



ST. JOHN'S WAY



THE ST. JOHN'S PRAYER

Almighty and ever living God, ruler of all things in heaven and earth, hear our prayers for St. John's, Broad Creek. Strengthen the faithful, arouse the careless, restore the penitent, draw the seekers, and increase our numbers. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your Holy Church; through Jesus Christ our Lord. *Amen*

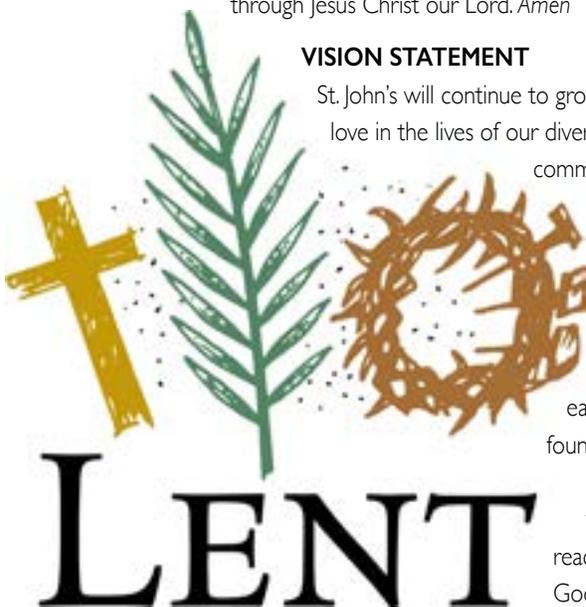
VISION STATEMENT

St. John's will continue to grow as a positive source of comfort and love in the lives of our diverse parish family. The surrounding community will come to know us as a

welcoming, inclusive shelter in a world of uncertainty, and a source of help in crisis.

MISSION STATEMENT

St. John's Church is an inclusive community of faithful believers and earnest seekers, where worship is the foundation of our common life, and where the Holy Spirit moves us to gather and thrive as a loving extended family while reaching out to serve our neighbors with the Good News of God's Love.



APRIL 2019

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ST. JOHN'S BROAD CREEK
EPISCOPAL CHURCH
9801 Livingston Road
Fort Washington, Maryland 20744
Office Phone: 301.248.4290
Office Fax: 301.248.7838
www.stjohnsbroadcreek.org



FROM THE PULPIT



April is a busy month at St. John's! I don't want you to miss a thing so I wrote you a song to help you remember all that we have going on. You can sing this to the tune of M.O.T.H.E.R. (A country hit recorded by Eddy Arnold in the 1940s. I learned this song in preschool and serenade my mother to this day... *M is for the million things she gave me. O is that she's only growing old...* I don't think Mom has ever quite forgiven my preschool teacher.)

A is for **A** Bishop who will Visit to **A**ffirm our Baptismal Vows

Bishop Mariann Budde will visit St. John's on April 7 for one service at 10:30 a.m. During that service we will all affirm our baptismal promises when we renew our baptismal covenant with the twenty-four people being confirmed, received, and reaffirmed by Bishop Mariann. Luncheon immediately following the service prepared by W.O.W. You can contribute by bringing a dessert.

P is for **P**alm Sunday, the **P**assion, and **P**aschal Mystery

Holy Week begins on Sunday, April 14 with Palm Sunday. On Palm Sunday we remember Jesus' triumphal entry into Jerusalem; the service begins with the blessing of the palms. Holy Week is also home to the Easter Triduum; a triduum is a three-day preparation for a feast day. Maundy Thursday, Good Friday, and Holy Saturday make up the Easter Triduum. Once we begin worship on Maundy Thursday we remain in worship for three days; there is no dismissal at the conclusion of the Maundy Thursday or Good Friday services! On Maundy Thursday (*April 18 at 7 p.m.*) we remember how Christ asked us to remember him in the breaking of bread and how he taught us that in order to lead we must serve. Good Friday is the day devoted to hearing the stories – known as The Passion – of how Jesus died. We will have a Children's Stations of the Cross at 10 a.m., Stations of the Cross at noon featuring Peter Ulrich's artwork, and a Good Friday liturgy at 7 p.m. On Holy Saturday we wait for the Great Easter Vigil and the first celebration of Jesus' resurrection. In the Great Easter Vigil we hear the stories of

God's relationship with humankind and we ponder God's purposes for creation. As Christians we understand that God's purposes are intertwined and realized in the life, death, and resurrection of Jesus Christ. We call this the Pascal Mystery; some of what God intends we can know and experience, but much of God's purposes exceeds our understanding. We revel in this mystery in The Great Easter Vigil (*Saturday, April 20 at 7 p.m.*)

R is for the Easter **R**esurrection

Glorious Easter worship at 8 and 10:30 a.m. Easter Egg hunt following the 10:30 service. Bring your friends and family looking to 'go to church' on Easter!

I is for the **I**ntentional Celebration

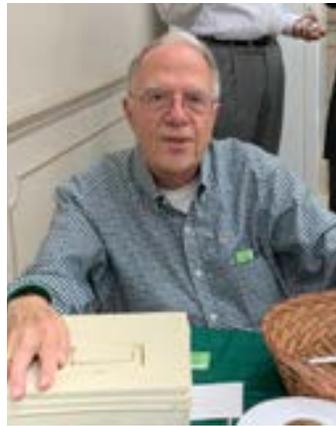
On Easter Sunday we go from the stark and stripped down, penitential worship of Lent to the festival worship of Easter! The *A##e#uias* return to our liturgies and we even add extras! Yippee!! For the season of Easter we drop The Confession from our worship as we celebrate with gratitude that sin is not an eternal death sentence for us. The Paschal candle – the candle we light to signal that we are celebrating resurrection (*the BIG candle near the pulpit*) – will be lit for every service during the Easter season. Some churches have a HUGE paschal candle that remains lit for the entire season!

L because it **L**asts for 60 Days

The SEASON of Easter lasts 60 days until the Feast of Pentecost. During the season of Easter we hear stories of the ways Jesus revealed himself to his followers as the risen Christ. We think about how we continue to find Jesus amongst us.

I look forward to celebrating April with YOU!

Best love, Pastor Sarah



IT'S A BEAUTIFUL WORLD!

GREETINGS!
A New year - A New Topic.

Starting this February, I added a "travel topic" to our newsletter. Every month, **ONE page will be dedicated to the travel photos** you want to share. Email only **high resolution photos (jpgs)** to bsbrevard@yahoo.com by the deadline date for the newsletter. Don't send paper copies or flash drives. Only the name(s) of who provided the photos and the name of the destination will be listed. **NOT listed will be captions, specific titles, addresses, and narratives.** *Enjoy this month's destination: A brief visit to Havana and Nassau.*

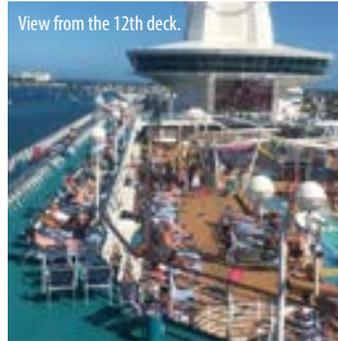


IT'S A BEAUTIFUL WORLD!

Enjoy a different destination every month: *A brief visit to Havana and Nassau.*



The crewman is manning a .50 calibre machine gun.



View from the 12th deck.



Looking forward toward the bridge on the 12th deck.

While visiting friends in Florida, we joined them and two other couples for a four day cruise to Havana and Nassau aboard one of the older (1992) Royal Caribbean cruise ships, "Majesty of the Seas."

It was surprisingly inexpensive and was the largest ship I've ever been on (over 3,000 people.) We enjoyed good meals and fun despite spending only a day in Havana and a day in Nassau.

During our transit from Havana to Nassau we took a three hour tour of the entire ship to include the engine room, engine control room, laundry, the crew's recreational areas and quarters, the ice cream locker, the cold storage, the bakery, the galley, food prep areas, and the ship's bridge.

There are two wings extending from the bridge at the ship's bow which allow the Captain to look down directly at the dock and precisely bring the ship to rest and tie up, a mere few feet from land.

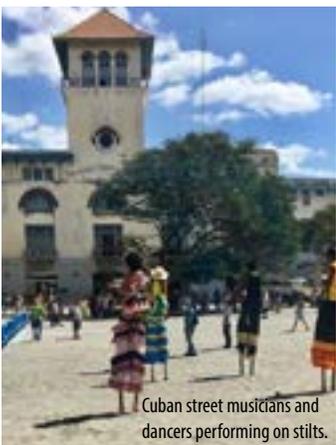
Our voyage was smooth; while we occasionally felt a gentle sway, no one got seasick.



Street scene in Havana.



Bronze horses cavorting in one of the Atlantis fountains.



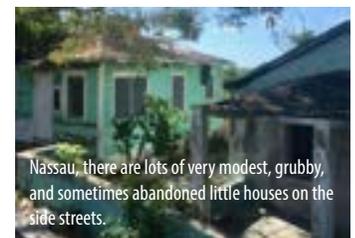
Cuban street musicians and dancers performing on stilts.



One of Havana's well preserved hotels.



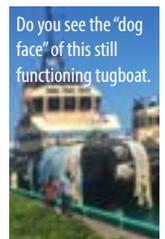
Hundreds of restored and colorful American cars from the 1950s.



Nassau, there are lots of very modest, grubby, and sometimes abandoned little houses on the side streets.



Presidential Palace of The Bahamas.



Do you see the "dog face" of this still functioning tugboat.

PHOTOS & INFO: Marge and George Stevens



Rejoice In Every Blessing

**Heal Me, Hands Of Jesus, And Search Out All My Pain:
Restore My Hope, Remove My Fear,
And Bring Me Peace Again.**

To my Shepherd (Pastor Sarah)
and all of my Spiritual Sisters, Brothers, and Friends.

You are the flowers in my garden of love.

Thanks be to God for your prayers, cards, visits, calls,
enjoyable dishes, helpful transportation,
and all other appreciative acts of love
extended to me for my comfort and healing.

I have completed my radiation treatment and
now I am continuing on my next phase of healing.

I pray that I will be blessed to be among you soon.

To God Be The Glory!

God's Peace and Love Always,

Faith Elizabeth



NOAH'S FLOOD & A SKELETAL HISTORY OF THE IBERIAN PENINSULA (How Could They Possibly Be Related?)

DNA & skeletal analysis (see article on next page) document the arrival in the Iberian peninsula of Anatolian farmers with livestock, some 7,500 years ago. While this NYT article is essentially focused on Iberia, the approximate 5,500 BC date dovetails, very nicely, with the 5,500 BC catastrophic rupture of the Bosphorous Strait, when the water pressure of the rising Mediterranean and Aegean Seas, together with a massive earthquake along the northern (east-west) Anatolian fault line between the Eurasian and Anatolian tectonic plates, caused the salty Mediterranean seawaters to explode in a 400xNiagara cascade into the hitherto much lower and fresh water Black Sea, eventually killing several species of freshwater shellfish and replacing them with salt water variants.

Analysis of this specific shellfish transition has allowed scientists to more precisely date the catastrophic event to roughly 5,500 BC. Freshwater shellfish which disappeared included the *Dreissena* and *Turricaspa*, and saltwater varieties which then infiltrated included *Mytilus* and *Trophonopsis*—all between 7,300 and 7,800 years ago, or roughly 7,500 years.

As the rising waters of the Black Sea spread outward at an estimated 4 miles each day, coastal villages and farming communities along the western and northern shores of the then much smaller Black Sea suddenly were inundated and forced to flee for their lives, together with their children, elders, animals, and any precious goods they could carry.

These proto-Indo-European agriculturists fled in every direction, across the fields and up the river valleys, south of the Caucasus & Taurus & Zagros Mountains into Mesopotamia; north of the Caucasus and across the Urals and through the "back-door Silk Route" into western China's Tarim Basin; south into Anatolia and down the east coast of the Mediterranean towards pre-dynastic Egypt; west along the Dalmatian coast; northwest into the Hungarian basin; much further west into France (and towards Iberia); and north via the Dnieper River valley into European Russia. These forced migrations occurred over years but had profound effects upon our history and culture.

Much more importantly, these early farmers carried with them their basic civilization: namely sheep and the technology for weaving woolen fabrics (and, yes, even tartans), their ceramic technology for forming, decorating, and firing their distinctive pottery; their seed grains and agricultural technology and likely the astronomical knowledge of the vernal equinox and summer solstice so necessary to planting their crops at the proper time; their flint knapping techniques for knives and flint scythes and primitive bronze age metallurgy and ore smelting technology; their unwritten oral history; and most critically their spoken languages.

It is the belief of some scholars (and my own) that it was this specific catastrophe which broadly propelled our own Indo-European family of languages not only into Europe but also into India and Ceylon. Many scholars also believe that the traumatic memory of this catastrophic flood was seared into inherited oral tradition and eventually recorded in the echoic and interrelated stories of Noah's Flood (Genesis) and the Mesopotamian Epic of Gilgamesh, both of which share common source materials.

Some of the underpinning research into the waters of the Black Sea to document this catastrophe was undertaken by the U.S. Navy during the Cold War (and was once classified); more recent research involves vessels such as the *Atlantis II*, the *Chain*, and the *Glomar Explorer*.

The two oceanographers who first broke this story were William Ryan and Walter Pitman; their 1998 volume, *Noah's Flood: The New Scientific Discoveries About the Event that Changed History*; Simon & Schuster; created a global sensation, and led to further undersea exploration of the Black Sea by Robert Ballard (located the Titanic) which confirmed their earlier findings. Yet another well wrought analysis, *Before the Flood*, by the Australian scholar Ian Wilson, published in the UK by Orion, 2001, focuses less on oceanography and more on the human history and social consequences of this epochal catastrophe.

Having fitted two pieces of the puzzle together, let us now read the NYT story of Iberian skeletons & DNA on the next page.



A HISTORY OF THE IBERIAN PENINSULA, AS TOLD BY ITS SKELETONS

With an analysis of DNA from nearly 300 fossilized remains, scientists are peering into human prehistory in the region.

By Carl Zimmer, March 14, 2019 SOURCE: https://www.nytimes.com/2019/03/14/science/iberia-prehistory-dna.html?em_pos=medium&emc=edit_sc_20190319&nl=science-times&nl_art=3&nid=79212967emc=edit_sc_20190319&ref=img&te=1

For thousands of years, the Iberian Peninsula — home now to Spain and Portugal — has served as a crossroads.

Phoenicians from the Near East built trading ports there 3,000 years ago, and Romans conquered the region around 200 B.C. Muslim armies sailed from North Africa and took control of Iberia in the 8th century A.D. Some three centuries later, they began losing territory to Christian states.

Along with historical records and archaeological digs, researchers now have a new lens on Iberia's past: DNA preserved in the region's ancient skeletons. Archaeologists and geneticists are extracting genetic material spanning not just Iberia's written history but its prehistory.

"We wanted to bridge the ancient and the modern populations," said Iñigo Olalde, a geneticist at Harvard Medical School. Dr. Olalde is the lead author of a published paper in *Science* that analyzes the DNA of 271 ancient Iberians.

In recent years, scientists have created similar chronologies for entire continents, based on hundreds of samples of ancient DNA. Now researchers are starting to narrow their focus to smaller regions.

With a total of 419 ancient human genomes obtained by various laboratories, Iberia offers a rich trove. Scientists have recovered only 174 ancient genomes in Britain, and just eight in Japan.

This dense record shows that Iberia's genetic profile changed markedly in response to major events in history, such as the Roman conquest. But researchers have also uncovered evidence of migrations that were previously unknown. Iberia, it now seems, was a crossroads long before recorded history, as far back as the last ice age.

The oldest known human DNA in Iberia comes from a 19,000-year-old skeleton found in 2010 in a cave called El Mirón, in northern Spain. The skeleton belonged to a woman, a member of a band of Ice Age hunter-gatherers.

People in Iberia continued to live as hunter-gatherers for thousands of years after that, long after the end of the Ice Age. Dr. Olalde and his colleagues analyzed DNA from four additional hunter-gatherers, while a separate team, based at the Max Planck Institute for the Science of Human History, extracted DNA from 10 more.

Both teams obtained the same striking result: Iberian hunter-gatherers had a remarkable mix of genes, showing that they descended from two profoundly distinct groups of early European hunter-gatherers.

One of these groups can be traced as far back as 35,000 years, thanks to a skeleton discovered at a site in Belgium called Goyet. The Goyet-related people spread across Europe, only to be replaced on much of the continent near the end of the Ice Age by a genetically distinct population.

The earliest sign of the second group appears 14,000 years ago, known to researchers by DNA in a skeleton at an Italian site called Villabruna.

But in Iberia, the new studies find, the Goyet and Villabruna people coexisted. Hunter-gatherers across the peninsula had a mixture of ancestry from the two peoples.

"This is quite amazing, because it's not happening in other areas," said Vanessa Villalba-Mouco, the lead author of the Max Planck study, published in *Current Biology*.

Ms. Villalba-Mouco speculated that the geography of Iberia (located in a far corner of Europe) may have allowed the Goyet people to endure there after they disappeared elsewhere. "Maybe nobody was bothering these hunter-gatherers," she said.

But whatever solitude Iberia might have offered came to an end about 7,500 years ago, when new people arrived with crops and livestock. These first farmers, originally from Anatolia, brought with them a distinctive genetic signature. After their arrival, the genetic makeup of Iberians changed dramatically. Ninety percent of the DNA from the later skeletons derives from the Anatolian farmers; 10 percent comes from the hunter-gatherers.

But this shift was not a simple story of an older population replaced by a newer one. Starting about 6,000 years ago, Dr. Olalde and his colleagues found, hunter-gatherer ancestry in Iberian farmers actually increased to 20 percent. It's possible that hunter-gatherers endured beyond the advent of farming. They may have taken up farming as well, and perhaps later the two cultures merged.

For centuries afterward, the researchers found, there was little change in the genetic profile of Iberians. But there are hints of a few remarkable migrations.

A skeleton from an elaborate grave in central Spain about 4,400 years old belonged to a man whose ancestry was 100 percent North African.

"That's crazy," said David Reich, a geneticist at Harvard Medical School and a co-author of the paper in *Science*. "We double-checked it because it was so weird."

Another striking result emerged when the researchers studied the DNA from a 3,500-year-old woman. They concluded she had a North African grandparent. These findings suggest that people were moving into Iberia from Africa more than 3,000 years before the rise of the Roman Empire. "These are cosmopolitan places," Dr. Reich said.

About 4,500 years ago, still another wave of people arrived, profoundly altering the makeup of Iberia.

A few centuries earlier, nomads from the steppes of what is now Russia turned up in Eastern Europe with horses and wagons. They spread across the continent, giving up nomadic life and intermarrying with European farmers. When they finally reached Iberia, these people spread out far and wide. "They really have an impact on the whole peninsula," said Dr. Olalde.

But skeletal DNA from that period is striking and puzzling. Over all, Bronze Age Iberians traced 40 percent of their ancestry to the newcomers. DNA from the men traced back to the steppes. The Y chromosomes from the male farmers disappeared from the gene pool.

To archaeologists, the shift is a puzzle.

"I cannot say what it is," said Roberto Risch, an archaeologist at the Autonomous University of Barcelona, who was not involved in the new studies. But he ruled out wars or massacres as the cause. "It's not a particularly violent time," he said. Instead, Dr. Risch suspects "a political process" is the explanation. In their archaeological digs, Dr. Risch and his colleagues have found that Iberian farmers originally lived in egalitarian societies, storing their wealth together and burying their dead in group graves.

But over several centuries, palaces, and fortresses began to rise, and power became concentrated in the hands of a few. Dr. Risch speculated that the cultural shift had something to do with the genetic shift found by Dr. Olalde and his colleagues.

The Bronze Age in Iberia was followed by the Iron Age about 2,800 years ago. In skeletons from this period, Dr. Olalde and his colleagues found clues of more arrivals.

Iron Age Iberians could trace some of their ancestry to new waves of people arriving from northern and Central Europe, possibly marking the rise of so-called Celtiberian culture on the peninsula.

In addition, the scientists found a growing amount of North African ancestry in skeletons from the Iron Age. That may reflect trade around the Mediterranean, which brought North Africans to Iberian towns, where they settled down.

North African ancestry increased in Iberia even more after Romans took control. Now the peninsula was part of an empire that thrived on widespread trade. At the same time, people from southern Europe and the Near East also began leaving an imprint. This shift in ancestry could explain one of the biggest mysteries in Iberian history. Researchers have long puzzled over the distinctive culture of the Basque region in northern Spain.

The Basque speak a language that is unrelated to other European tongues. Some researchers have speculated that they descended from a population that had been distinct since the Bronze Age or earlier.

Genetically, at least, that doesn't seem to be the case. Before the Roman era, the Basque had DNA that was indistinguishable from that of other Iron Age Iberians. But Roman genes did not flow into Basque Country.

After the fall of Rome, ancient DNA in Iberia reflects its medieval history. Skeletons from the Muslim era show growing ancestry from both North Africa and sub-Saharan Africa.

Which brings us, a millennium later, to the present. In February, Clare Bycroft of the Wellcome Trust Center for Human Genetics at the University of Oxford and her colleagues published a study of the DNA of 1,413 people in Spain.

The team was able to identify pieces of North African DNA in people across Spain. The researchers estimated that the subjects' North African ancestors lived about 800 years ago, during Muslim rule. The researchers were also able to group Spaniards into five genetic clusters. On a map, these groups form five strips running north to south. Those strips line up neatly with history.

At the height of the Muslim rule, a few small Christian states survived on the northern coast of Spain. As Muslims lost power, those states expanded their southern borders, starting roughly 900 years ago.

Up until now, wide swaths of time typically separated genetic studies of living people and those of ancient DNA. But now, in places like Iberia, the gaps are being filled in, creating an unbroken genetic chronology.

"The two worlds are starting to merge," said Dr. Bycroft.



REPORTS



We are seeking volunteers to sign up for **COFFEE HOUR** both Sunday Services. This would involve

bringing an item to share for coffee hour. For example, coffee cake, cookies, or cheese & crackers. *(Nothing elaborate, just something simple, however, you may be as creative as you like.)*

The volunteer for the 8 a.m. service would be responsible for set-up and the volunteer for the 10:30 a.m. service would be responsible for the clean-up. The sign-up sheet is available in Bayne Hall.



Your participation would be greatly appreciated!

THE ST. JOHN'S
BROAD CREEK
EPISCOPAL
CHURCH

We are here for you

VESTRY

ST. JOHN'S VESTRY MEMBERS

Barbara Duncan, *Senior Warden*
Karen Herbert, *Junior Warden*
Jean Anderson-Jones, *Secretary*
Sandra Bouchellon
Winston Godwin
Erica Kallop
Michael Lacy
Sandra Rivera
Betsy Winters

Alan Ritter, *Finance Chairman*
Peter Persell, *Outreach Chairman*
Bea James, *Treasurer*
Carol Thomas & Rudy Brevard, *Pledge Clerks*

FINANCE REPORT

1. Previous Finance Committee meeting was held March 14, 2019. Eight devotees.
2. Janney investment funds are up. A specific sum was transferred to general funds as planned.
3. Bea James will present end of month February 2019 draft financial reports.
4. Barbara Duncan reported on stewardship/pledge campaign.
5. B & G report from Junior Warden, Karen Herbert.
 - Received 2019 grassing mowing contract.
 - Rectory ducts and vents cleaned.
 - Ultra violet light air purifier planned.
 - Flower beds at rectory to be serviced.
 - No progress report on Bayne Hall doors.
 - New rectory roof and gutters coming.
 - New pest control proposal provided.
6. FY 2019 historic grant request: slow progress. Priorities must be reprogramed.
7. Thurston Spaulding reported on investment progress for Peterson donations. Movement of funds is being considered.
8. Considered proposal for new Sexton.
9. Recommend to Vestry Diocesan commitment of 7.4% rate for 2019.

10. Next month's regular Finance Committee Meeting will be Thursday, April 11, 2019.



<https://youtu.be/SXd7kF8w5Jg>



The **FOOD PANTRY** has been experiencing a higher volume of clients these recent weeks.

While the Pantry can purchase most food items from the DC Food Bank, there are some necessary items that are not available.

The St. John's Women's Ministry is collecting the following items: paper towels, toilet paper, toothpaste, tooth brushes, bars of soap, and deodorant.

We are asking the Parish to support this project by generously filling the baskets in the back of the church and in Bayne Hall.

THANK YOU!

Alan Ritter, "Mr. Finance"



MONEY MATTERS

Your St. John's Finance Committee is made up of volunteers who are responsible of planning, advising, executing, and reporting of financial information and processes benefitting St. John's. We meet on the second Thursday each month. All parish members are invited to any meeting and are encouraged to join us. **Free coffee and snacks at every meeting.** For questions, call ALAN at 301.292.3490.



BARELY SELF-SUSTAINING? BRING FINANCES UP TO PAR?
How? Raise your pledge.
Have an idea for fundraising? Great - step up - take charge - do it.



It's Jesus in the desert of Pastor Sarah's kitchen counter saying no to all the temptations there.



THIS IS US

St. John's family members share their stories, accomplishments, trials, and tribulations



1. **Feed the hungry**
Work at the Fort Washington Food Pantry for an hour a week or an hour a month.
2. **Teach the children**
Tutor a child with Homework Helpers on Tuesdays;
Give school supplies for Church World Service School Kits.
3. **Protect the vulnerable**
Make a financial donation to PGC Family Crisis Center.
4. **Help mothers, girls, and their children**
Make a financial contribution to the United Thank Offering of the Episcopal Church Women.
5. **Support victims of natural disasters**
Give to Episcopal Relief and Development and Church World Service.
6. **Treat refugees and immigrants as you would treat other Americans**
Engage with refugees and immigrants; discuss among ourselves how to do this best.
7. **Be polite, smiling and kind to everyone you encounter**
8. **Call, write, text, email and meet with elected officials** to let them know that you expect the to feed the hungry, teach the children, protect the vulnerable, help women, girls and children and respond compassionately and effectively to natural disasters.
9. **You have many other great ideas. Share them!**

YOU ARE NEEDED!

Pastor Sarah, your vestry and those involved in these activities, are ready to provide practical advice on how you can get involved to help out.

Got Jesus!



Sunday Morning at St. John's

HEAVENLY FATHER, GIVER OF LIFE AND HEALTH: Comfort and relieve your sick servants, and give your power of healing to those who Minister to their needs, that those for whom our prayers are offered may be strengthened in their weakness and have confidence in your loving care; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Pray for Archbishop of Canterbury: Justin; Presiding Bishop: Michael; Bishop of Washington: Mariann; Rector: Sarah

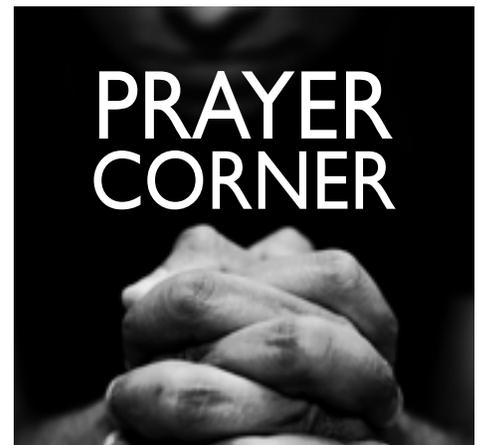
Pray for the President, the Armed Forces of the United States and our Allies, and for the people and emergent leaders of Iraq, Afghanistan, Egypt, Libya, and all the countries in the world that are in turmoil, as well as for our enemies and those who wish us ill. Pray for our Parish, especially our Staff, our Vestry and its Officers, and our Ministries and Committees.

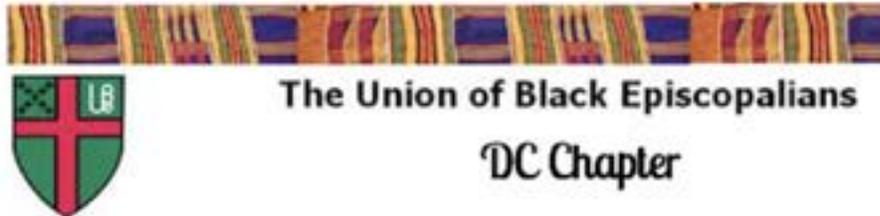
The following names will be prayed for aloud during the Sunday Service, and during the week in our daily prayers. They will remain on the prayer list until March 31, 2019. If you want them on the long term list, please call the church office.

Pray for Lois, Erica, Elizabeth, Autumn, Darrell, Vincent, Faith, Rachaad, DeHaven, Geneva, and Earlyn.

The following names are to be prayed for during the week in our daily prayers. They will remain on the prayer list until March 31, 2019. If you want them to remain on the list, please call the church office.

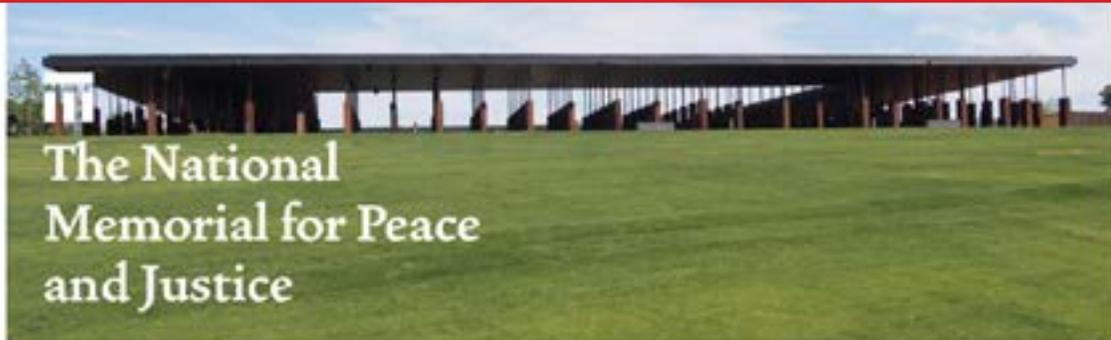
Pray for Sylvia Blake, LaDeborah Boozer; Randy and Edie Burgess, Tony Carter; Charles Gunter; Thomas & Gordon James, the Mierke Family, Mitch Otera, Nancy Paleyan, Kay Trotter, and the Uniake family.





The Union of Black Episcopalians
DC Chapter

For more details, email Rev. Gayle Fisher-Stewart at rev.gaylefs@calvarydc.net
or call 301.996.4102 or ask Pastor Sarah.



**Wanted! 50 Pilgrims to Journey to the National
Memorial for Peace & Justice in Montgomery, AL**
May 20 - May 25, 2019

"Pilgrimage means being willing to court holy disruption, to become profoundly aware of our inner movements, to claim responsibility for our choices about how we respond to this place we find ourselves in and welcome discomfort and strangeness as carrying the possibility of new revelation."

- Christine Valters Painter, Ph.D., from *The Soul of a Pilgrim: Eight Practices for the Inner Journey*

Become an "Ambassador of Healing" and join the **DC Chapter of the Union of Black Episcopalians** as we journey to Birmingham, Montgomery, and Selma, Alabama.

Day 1 (Monday, May 20) -- Travel on own to Birmingham, AL, and meet at group hotel

Day 2 (Tuesday, May 21) -- In Birmingham: 16th St. Baptist Church, Birmingham Civil Rights Institute, Kelly Ingram Park

Day 3 (Wednesday, May 22) -- Travel to Montgomery: Legacy Museum, National Memorial for Peace & Justice (Lynching Memorials)

Day 4 (Thursday, May 23) -- Travel to Montgomery: Rosa Parks Library and Museum, SPLC Civil Rights Memorial, Dexter Avenue King Memorial Baptist Church, King Parsonage/King-Johns Garden

Day 5 (Friday, May 24) -- Travel to Selma: Lowndes Interpretive Center, Brown Chapel AME Church, Edmund Pettus Bridge and Selma Interpretive Center, National Voting Rights Museum

Day 6 (Saturday, May 25) -- Travel home on own to continue the work of healing

Cost (includes hotel, entry fees, and bus transportation [5/21-5/24] in Alabama)

\$860 pp (single occupancy)

\$540 pp (double occupancy)

*Pilgrims are responsible for personal travel to/from Birmingham, AL

*The group hotel is the Comfort Inn-Irondale in Birmingham (near airport)

*Airport: Birmingham-Shuttlesworth International Airport

*Lunch/Dinner on own (free breakfast at hotel; lists of local eateries will be distributed)

Email **Rev. Gayle Fisher-Stewart** (rev.gaylefs@calvarydc.net) to reserve your space now. A deposit of \$100 is due by January 10, 2019. Pilgrimage information, payment schedule and reminders will be sent once space is reserved. Make checks payable: **Union of Black Episcopalians**.

The Rev. Gayle Fisher-Stewart
President, DC Chapter Union of Black Episcopalians
Calvary Episcopal Church
820 6th Street NE
Washington, DC 20002
301-996-4102



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UPCOMING EVENTS

Jean Anderson-Jones

Dates and times are subject to change, please check with the office at **301.248.4290** or online at www.stjohnsbroadcreek.org for changes/updates.

SALE! 2019 CALENDARS

Calendars are \$10 each.
Please see Sandra Bouchelion.

SALE! ST. JOHN'S SHIRTS

Shirts are \$20 each.
Call Karen Herbert at 301.440.4294.

REALM

Remember to log on & set up your profile.

BIBLE STUDY*

Wednesdays
10:15 a.m. after Wednesday Worship
7 p.m. in the Rectory

FOOD PANTRY

Saturdays
9:30 a.m.

WORSHIP

Wednesdays
9:30 a.m.
Eucharist followed by Bible Study*

Sundays

8 a.m. and 10:30 a.m.

YOGA

Mondays
7 p.m.
\$10 per session

BALLET CLASSES

Ages 10-16 For information, call Ms. Batts at 301.575.4465.

BROAD CREEK CHILD DEVELOPMENT PROGRAM

Contact Stephenie Ratty: 301.248.6665.

CHOIR REHEARSALS

Every Thursday
7:30 - 8:30 p.m.

HOMEWORK HELPERS

Tuesdays
7 p.m.

LENTEN WORSHIP AND SUPPER

Wednesdays during Lent
6 p.m.
Bread & Soup Supper followed by Bible Study.

All are invited. We need volunteers to make soup.
Please sign up on the sheet at the back of the church or contact Kathy Mierke.

PIE SALES

\$15 each
ORDER PIES: April 7
PICK UP PIES: April 14
See Alan Ritter for details.

BISHOP'S VISIT

Sunday, April 7
Only ONE Service at 10:30 a.m. followed by luncheon.

Bishop Mariann Budde will visit St. John's.
All who completed the confirmation, reception, and reaffirmation classes are invited to be confirmed or received or to reaffirm their faith.

FINANCE MEETING

Thursday, April 4
7 p.m.

VESTRY MEETING

Thursday, April 11
6 p.m.

HOLY WEEK SCHEDULE

PALM SUNDAY

April 14 at 8 a.m. & 10:30 a.m.

MAUNDY THURSDAY

April 18 at 7 p.m.

GOOD FRIDAY

April 19

10 a.m. - Children's Stations of the Cross

12 p.m. - Adult Stations of the Cross

7 p.m. - Good Friday Liturgy

GREAT VIGIL OF EASTER

April 20 at 7 p.m.

EASTER SUNDAY

April 21 at 8 a.m. & 10:30 a.m.

After 10:30 a.m. Service - Easter Egg Roll



APRIL

Karen Chapman
Dehaven Colston
Mackenzie James
Bob Jones
Icilda McDonald
Bill Paleyan
Jean Parker



RECYCLE FOR ST. JOHN'S

- **DON'T put your aluminum cans** (soft drink, beer, juice, etc.) in your county recycle bin! Small metal items, including aluminum cans may be dropped off at St. John's. Place items in the recycle bin or outside the kitchen door.
- **DON'T throw away scrap metal** (pipes, gutters, screens, aluminum siding, doors, etc.)!
- **DON'T let contractors take away old material** after having new gutters, siding, etc. installed! Call Kathy Mierke at 301.292.3624 for pick up.
- Usual recycling pick-up is on Mondays and handled by Kathy and Jim.
- **ALL METAL, INCLUDING COPPER, ALUMINUM, BRASS, AND IRON, WILL BE COLLECTED.**
- **All recycled material will be sold and all proceeds given to St. John's.**
For any questions, call Kathy at 301.292.3624.



LET'S HEAR FROM YOU!

The deadline for the May 2019 issue of "St. John's Way" is Thursday, April 25.

Submissions can be left in the newsletter box in the church office; either as hard copy, on CD, or on a flash drive. You also have the options to mail or email your submission, as well as sending it via fax to 301.248.7838. The preferred way to receive your submissions is as a Microsoft Word document, via email.

Please email your letters, ideas, articles, comments, information, questions to bsbrevard@yahoo.com.

NOTE: Dates, times, locations mentioned in this newsletter are subject to change. All information has been edited to the best of our abilities. Be kind and understanding. PEACE!

REMEMBER the April 25 deadline.

ST. JOHN'S WAY



A publication for members and friends of St. John's Episcopal Church, Broad Creek

RECTOR:

The Rev. Sarah Odderstol

MINISTER OF MUSIC:

Libby Wiebel

OFFICE STAFF:

Jean Anderson-Jones

OFFICE HOURS:

Tuesday - Friday, 10 a.m. - 5:30 p.m.

NEWSLETTER EDITOR AND CREATIVE:

Birgitt S. Brevard

ST. JOHN'S BROAD CREEK EPISCOPAL CHURCH

9801 Livingston Road • Fort Washington, Maryland 20744

Office Phone: 301.248.4290 • Office Fax: 301.248.7838

www.stjohnsbroadcreek.org



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Fort Washington, Maryland 20744