



Parishioner Profile

Meet Marie Stevanus

There is an Episcopal church on the corner, one block away from where Marie Stevanus lives. Although she attends Centering Prayer there on Tuesdays, on Sundays she is ferried to the other side of Rock Creek Park in Susan Hunt's Volkswagen to attend the Adult Forum and 10:30 a.m. service at St. Stephen's. Though an unobtrusive and perhaps little known parishioner – her inability to go out at night limits her involvement – Marie is a treasure box of down-to-earth wisdom and refreshingly practical insight.

Marie is no stranger to church life. Originally a Mennonite from rural Ohio, she spent much of her adult years helping her late husband, a Mennonite minister, start, nurture and move on from the churches he pastored. Life as a minister's wife brought Marie from Indiana, where she met her husband at Goshen College and began life with him during the years of his seminary training, her graduate studies in elementary education and their plunge into the parenting of two sons; to Los Angeles, where the naïveté of her early thirties was shattered through first-time and first-hand exposure to the realities of racial tensions, prostitution, spousal abuse and inner city crime; to the Texas Panhandle, where her career as an educator and administrator in the Texas Department of Mental Health and Mental Retardation flourished even while she struggled with social isolation in a conservative "Bible Belt" community; and finally, after living in Richmond for a

stint, to Williamsburg, Virginia where she and her husband spent their "empty nest" years happily at the helm of a church for which she had particular fondness. Marie's experiences in each of these places contributed to her awareness and understanding of social and economic injustice and strengthened her commitment to non-violence and racial equality, her identity as an educator and her compassion for society's neglected populations.

Having always been drawn to liturgy, Marie gravitated towards the Episcopal Church after the death of her husband and upon discovering St. Stephens, where she has been attending service since summer 2005. There are three things she loves about the Episcopal Church, she says, and about St. Stephens in particular. In addition to the liturgy, she is thrilled that the worship community is actively engaged in the service, rather than being a passive audience. To her, there is nothing as powerful as standing with the St. Stephens community around the Lord's Table at communion.

I ask her about the third thing she loves. "Oh," she says, suddenly leaning forward in her armchair; her placid countenance brightens perceptibly and her eyes sparkle. She reaches over to the coffee table and picks up The Book of Common Prayer. "These *words*," she says. "Have you read these words? They're *beautiful*!" She turns to the section on evening worship. "There's this thing about *light...*," she □ page 2

BREAD

June 10, 2007

The Second
Sunday after
Pentecost

Number 1576

NEWCOMER
SUNDAY

JUNE 10,
10:30AM
SERVICE

□ *page 1* says, then reads a passage, reveling in the poetry.

Most recently, following her husband's death and after some months living with her oldest son and his family, Marie moved into a cozy efficiency apartment in a group home near the Tenleytown metro. Potted plants line the sill of a large window that stretches across the apartment's back wall, allowing for ample light and a view of nature where, Marie explains, the birds and squirrels battle for supremacy. Like ev-

erywhere else she has lived, Marie has been intentional about forming community in her new home, the demographics of which are multi-racial. At 11:30 a.m. she ends our conversation and we make our way down the elevator to the first floor where every Saturday she meets for conversation and coffee with her fellow residents. The time is important to her; she feels her current purpose is to nurture relationships by both listening to and learning from people's stories. Everyone has a story, she says.

-Beth Fascitelli

BREAD

is the newsletter of
St. Stephen
and the Incarnation
Episcopal Church

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Parish Musician Job Announcement

St. Stephen and the Incarnation Episcopal Church, a historically inclusive and diverse parish with creative worship and extensive social justice ministries, is searching for a part-time Parish Musician to lead an adult choir of mixed voices of ~20 members. Renovated organ (Kilgen/Walsh, 2005), Kawai grand piano. Active arts collaborative. Keyboard expertise, ability to lead eclectic, multi-cultural music are essential. Experience with children's music ministries desirable. Background in the Episcopal Church is strongly preferred. Conversational knowledge of

Spanish a plus. Thirteen hours per week on average. Salary meets/exceeds minimum of Diocese of Washington for comparable positions. Minorities, students, retired persons encouraged to apply. Position open until filled.

Send resumes with names of three references to Music Search, St. Stephen's Church, 1525 Newton Street NW, Washington DC, 20010, musicsearch@saintstephensdc.org. Inquiries and questions may be directed to The Rev. Frank G. Dunn, Senior Priest.

A Word on Symbols

Incarnation Chapel Symbols

A picture is worth a million words when one walks around the Incarnation Chapel. The appointments in this chapel were painted and carved by Johannes Oertel (1823-1909) for the Incarnation Episcopal Church and were moved to St. Stephen's when the two

churches merged in the early 1900s. Johannes Oertel was an artist and Episcopal priest who emigrated to the United States after the German revolution in 1848. He studied art in Nuremberg and Munich, and worked mainly in engraving after moving to the

WORSHIP

at St. Stephen's

U.S. before beginning his work in oils and wood carving in the late 1850s. There is a painting of the “Good Shepherd” with a plaque commemorating his artwork in the center of the side wall of the Incarnation Chapel.

As one looks at the Incarnation Chapel altar, the first figure that one sees is a depiction of “Christ the King”. This image is a frequent symbolic representation of Jesus, seated as a monarch with the earth as his footstool. What is striking about this painting is what Jesus is wearing. Along with the monarch’s crown, Christ is wearing a very ancient Judaic symbol: the breastplate of Aaron.

During Christ’s lifetime, this breastplate was worn by the Chief Priest of the Temple in Jerusalem on High Holy Days when entering the Holy of Holies. The 12 jewels on the breastplate represent the 12 tribes of Israel. For movie fans, you have seen this elaborate costume in the movie “Raiders of the Lost Ark”. At the end of the movie, the main villain puts on the Chief Priest’s wardrobe including the breastplate of Aaron in preparation for opening the Ark of the Covenant. The language describing Christ as being “our High Priest” is found at the end of Eucharistic Prayer C. This reference is made to symbolize Christ’s role supplanting that of the High Priest of the Temple in Jerusalem, who was a very controversial figure during Christ’s lifetime since the High Priest was criticized by Christ’s followers as being a poor manager of the Temple and for being a collaborator with the Roman occupiers.

On either side of the “Christ the King” painting, one sees statues that represent Saints Peter and Paul. Saint



Peter is on the left, holding the “keys to the kingdom”, a standard way of depicting him. Saint Paul is on the right holding a sword, which is a reminder of his main function as a tax collector prior to his conversion on the road to Damascus.

The painting on the back wall of the Incarnation Chapel is a large representation of the evangelists Matthew, Mark, Luke, and John. A smaller scale version of this painting is behind the altar at St. John’s Episcopal Church, Georgetown. If you go to St. John’s, you will notice that the colors in their copy of this painting are brighter than ours, a phenomenon similar to what was seen in the before and after pictures of the Vatican’s restoration of Michelangelo’s art work in the Sistine Chapel.

Rounding out our tour of the Incarnation Chapel, we come to the wall that houses the reserved sacrament. The symbols on this wall are ancient symbols of Christianity: “Lamb of God”—a lamb holding the banner of victory over death, *ICXC/NIKA*—which are Greek letters abbreviating the phrase “Jesus Christ Conquers”; the cross and crown that symbolize the reward promised to the faithful at death in Revelation 2:10; the Greek letters Alpha and Omega which symbolize Christ as being the beginning and the end of all things (see Revelation 1:8); and the Christmas Rose, which symbolizes the Messianic prophecy. This wall was painted in the 1960s by a man who was a parishioner at the time.

- Duane Robina Bonds

This column will appear from time to time, exploring the symbols that decorate our church.

Sundays

8:00a—

Holy Eucharist, Rite I

10:30a—

Holy Eucharist, Rite II with Children’s Spiritual Formation

5:00pm—

Misa en Español

Celebrants and Preachers

6/10: The Rev. Linda Kaufman

6/17: The Rev. Frank Dunn

LECTIONS

2nd Sunday after Pentecost (June 10)

I Kings 17:8-16
Psalm 146
Galatians 1: 11-24
Luke 7:11-17

3rd Sunday after Pentecost (June 17)

I Kings 21:1-10, 15-21a
Psalm 5:1-8
Galatians 2: 15-21
Luke 7:36-8:3

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THE SAINTS

Sunday, June 10

Birthday: Lila Amador, Romel Dick, Jr.

Heavenly Birthday: Julia Watson, 1982

Monday, June 11

SAINT BARNABAS THE APOSTLE

Heavenly Birthday: Rachel Manley, 1989

Wednesday, June 13

Birthday: Antoinette Charles

Thursday, June 14

BASIL THE GREAT, BISHOP OF CAESAREA, 379

Friday, June 15

EVELYN UNDERHILL, 1941

Birthday: Ronald Conner

Saturday, June 16

JOSEPH BUTLER, BISHOP OF DURHAM, 1752

Sunday, June 17

Birthday: Mkawasi Mcharo, Gerry Fitzgerald

Heavenly Birthday: Sheila Williams, 1988

Monday, June 18

BERNARD MIZEKI, CATECHIST AND MARTYR IN RHODESIA, 1896

Tuesday, June 19

Birthday: Candace Haynes

Heavenly Birthday: Mary Jeanette Oldland, 2001; Mary Jane Simmons, 1984

Friday, June 22

ALBAN, FIRST MARTYR OF BRITAIN, c.304

ON THE COVER...

Marie Stevanus

THE PRAYERS

Here's who we've been praying for recently:

- Patricia Davis-Muffett and Caroll Muffett, Michelle Sinkgraven and Cosby Hunt, Lisa Goodwin and Stephen Varol, and Carla and Bryan Crocheron, who are expecting babies;
- Elizabeth Palmberg, Ellen Baynard, Ridgely Bennett, Terrey Danley, René Holloway, Leota Lawrence, and all who desire to be restored to health; those who are home-bound; and all who care for aging relatives, the sick and the home-bound;
- Duane Bonds, Helen Bonds (mother of Duane), the Brown family, Carol Ann Mericle (mother of Patricia Davis-Muffett), Tom Rozzell (father of Liane), and all those who have been commended to our prayers; and for
- The repose of the soul of Louise Bidder, who died May 28, and for all who mourn her.

BREAD

is published every other Sunday by the people of St. Stephen and the Incarnation Episcopal Church
Brian Best, editor (202/232-0900)

POSTMASTER:

Send changes of address to: *Bread*, 1525 Newton Street NW, Washington, DC 20010.

(USPS Permit 063660)

Periodical Postage PAID at Washington, D.C.