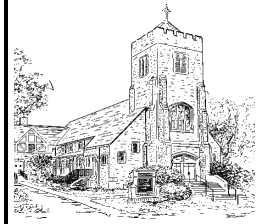




# Grace Notes

Brief notes for the members, families and friends of Grace Episcopal Church



## Happy 60th Birthday Pennyworth!



Caring women of Grace Church saw a need to help people that were having difficulties providing clothing for their families. They went through their small closets and picked out gently used clean clothes. They neatly packed the items in the trunk of a car and drove to the poor sections of Silver Spring and gave out these needed gifts. Every week for months these thoughtful parishioners continued their ministry.

This wonderful giving grew to the point where they needed a shop. Thus Pennyworth was born. On February 14, 1953 the first Pennyworth Shop opened in the Fenton Village area of downtown Silver Spring. The first store was in a house on Thayer Ave just one building east of Georgia Ave. This building was recently torn down. This ministry moved to three more locations, the basement of a townhouse,



the back of a money exchange on Fenton, then to a 1,000 square-foot store on Fenton. Then early November 2012, Pennyworth rented a 2,000 square-foot former research lab and former black box theater at 949 Bonifant Street.



With the help of over 20 volunteers doing over 100 hours of painting, removing walls, laying carpeting, fixing hanging wires and unsafe fire code requirements, and lastly moving racks of clothes and boxes of items down the street, the new attractive Pennyworth Shop opened on November 22, 2012. Ninety percent of our profits go to fund the ministries of Grace Church and 10% goes to local and national non-profits.



Most important are our customers who have become our friends, and our workers. Pennyworth is an attractive shop where helpful friendly volunteers greet many of the shoppers by name. Today Pennyworth serves rich and poor, NOAA scientists and homeless, Montgomery College students and neighboring shop workers.

**The shop is open Tuesday through Saturday 10 AM to 4 PM. Come visit and shop.**



## February 2013

### Inside this issue:

- Dining with Grace 2
- The Season of Lent
- Reflections on Lent 3
- Lenten Carbon Fast
- Lent for Children and Youth 4
- Generations Concert Reflections 5 - 7
- Every Parish Meeting Update 6
- Grace Episcopal Day School 8
- Fiscal Report 9
- Carbon Fast Calendar 10-11
- Faith Community Nurse Program Flyer 12

### Special points of interest:

- Reflections from Generations Concert
- Lenten Events and Reflections
- Carbon Fast Calendar



### CELEBRATE PENNYWORTH

**Friday, February 8** - Stop by the shop on Friday, February 8<sup>th</sup> when we'll be open until 8 p.m. for a Valentine Happy Hour! Enjoy drinks, snack, special sales, and find the perfect gift for your Valentine. The shop is at 949 Bonifant Street in downtown Silver Spring, between Georgia Avenue and Fenton. <http://silverspringpennyworth.wordpress.com/>

**Sunday, February 10** - The 60th Birthday Party for Pennyworth. Special recognition will take place during the 10:30 church service, which will be followed by at luncheon and Birthday Party.

**Please bring a side dish, vegetable or salad to share with others.** Main course and dessert will be provided. Also, wear your best Pennyworth bargains.



**A monthly publication from the Grace Church Communications Committee**

**GRACE EPISCOPAL CHURCH****Grace Notes**

Grace Episcopal Church  
1607 Grace Church Road  
Silver Spring, Maryland 20910

Telephone: 301-585-3515  
Fax: 301-585-4309

Website:  
[www.graceepiscopalchurch.org](http://www.graceepiscopalchurch.org)

The Rev. Andrew Walter  
Rector

The Rev. Canon Michele Hagans  
Associate Rector & Chaplain,  
Grace Episcopal Day School

The Rev. Lael Sorensen  
Assistant Rector

Danny Catalanotto  
Minister of Music

Beth Boyd  
Parish Administrator

Marnie Brown  
Communications Coordinator

Gib Baily  
Fiscal Officer

Wardens and Vestry  
Kathryn Allen, Senior Warden  
Aileen Moodie, Junior Warden

Chris Bedal, Paul Brown,  
Matt Hardwick, Rebecca Lent,  
John Mahler, Laura Parks,  
Althea Sherman, Virgil White-  
hurst, Raquel Wilson

**Grace Notes**

The Rev. Andrew Walter  
Linda Caleb

**DINING WITH GRACE AT THE MOVIES**

The month of February is always associated with love. Our movie selection, "**Nanny McPhee Returns**" reflects the love of family. This is the delightful story of how a mother of three children, tries to run a family farm while her husband is away at war. Added to her troubles is a visit by the children's two spoiled cousins. Magically, Nanny McPhee appears. She has come to the mother's rescue and teaches the children five important lessons:

1. to stop fighting
2. to share
3. to work together
4. to to be brave
5. to have faith

Our evening ends at approximately 9:15 p.m. Please bring the food item associated with the first letter of your **last** name:

A-H - salad/vegetable      I- Q - dessert/fruit      R-Z - main course/casserole

For further information contact: **Lola Crawford** - (301) 571-2321

**The Season of Lent**

The season of Lent is a time of special devotion – a time of prayer, self-examination and repentance in preparation for Easter. We invite you to join us as we recommit ourselves to deepening our relationship with God.



**ASH WEDNESDAY – WEDNESDAY, FEBRUARY 13** Ash Wednesday marks the beginning of the season of Lent. We will have two services of Holy Communion with the Imposition of Ashes at 12 noon and 7:30 p.m.

**REV. ANDREW'S LENTEN BOOK GROUP** Learn and explore the Bible during the season of Lent as Rev. Andrew leads us in a discussion of *Evolution of the Word: The New Testament in the Order the Books Were Written* by Marcus Borg. This book looks at the New Testament from a fresh perspective – in the chronological order in which the books were written. Looking at the New Testament in this way provides an entirely new perspective on the unfolding of God's Word. We will meet on Sundays immediately after the 10:30 a.m. service. Lunch will be provided. *Evolution of the Word* is also the Diocese of Washington's Lenten book so there will be opportunities to connect with other people around the diocese who are reading the book as well. To sign-up, email Rev. Andrew at [awalter@graceepiscopalchurch.org](mailto:awalter@graceepiscopalchurch.org) or by calling the church office.

**BISHOP'S VISITATION – SUNDAY, MARCH 3** The Rt. Rev. Mariann Edgar Budde, Bishop of Washington, will be here to celebrate and preach during a Service of Confirmation and Reception.

## Reflection on The Season of Lent

The 40 days of Lent are designed to be a time of spiritual strengthening. The weeks before Easter have popularly been known as a season of sober self-denial, with an emphasis on repenting from sin and receiving God's forgiveness, which in childhood memory translates to no parties, no fun and in the adult popular imagination can be caricatured as the rigor of 5 weeks at a spa with lots of difficult exercise and 4 lettuce leaves to keep you going – oh but there's a lemon wedge in the spring water – goodie. If we move beyond popular conceptions (and often misconceptions), Lent holds the possibility for real change in our lives as well as for rich and lasting spiritual growth.

The ultimate purpose of Lent is to strengthen our spiritual lives. In Lent we step back and consider the ways we need to change, to renew our relationships with God and one another, to let ourselves – to use a Church word – be converted anew. I once had a conversation with a bishop who had spent Lent in the Holy Land. There, to his surprise, he found the desert in full bloom, the trees laden with olives and figs, and everywhere there was the hazy smell of ripe fruit and the sound of insects. This was the experience of the those who first developed the tradition of Lent. And it was his experience of a that particularly fruitful ecosystem that he came to understand Lent as a time of being refreshed by a loving God instead of a time of arduous effort to improve. I've never forgotten his gentle, generous words.

In Lent we step back and consider the ways we long to be re-



freshed. How are we living the gospel in our lives, our homes, our churches, our schools or places of work? What areas of growth or signs of renewal can we celebrate with gratitude and joy? In what ways have we grown stagnant or cold-hearted, or failed to love God by embracing new life when we encounter it? These are the kinds of questions we ask of ourselves during the weeks of Lent.

There are a number of traditions that can help us ask those questions. One tradition, drawing on ancient Jewish and early Christian traditions of preparation, (especially for baptism at Easter) involves fasting. Today, the church invites us to fast on Ash Wednesday and Good Friday, and many people find this way of expressing Lenten devotion through their bodies to be very helpful for cleansing the mind and focusing the soul.

Another approach is not to give something up but to take something on. Some discover that it is not what they eat or drink that is separating them from God but their lack of time spent in prayer or study, their neglect of worship or the way they spend their time and money. For such people, making a commitment to spend time in prayer or to attend a Lenten Book Group or Bible Study once a week or to devote an evening to doing something special for a friend can be a valuable Lenten discipline.

Whatever you choose to do, Lent gives us an occasion to clear away those things that stand in the way to a vibrant spiritual life.

## Lenten Carbon Fast



For the past several years, many denominations have joined together in an ecumenical effort to make part of the observation of Lent, an opportunity to enter into a spiritual discipline of fasting from carbon. At Grace

Church, we too, have promoted an awareness of a carbon fast through our Lenten Carbon Fast calendar.

Once again, **The Pennyworth Shop** and the **Stewardship Commission** encourages everyone to engage in carbon-reducing activities. Those activities range from everyday actions like unplugging unused electrical devices and appliances, conserving water in the shower and reducing driving speed, to longer term practices such as buying local produce and becoming involved in a community garden.

**Earth Ministry** and **Washington Interfaith Power and Light** provide some reasons for working to reduce the amount of carbon dioxide we put into the atmosphere:

1. The carbon dioxide we are putting into the environment, in the form of greenhouse gases, is changing the climate of God's

creation, our planet Earth. Scientists no longer debate the basic facts of climate change.

2. The sources of these greenhouse gases are largely produced by human beings and the society we have created.

3. The largest component of greenhouse gases is carbon dioxide, which comes from the burning of fossil fuels during the generation of electricity and from the modes of transportation that we use.

4. Unless we reduce our emissions of greenhouse gases, the impact of these increases will be devastating for our planet, for its people—especially the poor and vulnerable—and for the plants and animals that have lived here for millions of years. Time is critical.

5. God created this Earth, declared it to be good, and expects us to care for creation and to maintain its goodness for future generations.

*This year's Lenten Carbon Fast Calendar is included at the end of this issue of Grace Notes.*

## Lent for Children and Youth at Grace



The children of the parish will be keeping a holy Lent in a variety of ways. First, during these last weeks of the season of Epiphany, while we look for the many manifestations of Jesus as Lord and praise him with alleluias in chapel, we will be constructing an **Alleluia Banner**. Each

class will decorate the banner with artwork and poetry, anything that speaks of their longing to follow, like the wise men, the light of Jesus. Then, on the last Sunday after the Epiphany (February 10, the Sunday before Lent), we will “bury” the banner along with our alleluias.

Giving up saying “alleluia” (long a part of our liturgical tradition) has become a powerful symbol for the singing children at Grace whose repertoire of Alleluia/Hallelujah praise songs numbers now in the double-digits. We will find ways to praise God during Lent, but putting away the Alleluias – now visually and in song – is a powerful reminder of the season. And, as the older children can attest, bringing them back at Easter, is one of the most powerful ways of rendering Easter especially meaningful. The banner will be unearthed at the start of the Easter Egg Hunt on Easter Sunday.

We continue our preparation for Lent with the **Annual Shrove Tuesday Pancake Supper**, February 12, 5:30-7:30pm in the Undercroft. This is always a great party with pancakes, bacon/sausage and fruit together with Mardi Gras beads and New Orleans music. Hosted by the Youth Group and their FOGY (Friends of Grace Youth) supporters, proceeds from the Pancake Supper support the pilgrimage and mission trips taken by the youth. Let the good times roll!

Then, the first Sunday in Lent is also **Pretzel Sunday**, when we make crossed-arm pretzels to remind us of the folded arms of those who seek God’s blessing at the altar and an ancient gesture for prayer. A large pretzel will form our host at communion at the 10:30 service, and children and their parents are invited to form their own individual-sized pretzels before the service. The

pretzels will be baked off during the service to be enjoyed during coffee hour.

In **Sunday School**, children will continue to study the sacrament of baptism. This is particularly appropriate since Lent began as a season when baptismal candidates would prepare themselves to be baptized at Easter. Parents will also hear baptismal themes in church as our Scripture readings this year echo themes posed in our Baptismal Liturgy.

Teenagers in **Youth Group** will be exploring different ways of making space this Lent to let God do something new in their lives. We’ll be experimenting with beginning each day with a quick, texted Lenten reflection. In Youth Group sessions, we’ll be using Marcus Borg’s, *Speaking Christian*, and will join with other youth in online diocesan-wide discussions to unpack the history and contemporary meaning of key Christian terms. To learn more, see the Episcopal Diocese of Washington Website: <http://www.edow.org/congregational-vitality/people-of-the-way>.

Finally, some teenagers will be giving something up *and* taking something on. Here are some of their ideas:

- ◆ Give up the security of one’s own small group of friends, and work on reaching out to others
- ◆ Give up solo gaming once a week and instead take up more face-to-face conversations
- ◆ Drink only water for two weeks and with the money saved by not spending it on soda, coffee, tea or sports drinks, donate it to an organization that helps dig wells.
- ◆ Adopt the discipline of helping out a neighbor once a week by doing odd-job chores: shoveling snow, doing spring yard work, helping with grocery shopping

Watch the Undercroft walls for their reflections and suggestions over the course of the 40 days!

### PANCAKE SUPPER

The annual Shrove Tuesday Pancake Supper will take place on **Tuesday, February 12 from 5:30 - 7:30** in the church Undercroft. Be sure to join us for this full-filled Shrove Tuesday/Mardi Gras celebration, complete with pancakes and all the fixings, New Orleans music, beads, masks and a flurry of alleluias before they’re put away for Lent.

Proceeds from this favorite annual event at Grace support Youth Group pilgrimages and mission trips.

Tickets will be on sale after Sunday services in the Undercroft, beginning February 3<sup>rd</sup> and on Shrove Tuesday itself at the door: **\$5.00 per person, \$20.00 for a family of four or more.**

Laissez les bon temps roulez!





## Generations Concert Reflections

*On Sunday evening, January 27, a very special concert took place as part of the Music of Grace Concert Series. The African American Generations Concert combined moving reflections from several Grace Church parishioners with the powerful music of the His W.I.L. Gospel Choir.*

*The reflections of Raquel Wilson and Virgil Whitehurst are shared in this issue of Grace Notes.*

Growing up poor in one of the roughest parts of Brooklyn turned out to be a lot more complicated than growing up poor on a small island in the West Indies. My sister remembers riding around Brooklyn neighborhoods with the realtor, and the agent's stern warning about what would become my neighborhood - "you don't want to buy here. This neighborhood is full of poor people." To which my mom responded "so?"



For my mother, who grew up lower middle class in Grenada and won scholarships to both high school and nursing school in Trinidad, it didn't occur to her that buying a house in a poor neighborhood would be a problem. On Grenada, as well as my father's tiny island of Tobago, everyone was black: the merchants, the doctors, the president and all the legislators. Of course there were class differences, and there was plenty of gossip about the wealthiest families on the island, but by and large, everybody got along.

My parents brought those expectations with them when they came to the U.S. along with a wave of immigrants in the 1960's, when visas became widely available for skilled workers. My mom was a nurse, and my dad got in as her husband, later finding work as a cab driver. The realtor helped my parents buy a three story row house amidst plenty of poverty in the Bushwick section of Brooklyn. Our family of five lived on the first floor while we rented out the top two floors to tenants.

Poverty in the U.S. seemed to come with a whole host of problems. As a kid I remember constantly having the feeling that we were in over our heads, and that every day might bring some new crisis. Though most of our neighbors were black, we were the only West Indians in the area, and we felt completely isolated. Maybe it was us, maybe it was them, more than likely all of us fell short of being good neighbors in some way.

Poverty brought constant tension. One of the Black moms in the neighborhood very earnestly advised my mother that she was wasting her time having my brother spend so much time on his schoolwork. In her view, my brother needed to learn the ways of the streets and start making a living, I assume selling weed and generally hustling, like the young men who would hang out on our front stoop drinking and cussing all night long.

Black people shared our neighborhood with Puerto Ricans. Some of them were our tenants, but none were our friends.

Language separated us, and many of them were Pentecostals. I would watch the women, wearing ankle length skirts and their hair in a single braid down the middle of their backs, walking to their church across the street from our house. From the windowless building, I would hear loud shouting, praise music, and clanging tambourines.

My mom working 12 hour shifts as a nurse, my father working the night shift as a cab driver, constantly tired, angry and humiliated at not being able to get the young neighborhood boys to leave our stoop and our family alone, the rent payments from our tenants constantly late, and the repeated court appearances to kick someone out, even if they hadn't paid any rent for months. The public schools being too rough, we attended a Lutheran school just over the border in Queens where we met kids from different backgrounds and neighborhoods. But the tensions in my neighborhood always regained prominence in my mind when I returned home.

Those tensions would come to a head in the summer of 1977, when one sweltering night in July a lightning strike knocked out power to 10 million city residents. The poorest parts of Brooklyn bore the brunt of the disaster, as riots broke out. As I crouched under the living room window looking out on the street, it seemed to start with an argument between two groups of guys, one black, the other Puerto Rican, then a few more guys came, each joining their own ethnic group. At first it got loud slowly, then hit a verbal crescendo, until the first bottle broke, and all hell broke loose with it. Baseball bats, more bottles, and hand to hand combat consumed the block, and I remember being confused as to why the blacks and Puerto Ricans were fighting each other. I knew the two groups didn't get along. But why should anyone die just because the lights went out? Wouldn't we all have to face each other in the morning? Weren't we all stuck where we were, just trying to survive another day on the same street? Weren't we all poor?

If the police ever came, I don't remember seeing them.

In the morning we would learn that 10 square blocks of my neighborhood had burned to the ground. The main commercial strip, strewn with fragments of busted up glass and merchandise.

The blackout of 1977 was a watershed event on a lot of levels, for the city, for my neighborhood, and certainly for me. I've never answered the question of what desperation or other motive drove people to destroy each other and their surroundings that night. But one thing was clear to me: If the two tribes in the neighborhood were the Blacks and the Puerto Ricans, I was neither.

Martin Luther King's speeches about little white children and little black children playing together provided no immediate

*Cont. on page 6*

## Generations Concert Reflections

answers for me. Because of the many successes of the civil rights movement, I went to school with white kids, and I knew they were no better than me. Plus, in the West Indies, everybody was black, including those in power, so clearly all this White supremacy business was nonsense. All I really wanted was for people to stop trying to kill each other right outside my window.

As I grew older, neighborhood tensions travelled with me as I struggled to find my identity. At home I was one of the West Indians, set apart by our accents and the food we ate. On the subway going to high school in lower Manhattan alongside Wall Street lawyers and executives, I was Black. Then once I entered the school building I was neither, just one of the smart kids at a school where only the top 3% of 20,000 applicants were admitted. We were all there to geek out together on the same material, translating Cicero from the Latin, working through quadratic equations, slogging through Shakespeare. But even there, I was set apart from a lot of the other black kids; inexplicably, many of them spent their days cutting class and hanging out.

Then all the way to Texas, where black college students judged me not black enough, because I'd decided to study Spanish and Political Science, instead of something more practical to make a lot of money and advance the race, like engineering, or business. It wasn't until law school and the start of my legal career that I realized the feeling of constantly straddling different worlds was not unusual. I came to understand that many of us struggle to form our own identity. I came to understand that I could make my own choices about who I would be and what groups I would belong to.

As a public defender in Houston I wound up representing all kinds of people who needed help:

White meth heads, all of them skinny, toothless, and paranoid from smoking a vile drug made from household chemicals,

South Americans swallowing little balloon packets full of heroin and

boarding a long flight to the US,

Blacks selling crack cocaine on the streets,

White men, well-dressed and well-educated, accused of fraud or embezzlement.

No matter the race or class, I had to earn the client's trust. In the legal process we were in totally different positions: the client, facing years in prison and unable to afford the lawyer of their choice; and me, the perfect stranger who was supposed to care enough about them to fight with prosecutors and judges to get them out of the mess they were in. The daily habit of intimacy I shared with these clients vanquished any lingering notions I had about having to belong to any particular tribe. From moment to moment we both had the same goal, a just and fair resolution to a serious problem, a personal crisis for them and their families. Over time I became more conscious of the choice to which my childhood experiences had led me. I simply identified myself as a person who would fight for justice and fairness for *anyone* who walked in the doors of the courthouse.

Even the stringy-haired white guys with their confederate flag tattoos, refusing to pay federal income taxes and talking about how the Republic of Texas would rise again. I guess maybe the reason I could find common ground with them was because I remembered the fear and confusion I faced as little girl, stuck to the floor beneath my living room window, "Weren't we all just in over our heads?" They were my neighbors, and all the White supremacy business was nonsense anyway. Maybe I could help them understand that, after today's crisis passed, they, like me, had the power to choose who they would become.

*Raquel Wilson*

### ANNUAL PARISH MEETING - ELECTION UPDATE



*Aileen Moodie reports on the work of the Nominating Committee.*

The Annual Parish Meeting was held on Sunday, January 27. Along with other reports, **Amy Miller**, Chair of the Budget & Finance Committee, presented the operating budget for 2013 and **Reverend Andrew** shared his report as he concludes his first 18 months serving as Rector of Grace Church.

**Kathryn Allen** was elected to a two year term as Senior Warden. **Chris Bedal**, **Rebecca Lent** and **Althea Sherman** were each elected to a three year term on the Vestry. **Laura Parks** was elected to a two-year term on the Vestry.

**Anne Sheldon** was elected as a Delegate to the Diocesan Convention. **Stephanie Gray** was elected as an alternate delegate.

### Transitions

#### Baptized

Laura Jane Lewandowski

Robert Eugene Lewandowski

Louise Middleton Downs

## Generations Concert Reflections

Growing up in North Carolina,  
There are memories as I go to and fro.  
Things I did and things I didn't,  
Often because my Mom said so!

I remember Saturday morning cartoons,  
Fat Albert, The Superfriends, School House Rock.  
All of these on 3 channels.  
Because that 4<sup>th</sup> channel wasn't always a lock!

Then off I would go to meet the fellas,  
We'd play hard, laugh and sometimes cry.  
We'd play ball, wrestle, Hide and seek,  
"Who's not ready, holler I!!"

I remember World Book Encyclopedias,  
And that big TV used as a TV stand.  
High top fades, leg warmers, "Thriller,"  
The Cosby Show, Star Search and American Bandstand.

I remember LOTS of funerals at my church,  
But half of these folks, I didn't even know.  
Tears, songs, black suits, screaming  
"Mommie, why do we ALWAYS have to go?"  
She would say, "It's the families that we know  
And it's a way to show your respect,  
And to say thank you for those who paved the way,  
And allow the loved ones to reflect."

"You'll understand one day,  
Why we always have to go.  
But, until you understand,  
It's because I said so!!"

I remember my Granddad's farm,  
The fields, the pigs, the hens.  
Only once did I make the mistake,  
Of calling one of the pigs my friend.

I would go to feed the pigs and, always,  
Larry, the pig, was the winner  
Well, the friendship stopped one cold winter day,  
When Larry became our dinner.

I remember some thinking that wasn't quite right,  
A proverbial line drawn in the sand.  
Blacks on this side, Whites on that side,

Not by the character of the man.  
Even school was divided,  
Like at the High School Homecoming scene.  
With bated breath, at halftime, they'd announce,  
Both a black and white homecoming queen.

I remember the Confederate Flag,  
Painted as a mural on the side of the town hall.  
They said it was to hold onto history,  
For others, they were quite appalled.

Dealing with all the unknowns,  
Seemed not to be a stress.  
I had a family and community,  
To help me with the test.

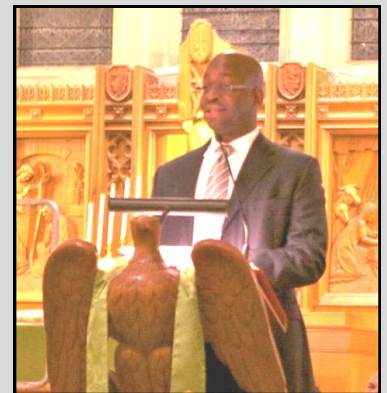
You see, I quickly found out,  
That it wasn't just my mom and dad.  
Who was watching out for me,  
Wow, I didn't know how many guardians I had!

Does EVERYBODY get to spank me,  
When they catch me doing wrong?  
I'd better act right quick  
Or my butt won't last very long!

So, as I look back on my childhood,  
There were good times, some bad and other.  
But, all in all, I loved it and,  
And wouldn't trade it for another.

For that boy born back in '67,  
And born of only two.  
Became the man you see today,  
Cause he was raised by quite a few.

*Virgil Whitehurst*



## Grace Episcopal Day School



Pass it on!

This could be the Mantra of the Pennyworth Shop in downtown Silver Spring. They are celebrating 60 years of operation. What a milestone! Grace Episcopal Day School has been a benefactor of the Pennyworth Shop many times in its 53 years. A new roof, costly repairs for the heating system, assistance with plumbing repairs and any number of expensive and some not so expensive items for the day school at Silver Spring, ka-ching and the money was donated to help defray the costs.

The teachers and staff have said thank you over the years. Several former and current faculty and staff members have been volunteers at the Pennyworth Shop. Not only are they helping a worthy cause, but they are also building community spirit with the Silver Spring community and the church community. If not physically helping at the shop, many know exactly where the bins are at Grace House and pass items on to the bins that can be reused by Pennyworth.



One former teacher who has stepped forward to take over at the helm of the Pennyworth Shop is Marilyn Seitz. She spent over

fifteen years at the day school, first as a second grade teacher and then as a prekindergarten teacher. What a wonderful resume she brought with her to Pennyworth. Negotiating, boundary setting, a sense of humor, caring, nurturing, interior decorating and championing the underdog are many of the skillsets that she used in her classroom. All she experienced as a loving teacher. She is still teaching. She passes on ideas on how to recycle and make so many gently used household items and clothing items like new again.

What child can't wait for the costume sale at Halloween! All at budget prices that beat the big box stores. Christmas shopping begins in early November. Looking for the unusual item, you are likely to find it there. The new shop even has a "High end" section. Marilyn and the others make shopping there a fun adventure and always at bargain prices.

Thank you to the Pennyworth Shop for their 60 years and best of luck for the next 60!

Betty A. House

Executive Assistant to the Head of School

### Grace Episcopal Church

Pretzel Sunday - February 17, 2013

Pretzel making from 9:15am; Service at 10:30am

*The first Sunday in Lent has become "Pretzel Sunday" at Grace Church. Please plan to join us in this special Lenten activity. Come to the Undercroft beginning at 9:15am. You will find balls of dough ready to form into pretzels. The service will begin at 10:30am and during the service, pretzels will be baking. Return to the Undercroft after the service to enjoy the pretzels during coffee hour! We will have aprons available, but it's wise to dress in easily washed clothes!*



#### Observing Lent - Pretzel Prayer History

For over 1500 years, pretzels have been a food and symbol for Lent. Monks in the Middle Ages baked the unleavened bread that would be used during Lent in the shape of crossed arms in prayer. These braccellae ("little arms" in Latin; in German, "brezel") were given as treats to children who had learned their prayers.

You might also enjoy making your own prayer pretzels at home.

#### Recipe for Grace Church Pretzels - "Praying Hands"

##### Ingredients:

2 teaspoons of yeast dissolved in 1 1/2 cups of warm water  
1 teaspoon salt  
1 tablespoon sugar  
4 cups flour  
1 egg, beaten  
Kosher salt

##### Directions:

Dissolve yeast, add salt and sugar and blend in flour. Knead dough until smooth. Cut into small pieces. Roll into ropes and twist into shape. Place on lightly greased cookie sheet. Brush pretzels with beaten egg. Sprinkle with Kosher salt. Bake at 425 for 12 to 15 minutes.

Offer several types of mustard with the pretzels.

Yield: Makes approximately 24 soft pretzels.

Note: These can also be mixed in a bread machine using the "dough" cycle.



### FOUNDATIONS OF FAITH CLASS (FOR ADULTS)

Interested in learning more about the Bible, the Church, and deepening your prayer life? Please join us as we explore these topics from 9:15-10:15 on the four Sundays in February. Our rector, Rev. Andrew, will lead the discussions. Anyone who would like to learn and grow in their faith is invited to attend. Foundations in Faith prepares adults to be confirmed or received into the Episcopal Church, including, if you so choose, when Bishop Mariann visits Grace Church on Sunday, March 3. If you are interested in participating, please sign up by emailing Rev. Andrew at [awalter@graceepiscopalchurch.org](mailto:awalter@graceepiscopalchurch.org) or by calling the church office.

### CONFIRMATION CLASS FOR YOUTH AND YOUNG ADULTS

begins January 6, 12:00-1:30pm in the Adult Education Room of the Parish Hall. If you are between 13 and 21 years of age and want to deepen your understanding of the Christian tradition and especially if you are looking to be confirmed on March 3rd when Bishop Budde will make her visitation to Grace Church, please join us. Class supplies and lunch will be provided. Sessions meet 12-1:30 on January 6, 13, 20, February 3, 10, 17 and 24.



## Grace Approves Record Budget of \$698,500 for 2013

The Vestry approved a record budget for Grace Church of \$698,500.00 for 2013. Thanks to the wonderful response to the Every Member Canvass, the budget for 2013 is in balance and includes funding for the following initiatives this coming year:

- ◆ pay raises were provided for all staff, with full-time clergy continuing to be paid at Diocesan scale;
- ◆ full funding was provided for the new positions of Sunday School Coordinator and Assistant Organist/Choirmaster;
- ◆ the Diocesan offering was increased by \$1,350.00 (3.75%) to a total of \$37,500.00;
- ◆ support for the Crib Nursery was increased by \$2,000.00 to \$6,000.00;
- ◆ support for the Sunday School program was increased by \$1,000.00 to \$3,500.00;
- ◆ support for the Youth program was increased by \$500.00 to \$3,500.00;
- ◆ funds were provided for increased administrative costs (postage, computer support, cleaning support, property insurance, etc.); and
- ◆ funds for repairs/maintenance expenses were increased to \$32,500.00.

Summarized below is the distribution of the total of \$698,500.00 in income projected to be received in 2013:

- ◆ \$534,150.00 in pledge income (76.5% of all income received), an increase of \$29,533.73 (5.75%) over the total of \$504,616.27 in pledge income received in 2012;
- ◆ \$63,500.00 in endowment fund contributions, an increase of \$27,800.00 over the total endowment fund contributions credited for 2012 (reflecting the impact of the Geyger bequest);
- ◆ \$25,500.00 (3.65% of all income received) in “no pledge” giving for 2013;
- ◆ \$25,410.00 (3.65% of all income received) in special offerings (Easter, Christmas, Thanksgiving, Theological Education and Lenten offerings);
- ◆ \$15,000.00 in “plate offerings” for 2013
- ◆ \$12,000.00 in net proceeds from the Christmas Bazaar;
- ◆ \$8,540.00 in Pennyworth Shop contributions;
- ◆ \$6,000.00 in space use contributions

- ◆ \$2,350.00 in prior-year pledge payments; and
- ◆ \$6,050.00 from miscellaneous sources.

Summarized below is a distribution of budget expenses for 2013:

- ◆ \$263,312.83 for costs of clergy compensation and benefits (37.7% of all budgeted expenses);
- ◆ \$126,890.72 for costs for operating expenses ((18.2% of all budgeted expenses);
- ◆ \$121,228.37 for support of the church music program (17.4% of all budgeted expenses);
- ◆ \$62,513.26 for costs of compensation and benefits for lay administrative staff (9% of all budgeted expenses);
- ◆ \$37,500.00 for the Diocesan Offering (5.4% of all budgeted expenses);
- ◆ \$36,830.14 for non-personnel-related administrative expenses (5.3% of all budgeted expenses);
- ◆ \$27,299.68 for support of our Sunday School, Youth and Adult Christian Formation programs (excluding clergy support) (4% of all budgeted expenses);
- ◆ \$10,425.00 for worship-related expenses (Altar Guild, Acolytes, Flower Guild, Supply clergy, Crib Nursery, etc.) (1.2% of all budgeted expenses);
- ◆ \$7,000.00 for support of outreach ministries both within and outside of our parish (1% of all budgeted expenses); and
- ◆ \$5,500.00 for support of Parish Fellowship activities (Hospitality, Welcoming, Ministry Sunday, Senior Ministry, etc.) (0.8% of all budgeted expenses).

In summary, the total of \$698,500.00 in the operating budget for 2013 reflects an increase of \$42,500.00 (6.5%) over the budget of \$656,000.00 provided in the operating budget for 2012 and reflects an increase of \$19,653.48 (2.9%) over the total of \$678,846.52 in operating expenses incurred in 2012. As outlined above, the bulk of the increased expenditures are dedicated to funding increased costs for salaries and related benefits for our clergy and lay staff and providing full-year funding for Sunday School Coordinator and Assistant Organist-Choirmaster positions.

Again, many thanks to everyone who made pledges for 2013 to provide funding for the incredible ministry currently being seen in our church.

Gib Baily  
Church Fiscal Officer