded in 1968 by representatives of 20 local faith-based groups. St. Dunstan's was one of the original members. The center uses innovative teaching methods to help 70 children ages two to five years old grow and develop. It has been housed in the Lemon Road School since 2003 and operating from 7:30 AM to 6 PM to accommodate working families. Seventy percent of the center's

children come from working families that receive tuition assistance. More than half of the children enrolled at the center arrive speaking only their native languages and leave fluent in English and ready to thrive in kindergarten!! In 2004, the catalogue for philanthropy chose the center as one of the finest small charities in greater Washington.

The date for our fall meeting will be announced later. All women who attend St. Dunstan's are members of the Women of St. Dunstan's.

See you in the fall.

—Ellen Keck and Elizabeth Lee

August Birthdays

01 Philip Chalk	11 Luther Barden
01 Bob Cunnion	12 Hugh Curran
04 Joan Loizeaux	12 Mark Thompson
04 Jo Lombard	13 Tamara Linquist
05 Sam Taishoff	15 John Keshishian
06 Vincent Colatriano	16 Barbara Hopkins
06 Babs Verderame	19 Megan Irons
08 David Graling	20 Thomas Shue
08 Marion Stevens	24 Laura Savage
09 Hannah Aronson	25 Caroline Brethauer
09 Martha Drain	25 Glen Seely
10 Kevin Dougherty	26 Lorraine Donohue
11 Bill Jenkins	28 Benjamin Shue

Bookworms Meet Sept. 28

Our next meeting will be on Saturday, September 28 at 10 a.m.

We will continue to meet at Barbara Hopkins' home at 1504 Wasp Place in McLean, VA 22101. Our selection for September is "The Warmth of Other Suns," the epic story of America's great migration, by Isabel Wilkerson, winner of the Pulitzer Prize. This book is narrative non-fiction. Isabel Wilkerson chronicles the decades-long migration of black citizens who fled the South for northern and western cities in search of a better life. ■

OUTREACH

Carpenter's Kids Program in Tanzania

BY THE REV. ANNA SHEARER

Carpenter's Kids began in 2005 as a partnership between the Diocese of Central Tanganyika (in Tanzania) and the Diocese of New York. Partners now include other Dioceses in the United States as well as churches around the world.

Carpenter's Kids focuses on orphans due to HIV/AIDS and other vulnerable children in a village and helps them by sending them to school. The Carpenter's Kids Program provides each child with: a school uniform, a pair of socks and shoes, school supplies, and breakfast on school days. There has also been the creation of a health fund, to provide treatment or surgery for kids in the program.

It takes \$80 a year to support one child in this program. A Church makes a commitment to participate in Carpenter's Kids for 5 years, each year providing \$4,000. This amount supports the 50 most vulnerable children in a particular village. Thanks to an anonymous donor,



Carpenter's Kids in Tanzania supported by Holy Comforter in Vienna

the first year's commitment of \$4,000 has already been made.

St. Dunstan's has been partnered with a village in Tanzania called Wilunze ('ze' is pronounced like 'zay'). This is a small village to the east of Dodoma (the capital of Tanzania). Most of the people there are subsistence farmers. There are about 450 people in the church and their priest is the Rev. Nason Mjimbu. Wilunze has both a primary (grades 1-7) and a secondary school (4 years called Forms), as well as a brand new health center. Wilunze is located on one of the very few rail lines in the country. The village has a problem with water as they have one very,

very old borehole.

Stay tuned for more articles about Tanzania, the Diocese of Central Tanganyika, Wilunze, and Carpenter's Kids. The Carpenter's Kids website is carpenterskids.net and the Diocese of Virginia's involvement in Tanzania has a website at thediocese.net/Ministries/Tanzania. ■

Shrine Mont sign-up begins NOW!

It's time to sign up for St. Dunstan's Parish Weekend at Shine Mont, September 20-22, 2013. Lots of time to relax with the parish family from Friday evening to Sunday lunchtime. There will be activities and free time for everyone. Look for the registration forms in the vestibule. If you have any questions, ask Janet Adams (703-425-7684) or the clergy.

Hedy Rothfuss, St. Dunstan's organist & choirmaster, will lead a fun-filled program! Keep your eyes open for details!!!

FUN, FUN, FUN FOR ALL!!!! ■



Parish Sunday schoolers and Rite 13 members take part in a sandwich-making ministry in July.

PARISH PHOTOS



At Left: Youth Choirs Celebrate End of Year

Working clockwise from far left, that's Janet and Jamie Adams with Sam Taishoff, Suzanne Cole, Gabrielle Cole, Lena Vogel, Maggie Taishoff (center) and Fritz Vogel in June.



Parish fourth- and fifth-graders were joined by one of their teachers, Philip Chalk (and some interlopers from other Sunday School classes) in a ruthless game of Zoom Squirt following the parish picnic June 15. Above, Sam Taishoff loses a round, as does Babs Verderame, below.



Sr. Warden Williams Redeems Golf-with-Rector Prize, Loses

At a parish silent auction in May, Senior Warden Perry Williams outbid the field for a round of golf with rector Stephen Shepherd. Here is Perry's report:

We had a great time. Got paired with another guy named Steve and his friend Tony. Once he warmed up, Father Steve tore up the course—the highlight being reaching a 289-yard par 4 in 1 (as in ONE) shot. He missed the eagle putt but easily made birdie. He then went on to birdie the next hole, which was quite impressive!

—Perry

P.S. Stephen won. ■

TWENTY QUESTIONS: CHRIS SHUE

Living in the '90s: Chocolate-covered grasshoppers

What is your full name? Joseph Christopher Shue

How long have you been an Episcopalian? I was baptized Assemblies of God, but I have been attending St. Dunstan's for at least four or five years now.

Where were you born?

Richmond, Virginia.

Where have you gone to

school? I have a B.A. from The College of William and Mary ('93). I double-majored in history and government.

Where have you lived? As a kid, in and around Richmond—in Midlothian and Montpelier.

As an adult, for three years in D.C. (in Palisades and Cleveland Park), five years in Asburn, and 12 years in McLean.

Of the places you've lived, which did you like best and why? I loved living in Washington D.C., but McLean has been so good to us that I think I would have to choose it as my favorite.

How many U.S. states have you visited (not including airport stopovers)? Not many, sadly—23 or 24. I've been to Hawaii, though!

How many countries have you visited? Just three: Canada, Mexico, and Aruba. If the Bahamas are a country, then four. One day we'll travel!

What would be your ideal trip (and with whom)?

A month in the south of France with my wife, eating and drinking our way along the Mediterranean.

If you could re-visit any restaurant that you've ever been to, which one would it be? Windows on the World at the World Trade Center. I ate there once, back in '99 or 2000. Good food and absolutely stunning views. I was young at the time and had lunch there as part of a business meeting. Couldn't wait to go back. It's very sad.

Who has the best hamburgers in Northern Virgin-

ia or DC? I am a big fan of The Burger Joint (BGR). There is one in Tyson's Center and also over in Lyon Village in Arlington. Great shakes and fries, too.

What are your guilty

pleasures? Ben & Jerry's, *People Magazine*, Twitter, Vine, Katy Perry. I have successfully weaned myself off of Diet Coke and reality television, however.

If you won a month, all expenses paid, to do whatever you wanted, what would you do? Skiing in Lake Tahoe with my family. Lake Tahoe is my pick for most beautiful place in the world.

If you could eat any single meal, what would it be? Right now it is the Panang Curry with Tofu at Pasa Thai in McLean. It is absolutely ridiculously good.

What is the grossest thing you've ever eaten (and why did you have to eat it)? Live goldfish on a dare in college. Second grossest would be chocolate-covered grasshoppers at a place called, fittingly, The Insect Club (a bar in DC in the '90s).

If you could choose any outfit to wear through eternity, what would it be? Shorts, t-shirt, flip-flops.

If you could choose one playlist to listen to, what would be on it? Pretty much anything from my college years—Beastie Boys, Fishbone, Pixies, Jane's Addiction, Red Hot Chili Peppers, Pearl Jam, Nirvana.

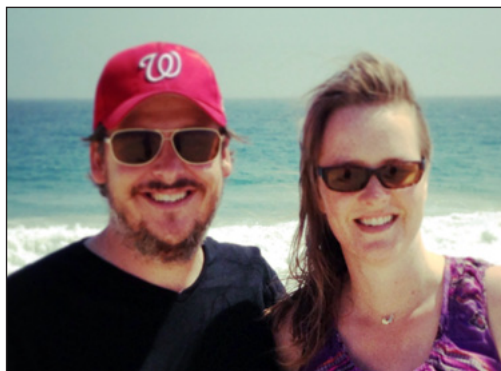
If you could wave a magic wand and immediately be masterful at a sport, which one would it be? That's easy. I would

want to be a starting pitcher for the Yankees.

If you could master an instrument, which would it be? The piano—it seems almost impossible to learn.

What about a hobby or pastime? Carpentry. I want to build stuff and be handy, but I just don't have that gene.

Do you have any favorite quotations or mottos?



At top, Chris with wife Michele Bassett; center, with son Ben; below, with sons Jake, left, and Ryan. (Son Tom not pictured.)

"That which is hard to endure is sweet to recall" and "If it were easy, everyone would do it". Both quotes relentlessly mock me as I settle into middle-aged suburban comfort.

Do you have any favorite books or movies? I love comedies and gangster movies. *The Godfather*, *Goodfellas*, *A Fish Called Wanda*, *Out of Sight* and *Raising Arizona* are way up there for me. My favorite book is *Moneyball*. I tend to read more non-fiction than fiction, but I recently read *Ready Player One* and liked it a lot.

What worries you the most? Raising happy, healthy children in Northern Virginia.

Looking back, what would you do over if you could? I would have traveled more after college with my wife. We definitely did not take advantage of being childless. If you are in your 20s, don't be in such a rush to settle down and play house. Make memories that you can hold on to while you are changing your fifth diaper of the day.

What are your hobbies? Cycling, gambling, roasting coffee, trail running, consuming content, coaching youth sports, text-based sports simulations, donating platelets, grilling meat. ■

NEW FACES

Meet The Hughes Crew



Left to right: Campbell (6), Liz, Tim, and Margaret (3) Hughes. Tell them "hello" next time you see them at church.

Happy Birthday, Fr. Stephen

The parish joined rector Stephen Shepherd July 14 in a slightly belated celebration of his July 12 birthday. The sheet cake lasted maybe 15 minutes, max.



PATHS TO GOD: ALICE VALDER CURRAN

‘God may be speaking directly to you’

“Paths to God” is a Bellringer look at a parishioner’s spiritual history. This month we hear from former St. Dunstan’s vestry member Alice Valder Curran.

I was born in Arlington, Virginia, the youngest of three children in a family that was actively Roman Catholic. We attended weekly mass on Sundays as well as on holy days of obligation, and my two brothers and I did stints at parochial schools when the public school system was not as strong as the Catholic alternatives.

Both of my parents were raised in very Catholic families, but my mother was definitely the rock when it came to daily religious practices, particularly in the earlier years of my childhood. She made sure we went to church every Sunday and definitely was an example of putting faith into practice. She would stop and help people who obviously were in distress, who needed a ride or a meal, or who were elderly and lonely.

I remember once when I was a child, elementary school age, my mother and I were running errands and my mother picked up a woman outside of a store. The woman was pretty obviously mentally ill. We ended up driving the woman (and her small dog) to get some food and dropping her off somewhere. I was a fairly typical kid, annoyed at having to deal with this (even though all I had to do was sit there in the car), but this was typical of my mother. She has always taken the “least of my brothers” instruction to heart and throughout her lifetime has always

been a friend to those in need.

My father definitely put his faith into practice as well, but I would describe his efforts as occurring on more of a macro level, through involvement in social or political activities that had social justice goals. While I was growing up, he was always giving significant effort and time to non-profit organizations that served the most vulnerable in

still very committed to the Roman Catholic church. That didn’t change during my college years, during which I still went to church pretty regularly, and when I got married and started a family. That did begin to change, though, as I increasingly began to question certain aspects of Catholic doctrine that I felt were at odds with some of my fundamental personal beliefs.

This discomfort became more acute when we arranged to have our daughter, Cecilia, baptized. Our local priest told us that of the two godparents we had chosen, only one was required to be Roman Catholic, but he also said that the other godparent, who was Jewish, could not hold my daughter during the baptism precisely because he was not a Christian. I tried to engage with the priest and had an extended, fairly tense, telephone conversation with him about his position, trying to see if there was any flexibility at all. There wasn’t. This really made me think about whether I

wanted to be aligned with a church that takes those sorts of limited positions. In fairness, it occurred to me that this might be the priest’s personal position rather than the church’s, but either way, this experience really pushed me to finally ask myself the broader question that had dogged me for years: Why are you going to a church where you disagree with significant aspects of church doctrine? The Catholic church clearly is so wonderful in so many ways. It had been my religious home

Continued on next page



Alice and her husband Charles

our society. He became more active in the church as I became a teenager and remains active today (although now he primarily attends a progressive Lutheran church). I don’t recall either of my parents praying privately, although I am sure they do so, but we certainly said grace before meals: “Bless us Oh Lord, and these thy gifts, which we are about to receive from thy bounty, through Christ our Lord, Amen.”

When I graduated from Catholic high school—Xavier College Preparatory in Phoenix, Arizona—I was

Continued from previous page

for most of my life, and I had learned so much from and admire the nuns, strong women and excellent leaders, who had run my high school. I could have easily ignored those points of disagreement, as I had for years. Nevertheless, I decided to make a move, although it was a gradual one. I was pretty ambivalent as I worked through my decision to look for another church—and I definitely went to church less then—but I ultimately found so much solace and support in the liturgy that I still attended services pretty regularly.

When we first visited, I found Saint Dunstan's soooooo welcoming. No one cared if my kids made a lot of noise—and in fact, I was encouraged to sit up front and have them make a lot of noise up there so that they could follow the service. That reaction was pretty much the opposite of anything I had ever had experienced before. And it meant a lot to me when my oldest son's Sunday School teacher (Philip Chalk) said that one goal of his class was to make sure that the kids understand that God loves EVERYONE. That really is fundamental to me as well, and confirmed for me that I was in the right place.

In hindsight, I don't think my religious views really have ever changed—I have always been pretty spiritual and felt like I had a pretty good sense of what I believe. I have always thought about women in ministry, ecumenism, and homosexuality as I do now. I just finally forced myself to worship in a church that was more aligned with those views. In that sense, the Episcopal Church is a good fit for me, not least because priests can be women or men and can be married. I just think that is so fundamental to clergy interaction with a congregation. The acceptance of homosexuals and ability to have them serve in ministry and even

marry is also important to me. I just fundamentally believe that homosexuals are the same as heterosexuals and should be able to have the same legal rights and relationship with God as anyone else. To me these are just obvious, fundamental truths.

When I think about my own relationship with God, I can't point to any unusual or particularly memorable religious experiences. But I am struck by how frequently I will go to church and the readings will squarely

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address an issue I am dealing with at that time. I really feel like God is speaking to me then. I also had the experience of a family friend, Peggy (now deceased), who was really religious but also really funny (not to suggest that those qualities otherwise are mutually exclusive!). We were talking one day, and she was describing having to deal with someone she really didn't like, and how she had said a prayer along the lines of "God, I am really going to need your help dealing with this person because s/he is really difficult." I had never thought of praying in that way—of recognizing a difficult interpersonal issue, of not being afraid to recognize your own limitations, and almost with some humor, of asking God for help. It also made me realize that if this woman, whose religious commitment I really admired, could admit her

limitations with humor like that in a conversation with God, I could do so, too. It really changed how I thought about prayer after that.

If I were picking favorites, I would list Mother Theresa among religious figures I admire most: she was such a leader, but one who led through piety and service. I can't name any favorite hymns off the top of my head, but I do like how the Book of Common Prayer has special prayers at the back for certain types of problems or trying times. I find that really useful.

I do have a favorite passage from the Bible: Paul's description of love as patient and kind, etc. from I Corinthians. You can find something in that to help you through just about anything. I have it on my fridge and occasionally make my kids read it when they are fighting with each other, to make them think about what they really would do if they wanted to show love. I certainly have had reason to consult that passage time-to-time as well.

I will also say that I particularly like when passages from the Bible read like they could be occurring today—It just reminds us that the Bible involved real people with real-life problems that are not so different from what we go through. I think it is easy to think of the Bible as this distant text with no relevance to our daily life, and those sorts of passages really bring it to life for me. There is a passage in Job: "gird up your loins like a man!"; and I told my kids that was the basic equivalent of "Man up", at least that is what my boys would say.

When I think about it, then, I guess I would have a religious insight worth passing on to my descendants, and it would be this: "Remember that God loves everyone, and don't be afraid to recognize when God may be speaking directly to you, whether through the Bible or through another person. It really is God." ■

HISTORY OF SAINT DUNSTAN'S

History of Saint Dunstan's: The Latest Chapter

BY GEORGE BURGHARDT

It was 57 years ago on July 1, 1956 that the first service of St. Dunstan's Episcopal Church in McLean was held in the cafeteria of the Chesterbrook School. Then-seminarian Grant R. Sherk was officiating, and I can only guess, but the service was probably just what we experience today. This young church grew and worshipped there for two and a half years until the Parish Hall was completed in December 1958. The biggest difference between then and now is evident in our facilities. Our main sanctuary is without a doubt an awe-inspiring place to worship.

In that 57 years, there have been only three permanent rectors. Father Grant Sherk was ordained in 1958 and was a strong guiding force for this church until he retired on January 31, 1986. The Rev. Jacob D. Beck

was appointed interim rector and he held that position until April 18, 1988 when Rev. Joseph T. Webb, III was appointed permanent rector. He retired on December 31, 2003 and the Rev. Carol H. Spigner was appointed interim rector. On June 2, 2005 the



Founding rector Grant Sherk with wife Ellen

Search Committee made a presentation to the Vestry recommending calling the Rev. Stephen G. Shepherd to be the next rector of St. Dunstan's.

Finally, a very special thanks to Ellen Keck. Besides going down

memory lane with her about her memories of back "then," she provided me with some really great historical documents that made compiling this history possible. Thanks, Ellen!

The historical documents are:

"St. Dunstan's Episcopal Church, Fifteen Years, 1956-1971"

"St. Dunstan's Episcopal Church 1956 - 1981, 25th Anniversary Album and Directory"

"St. Dunstan's Episcopal Church, 1987 Rector Search"

"St. Dunstan's Episcopal Church Parish Profile 2004-2005, Rector Search"

St. Dunstan's Episcopal Church 50th Anniversary, October, 2006"

These and other documents such as copies of the various deeds on the property, the bill of sale of the Tayman house to the church and others that belong with this historical record. I have most in a digital format as well as "hard copy". All are compiled in several binders and are in the church office. ■



Rector No. 2, Joe Webb, with a group of parish youth



Rector No. 3, Stephen G. Shepherd

AUGUST 2013

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2 8:30 p.m., AA, Common Room	3
4 8:15 a.m., Holy Eucharist Rite I 10:15 a.m., Summer Sunday School 10:15 a.m., Holy Eucharist Rite II & Healing	5	6 7:00 p.m., Centering Prayer, Chapel	7 10:30 a.m., Bible Study, Conference Room 6:30 p.m., Bible Study, Seely's	8	9 8:30 p.m., AA, Common Room	10
11 8:15 a.m., Holy Eucharist Rite I 10:15 a.m., Summer Sunday School 10:15 a.m., Holy Eucharist Rite II	12	13 7:00 p.m., Centering Prayer, Chapel	14 10:30 a.m., Bible Study, Conference Room 12:00 noon, Lunch Bunch at Peking Imperial 6:30 p.m., Bible Study, Seely's	15	16 8:30 p.m., AA, Common Room	17
18 8:15 a.m., Holy Eucharist Rite I 10:15 a.m., Summer Sunday School 10:15 a.m., Holy Eucharist Rite II & Healing	19	20 7:00 p.m., Centering Prayer, Chapel 2:00 p.m., Memorial Service for Lillian "Lillie" Gibbs, Fairfax Retirement Community	21 10:30 a.m., Bible Study, Conference Room 6:30 p.m., Bible Study, Seely's	22	23 8:30 p.m., AA, Common Room	24 11:00 a.m., Celebration of the life of Lorraine Donohue, Sanctuary
25 8:15 a.m., Holy Eucharist Rite I 10:15 a.m., Summer Sunday School 10:15 a.m., Holy Eucharist Rite II	26	27 7:00 p.m., Centering Prayer, Chapel	28 10:30 a.m., Bible Study, Conference Room 6:30 p.m., Bible Study, Seely's	29	30 8:30 p.m., AA, Common Room	31

Please feel free to contact us

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