



One Pilgrim's Progress: Post-Sabbatical Reflections from Jeff Krehbiel

When Saint Columba set sail from Ireland in 563 CE with twelve followers in their leather-bound *coracle*, the island of Iona was not their destination. In fact, they did not know where they would end up. They were living out the Celtic tradition of *peregrinatio*—Latin for “wandering” or “pilgrimage.” *Peregrinatio* was undertaken as a spiritual journey for the sake of Christ, but also to “seek the place of one’s resurrection.” Sometimes the *coracle* was actually allowed to drift, to land where it will. In this way, *peregrinatio* was intentionally open-ended. The journey was the important part. The destination was up to the Spirit.

So when I set off last April for twelve weeks of travel and study, I was not entirely sure where this journey might take me. With the support of the congregation, my sabbatical was blessedly devoid of any “end product.” I was not supposed to write a book, earn a degree, or devise some long-term plan for my life. Instead, in the words of the Lilly Foundation, I was to pursue those activities that

“would make my heart sing.” Or, to use the words from the Celtic tradition, I was to “seek the place of my resurrection.”

I am abundantly aware of what a rare and precious gift it was to have been given this time. I continue to be immensely grateful to my family and to the congregation for your support in pursuing this dream journey.

A colleague at Iona also on sabbatical leave commented that “every morning was like Christmas morning.” That was exactly how I felt. In those twelve weeks I packed in memories of a life-time. Every aspect of my journey exceeded my expectations. I am especially grateful for the time I spent with individual family members, and the opportunity to explore the world and experience different cultures. (See my “Sabbatical Blog” <http://jeffkrehbiel.blogspot.com>)

22nd and P were Taizè and Iona. They were very different experiences. At Taizè, Andrea and I were joined by nearly a thousand other people, mostly under the age of thirty-five. Worship was profound in its simplicity: the simple, chant-like songs we have come to associate with Taizè, with long periods of silence, and a few simple readings and prayers. The pattern of worship was enlivened by the addition of a few simple rituals—kneeling before the cross on Friday night; lighting candles Saturday evening; celebrating the Eucharist Sunday morning. Otherwise, worship followed the same daily pattern. There was no instruction or explanation. You simply joined in the flow.

On Iona, Kelsey and I were part of a group of only forty. Most were older adults. Worship was still rich and rewarding, but included more speaking, more instruction, more ritual, more prayers, and even an occasional sermon. While at Taizè, the daily Bible study followed no discernable pattern; at Iona the week had a programmatic focus. (Our week’s focus on “Poverty and the local congregation.” Not exactly a new topic for me, but the presenters had really cool accents!) Nevertheless, despite these differences, Iona and Taizè had several qualities and characteristics in common. I would lift up the following as especially instructive for our life together at Church of the Pilgrims:

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“When I set off last April for twelve weeks of travel and study, I was not entirely sure where this journey might take me.”

Yet the purpose of *peregrinatio* is to return. You withdraw from a time in order return reinvigorated. While I embarked on my sabbatical with no specific “product” in mind, I did choose destinations that I imagined would not only be personally fulfilling, but also might have something of value for our life and ministry at Pilgrims. I was not disappointed.

Not surprisingly, the two destinations that were most relevant for our ministry here at the corner of

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SABBATICAL REFLECTIONS

Rev. Ashley Goff, Director of Education and the Pilgrimage

As our sabbatical time has come to a close, I've been asking

myself one of my own key questions, "What did all of this make me realize?" Here are some of my thoughts:

We are Connected with Clarity. These two themes made me realize that when we intentionally structure our worship, education and congregational life, we can gain clarity through our focus. Our connection and clarity stories were nothing less than amazing. As Kathy Keler's sabbatical image reminds me, we have strength in our stories and connections. You all marshaled your best stories about how we are "stuck" together through the Holy. Each story was incredibly articulate and thoughtful. If anything, these stories clarify, for me, that we live in a state of transformation. We are constantly being formed and changed by the Spirit. People are being changed at any given moment, no matter how long a tenure at Pilgrims, by events and experiences that might surprise us. Our connection and clarity stories made me realize the "story we are in." Our lives aren't about every man, woman and child to him/her self. We are living "in" a story where we are bound together, like the thread in Kathy's image.

I'm in the Right Place. You All Are in the Right Place. We Are in the Right Place Together. After eight years at Pilgrims, I'm still in the right place. Being "in charge" hasn't made me want to leave and "be in charge" somewhere else. The sabbatical opened up new dimensions of energy within me and, I believe, in all of us. I see a future where we experience more connections, clarity, and creativity.

Get a Great Group of People Together and Change Happens. Carol Huls, Gerry Hendershot, Hannah Nutt, Jeanne Mayer and Anne Womeldorf were part of the Sabbatical Planning Group. Together, we came up with the guest preachers, guidelines for their preaching, worship and the connection to adult education, sabbatical dinners, and names for storytellers. Without this group, the sabbatical would have felt like an individualistic endeavor. But with these faithful Pilgrims, we lived out the idea of having a time of creativity and promise rather than just resting on our laurels until Jeff came back. Instead of being passive, we were active agents in our own spiritual formation.

Power and Proximity. What did I love the most about being head-honcho? I loved the power. The power,

that is, that came from the proximity to all of you. With Jeff being gone, I was able to take on experiences I wouldn't have otherwise had: the weddings of Joanne Leong and Amir Venegas and Shannon Smythe and Michael Fleischan, experiences of spiritual formation, and witnessing your stories come to life from a leadership perspective. With proximity comes intimacy and enhanced relationships. From all of that comes power or the strength that rests in the deep dimensions of life that let us reveal ourselves in community.

Risk Taking for the Sake of Jesus. From a biblical perspective, there seems no way around this concept. At Martinique's confirmation, I preached about the woman who entered Simon Pharisees house to be touched and healed by Jesus. Martinique's confirmation, along with the Dixie Chicks "Taking the Long Way Around" song made me realize this: Discipleship is, as the woman in our Luke story showed us, the work of placing yourself, no matter what it takes, in places where we can connect with Jesus. To have that connection, discipleship tells us that sometimes those places are uncomfortable ones, ones where we might possibly face rejection and ridicule. But discipleship isn't an easy road, it is the long way around when we form our interior selves around the Spirit, the Spirit that calls us to stand our ground or do something gutsy for the sake of Jesus. This is connected to my final reflection.....

Work without Regrets. The Sabbatical Planning Group's vision for worship during the sabbatical was the following:

Led by the Spirit's voice, we will build on existing connections, planning new worship experiences that reveal an alternative vision of God's dream for humanity and call us to imaginative ways of being the body of Christ and recognizing God's truth for us.

For me, this goal meant that we

had to push the "edge" of worship. Margee Iddings was a creative companion in my worship planning. As we

thought through worship week-by-week, we came up with ritual actions that would help clarify the lectionary text of the day. I look back now at what happened in worship: "Donuts during the peace!?" "A Dixie Chicks song as part of my sermon!?" "Playing with Moebius strips?!" "Martinique Duran and

Rob Heppenstall as co-companions with communion!?" "A toast of white grape juice in worship to mark the end of the sabbatical!?"

As I made the decision to embrace these creative moments, I could hear a little voice in the back of my head say, "Should I really do this? Can I really do this?" Fortunately, the Spirit is stronger than my doubtful voice and we forged ahead. It was these moments that let me realize that I should work without regrets. I realized that if I would have not had donuts or the Dixie Chicks or a toast, I would have left worship on those Sunday mornings with regret, a sense of emptiness. Working with regret is neither a way to work nor a way to live. I took risks and those risks paid off for me in my own spiritual formation, how I work with integrity, and how we fulfilled our goal for sabbatical worship. We pushed the "edge" in worship and I found myself *consistently* experiencing worship in challenging and disruptive ways. These types of worship experiences must not end.

Final Musing. My beloved, Bob, observes that I get hooked (connected?) on certain songs and play them over and over again (we call these "over-kill" songs). I definitely over-killed the Dixie Chicks but I also ran this one Bon Jovi song into the ground during the sabbatical. Without realizing it, I created a canon of songs that carried me through the sabbatical and these songs connect to my realizations. Jon Bon Jovi sings the following from the song "It's My Life" from Bon Jovi's CD *Crush*. It sums up what I'm walking away with from the sabbatical:

*It's my life And it's now or never
'Cause I ain't gonna live forever
I just want to live while I'm alive
(It's my life)*

*My heart is like an open highway
Like Frankie said I did it my way
I just want to live while I'm alive.*

Thanks be to the Holy! †



One Pilgrim's Progress... (Continued from page 1)

Hospitality: Both Iona and Taizè are rooted in ancient monastic practices of hospitality. Neither started out as "retreat centers." Soon after Columba and his barefoot monks landed on Iona, Iona itself became a place of pilgrimage, where visitors would come from across Europe to spend time with the monks (known as "Peregrini"—wanderers, or more literally, "pilgrims"!) and join in their daily routine of prayer and study. People were drawn by the community's reputation for hospitality, compassion, forgiveness and healing. When George MacLeod re-established the Abbey center in the mid-20th century, he had no idea that Iona would once again become the destination for pilgrims it has become. In the same way, Brother Roger was taken by surprise when people outside the Taizè community began to ask if they could join the Brothers in worship and reflection. They did not set out to be a center for young adults. They simply responded to the young adults who came, and over time, their reputation grew until welcoming young adults became the center of the community's life.

Hospitality is not about bending in the wind. Both Iona and Taizè have a life of their own into which pilgrims are invited to share. (See more on that below.) But they are incredibly adept and intentional in making people feel at home and a part of the community life. Each person, and each person's story, feels welcomed and honored. This is their core evangelism. At Pilgrims I think we do this well, but as with all Christian practices, there is always room for us to improve and do better. In this regard I fully support Jonathan Mertz's suggestion that the title for his position on the Session be changed from "Elder for Membership Development," to "Elder for Hospitality and Evangelism." Hos-

pitality is a core Christian practice. Our goal is not to recruit new people into our "club" but to welcome all people (as our Mission Statement puts it), "into the circle of God's grace." Whether they are visitors from out of town (who we may never see again), newcomers to the neighborhood (who may choose to join us), or even long-time members (who may be with us every Sunday), all who come through our doors should feel as welcomed and honored guests. This should be a core discipline of the entire community, not just a committee.

Identity: The power of Iona and Taizè is that they indeed have something powerful into which you are invited. Both communities have a strong sense of self, a core set of values, a foundational set of practices that mark their community life. To be sure, both communities have undergone rather dramatic changes since their founding, and rigorous self-examination is also one of their core values and practices. But these changes are less departures from their founding principles, than growth that arises from their core values.

One aspect of their community that each has come to know is that they are experienced by pilgrims as places of transformation. In the Celtic tradition, both are "thin places" where the earthly and the heavenly realms are separated by a mere tissue, and the presence of the divine is especially felt. As I said above, they did not set out to be such a place, but they have come to respect the experience of those who have journeyed with them, and have learned over time how to cultivate such moments of transformation (for which they take little credit!). People come expecting that the experience might change them—and they are rarely disappointed. (Indeed, the expecta-

tion itself is part of what creates the openness required for such an experience to take place!)

I am persuaded that Pilgrims is also such a place for many people in our midst. The powerful stories of "Connection and Clarity" that members, young and old, told during the sabbatical time, bore powerful testimony to the sort of life-changing experiences that people have, often without our knowing. (We have long known that young people staying in our Pilgrimage have such experiences regularly.) I don't believe we should take "credit" for this. I *do* think we should recognize it for the gift that it is. I also think it's important to name it: Pilgrims is a place of transformation, perhaps not for all people, but often enough that we need to lift that up without apology. The more we see ourselves as a place where lives are changed, the more we cultivate the atmosphere for such life-changing transformation to take place.

A Church for Others: Part of the core identity that Pilgrims shares with Iona and Taizè is that we are other-centered. Iona was re-founded in the 20th century as a training ground for urban ministry, and has grown to include a passionate commitment to global justice and peacemaking. (As one long-time volunteer put it, people come to Iona seeking peace and quiet; they leave seeking peace and justice.) Similarly, one of the first acts of the Taizè community, founded during World War II, was to harbor Jewish refugees during the Nazi occupation of France. Peacemaking and the ministry of reconciliation is the cornerstone of the Taizè community's values. The transformation that takes place at Iona and Taizè is intensely personal, but it is always other-centered. (I could say the same

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thing about my entire sabbatical. It was intensely personal, but much of the power of the experience came from those moments that brought me outside of myself, such as the immersion into another culture and exposure to the grinding poverty of the people of Guatemala.) Ronald Ferguson, in his history of the Iona community, writes:

At an isolated place on the island of Iona there is a circle of stones. It is called the Hermit's Cell. It testifies to the need for times of withdrawal, in order to go back to the demanding and joyful task of Christian community, a community which is not an end in itself but is struggling to be a sign of the inbreaking of God's rich kingdom of shalom.

So I was pleased on my first Sunday back after twelve weeks away to witness the flurry of energy focused outside our doors: Recruiting volunteers to serve at Open Table, lining up Pilgrims for the Washington Interfaith Network "Action" with Mayor Fenty last Monday night, sharing plans for the first-ever "Presbyterian-sponsored" vigil at the Sudanese embassy. This is an incredibly positive sign of health. There is, to be sure, a certain earnestness about all of this, but the mood on Sunday was joyful. We do these things because this is who we are, this is who God calls us to be. It is not a burden, it is a gift. We invite people on a journey of transformation, which includes a journey beyond the self toward God and neighbor.

Community: Taizè and Iona may be other-centered, but that does not prevent them for being intentional about the cultivation of community. Community does not just happen. It is fostered. It flows

from the core practice of hospitality, is strengthened by the community's core values, and flourishes in the community's outreach. At both Iona and Taizè I experienced the transformation of a group of strangers into a community of brothers and sisters in Christ. It did not just happen in worship alone. At Iona especially, the forty of us worshiped together, ate together, washed dishes and mopped the floor together, studied together and played together. We were self-conscious about the cultivation of community among us, and were sensitive to its dynamics. We named it as a primary value and goal of the week.

Sometimes I think we can be almost apologetic about the importance of community. Either we feel that focusing on ourselves is somehow a distraction from more important pursuits outside our door, or we give in to the individualism of our culture which looks at the mutual obligations of community with suspicion if not disdain. Yet time and again newcomers to our life together name community as the most precious gift they are seeking as they search out a church home.

One of the most successful activities during the sabbatical period while I was away were the "sabbatical dinners" organized by Ashley and the Sabbatical Planning Team. They not only intentionally mixed people up, so that each dinner included people young and old, new and long-time, but they engaged people in a common activity, and created a fun but safe atmosphere to share each other's lives. Community is not the same thing as being "friends." Community includes people not-like-us as well as people who are like us. In community we not only share our lives, but care for one another through the rough patches. In true

community, our individuality is not lost, but honored. We are accepted as we are, even as we are growing together in new ways. While this often happens in unexpected ways, it does not just happen by accident, and is worthy of intentional effort. Like hospitality, it is a practice that we can learn, talk about, improve on, and never perfect.

Small Groups: Community grows in many ways: In Sunday morning worship, through volunteering at Open Table, while working together to prepare lunch for our monthly Buffet. But an essential component is a small group, a group small enough where everyone knows your name, where you have an opportunity to tell your own story, where you feel safe enough to be open about your own life, where we can hold one another mutually accountable. We do this in a variety of ways at Pilgrims: at Theology on Tap, in our Lenten studies, in our "upstairs" Adult Education classes. We also have several more "social" gatherings of Pilgrims: Under 40, Friday Club, New Mommies, the (mostly) Northern Virginia Supper Club. However, I am persuaded that we still have a long way to go in this regard. Everyone in the life of the congregation should have an opportunity, and the encouragement, to be a part of a small group. I suggest that assessing and expanding those opportunities should be a priority for our work together over the next year.

A Rule: The Iona "community" is not just those staff and volunteers who live and work at the Abbey center. It is rather a community of several hundred people, mostly in Great Britain, who are bound together by a common "rule." (The idea of a "rule" for community life arises from ancient monastic tradition, especially from

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Saint Benedict.) Iona's "rule" (see <http://www.iona.org.uk/community/issues.htm>) is five-fold:

1. Daily Prayer and Bible-reading
2. Sharing and accounting for the use of our money
3. Planning and accounting for the use of our time
4. Action for Justice and Peace in society
5. Meeting with and accounting to each other.

Each year, each member of the community discerns whether they are prepared to live by their common rule in the coming year. (There are also several hundred more "Associate Members," mostly outside Great Britain, who also strive to live by the community Rule as they are able.) There is no shame in determining that in the coming year other priorities prevent full participation. People join and drop out and join again. Each year new people petition to become members (most of whom are also full members of their local congregation, and several of whom are clergy.)

What would a "rule" look like for us at Church of the Pilgrims, and how would it relate to the categories of membership spelled out in our church constitution? I don't know the answer to that, but I think it is a conversation worth having. Are there ways in which we are mutually accountable to one another within our community of faith, and are there core practices to which all members of the community are asked to participate? (At present, for example, the Session struggles each year to determine our constitutionally defined categories of "active" and "inactive" members. We have adults who are listed on our rolls as "active members," but who rarely worship with us on Sunday morning, make no pledge to the church, and do not

participate in our congregational life. Would there be any wisdom in developing our own process of discernment in which each adult member was asked on an annual basis to determine for themselves if they wished to continue as a member of the community for the coming year?)

Worship: You might expect, given Iona and Taizè's reputation for unique worship, that I would name worship first. But I wanted to list it last to intentionally focus on other, often-overlooked aspects of their community life. Nevertheless, it would be impossible to talk at any length about either community without focusing on their worship life. For both communities it is the heart of who they are. As should be clear by now, it is not *all* that they are, but it is at the center. As I said above, worship at Iona and Taizè is very different. But they do have several things in common.

First, worship is where the core values and practices of the community are celebrated, lifted up, and reinforced. There is a congruity between what happens in worship, and what happens outside of worship.

Second, worship at both places are what I call "primary spiritual experiences" rather than "second-hand spiritual experiences." You don't "talk" about God, you experience the presence of the divine. In the "mainline" tradition of my Presbyterian childhood, worship was often an experience that was held at arm's length. At Iona and Taizè (and at Pilgrims, I hope, most Sundays), worship is a first-hand, participatory experience that engages you body and soul. In different ways, worship in both places was multi-sensory, where music, icons, candles, incense, singing, silence, prayer and movement swept you

up and spoke to your heart as well as your head. Yet it is important to note that part of what made the experiences so rich is the hospitality that each community practiced (see my first point, above). You were gently invited, and skillfully encouraged in your participation. Nothing was forced. There was something powerful, yet casual, about the worship environment that is hard to name exactly. Perhaps it was that at Taizè no one told you what to do. Sing, sit, pray, watch, whatever—how meaningful the worship experience would be was somewhat up to you. You could sit up front and kneel on the floor. Or you could sit on a bench along the back wall. Or that at Iona on the first night the Song Leader wore bright green pajama pants with purple tennis shoes. At both communities you felt that you could simply come as you were. No special prerequisites were required.

Music: Again, though the music was very different at Iona and Taizè, it was of central importance at both places. Because I was a participant and not a worship leader, I was more aware than I have been before of the power of music in creating community. In some ways, worship at Taizè was very individualistic. You didn't pass the peace. There were few opportunities to interact with your neighbor. Yet the experience of singing—and singing, and singing, and singing—in a large gathering of people was incredibly intimate. The music itself created community.

At Iona I discovered anew the power of singing in harmony to create community. Each worship service, the Song Leader would skillfully teach new songs to the congregation (something I have been endeavoring to do, much less skillfully, these past two Sundays).

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Within just a few minutes, this gathering of strangers (including not just the forty of us who were staying at the Abbey for the week, but several dozen visitors who were on the island just for the day), were singing together in three-part harmony! It reminded me of my experience of being in choir during college, one of the most rewarding experiences of my life. No wonder our choir members love being in the choir! So why not make a choir of the whole congregation!

This is not to say there is no role for the choir. Even in participatory worship there is still room for performance. A beautiful performance, whether on organ or flute, by choir or soloist, can also enhance our worship experience. But it does shift somewhat how we understand the choir's role. Their purpose is not primarily to wow us with a stunning performance, but to lead the congregation's worship, and to encourage the congregation's singing. Which means that Rob's most important role is not "organist" or "choir director" but "worship leader." (In this regard, I am particularly pleased that during Rob's Continuing Education program this week at Virginia Wesleyan College he will be taking a day-long workshop on the music of Iona! Talk about synchronicity!)

Which is not to say that what we want to do is simply mimic the music of either Iona or Taizè (not that we can't borrow from both) but to discover and create our own musical traditions that are organic to our worship at Church of the Pilgrims. What makes worship so powerful at both Iona and Taizè is that they not only borrowed (in the case of Iona, very beautifully borrowed from the Third World), but created. Which is what we want to do at Pilgrims, not just in relation to worship, but in all areas of congregational life. There is much that we can learn from communities such as Iona and Taizè, who have built rich traditions and world-wide reputations. My hope for the next several months is that you might join me in reflection and discernment as we seek to deepen our own core values and practices at Church of the Pilgrims, seeking to live out our Mission Statement, where we affirm together, that

"We are pilgrims,
together on a spiritual journey,
trusting God to show us the way.
We follow Jesus, seeing God's image
in every face,
inviting all people into the circle of God's grace.
We joyfully worship in song and in prayer,
and eagerly proclaim the Good News
of Jesus Christ
in word and in deed:
by caring for each other, serving neighbors
in need, and seeking peace with justice."
✠

PILGRIMS' CORNER

We regret to announce the death of Jeannette Pike, mother of Greta and Jonathan Pike. On July 1st, Jeannette died peacefully after a long struggle with Pick's disease. For the past several years, Jeannette had been living in an assisted living center in Connecticut and was under hospice care when she died. A memorial service was held at Pilgrims on July 26. Please keep Greta and Jonathan in your prayers.

We also share the news that Meigs Newkirk died on June 21. Meigs was the husband of late member, Leone Newkirk.

Nancy Lee Head has returned to her home for the first time in many months. She's continuing to recover well.



A LETTER OF THANKS

(See Terry's full story, page 8)

Hello Church,

I have a Rich history with Pilgrims. First of all I spent two weeks here, year before last (Georgetown Ministries). I have spent many nights sleeping out back. I now tell my story on behalf of NCH, to many groups Right Here. On April 13th (07) I moved into a great apartment (my mansion). I want to say thanks for all your prayers and support!! Certainly, without Pilgrims, I could not have made this journey. Thanks Again !!!

God Bless,
Terry Snead

P.S. "No one does anything alone."

Balance, Diversity and Variety: The Trinity of Congregational Song

Robert Passow, Director of Music

I just returned from the Sacred Music Conference at Virginia Wesleyan College in Norfolk, VA. While I was away, Jeff sent us a letter reflecting on his sabbatical, especially his worship times at Iona and Taizé. Among other reflections, Jeff suggested that we Pilgrims might “discover and create our own musical traditions that are organic to our worship.” I was just about to say the same thing; talk about synchronicity! The new music and new ideas I encountered last week, along with Jeff’s renewed enthusiasm, encourage me to share these new musical tools with the people of Pilgrims. Alison Adam, an original member of the Wild Goose Worship Group at Iona, and hymn writer Dr. Ruth Duck offered suggestions for new ways to use music in our worship. Ms. Adam demonstrated that teaching new music can enhance, not interrupt the worship experience. Dr. Duck made a strong and spiritual case for finding or creating music to meet new needs and concerns in our congregations. Both agreed that although some topical, contemporary texts may have a short shelf-life, it is clearly important to express current concerns in our worship.

At Pilgrims we work together to create our own repertoire and traditions. With encouragement from my clinicians (and colleagues) at the conference, I am inspired to broaden our musical vocabulary at Pilgrims. To that end, I hope to include an ever wider variety of music: old and new, third world and first, Asian and African, accompanied and a *cappella*, “Ionian” and “Taizénian”. In worship planning, I endeavor to suggest/select the music that is the best fit for the worship being planned; secondarily I

seek a balance of varieties, styles and origins. Dr. Duck suggests that “balance” doesn’t necessarily mean using every kind of music all in one service. One can also work toward musical balance over a period of time; a liturgical season, a month, or a sabbatical period, for example. Some weeks it may make more sense to use mostly South American music; another week, African music; and yet another week, more “traditional” Presbyterian hymns.

The Iona-style worship at the conference was a revelation! Ms. Adam taught new songs before the service. Her open, confident manner made it easy to relax, let go and enjoy “trying on” the new songs. Our songs were prayer and praise, welcome, meditation and sending out, and responses to all of these worship elements. The Iona community builds its own repertoire of music, sometimes borrowing songs from other cultures, and often creating new songs. They write songs that speak to specific current issues, and about subjects not always addressed in mainstream worship: lament, sorrow, pain, loss and healing. Additionally, Iona texts often introduce new ways of understanding and visualizing God. Many of Dr. Duck’s hymns also address “neglected” subjects in our worship: pain, lament, fear and anger, to name a few. Her hymns offer new vocabulary, new

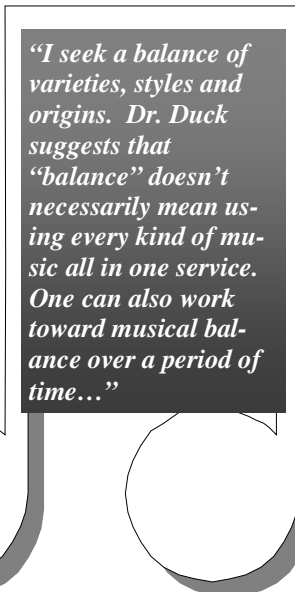
names and new images for God. Dr. Duck seems to advocate the same balance of variety and diversity that the Iona community cultivates, and that we Pilgrims seem to be working toward.

Dr. Duck and Ms. Adam specifically discussed the use of music in healing services. I believe a healing liturgy has a place at Church of the Pilgrims. We might choose to integrate it into our Sunday morning service, or perhaps offer a healing rite on the

Sundays when we set up the labyrinth after worship. One of my colleagues at the conference told us about the “Shortest Night” service her church offers for people who find the winter holidays to be painful and lonely rather than joyful. I think a service like this would speak to many folks living

near our church; such a service would be a good time to offer healing as well.

I am delighted with the synchronicity that Jeff and I have discovered. We both believe a congregation needs to build its own traditions: spiritually, socially and musically. The worship and workshops last week re-energized me, and I look forward to being part of the process as we continue to grow our musical repertoire at Church of the Pilgrims. With variety, diversity and balance, we can sing our own new songs to the Lord! †



“I seek a balance of varieties, styles and origins. Dr. Duck suggests that “balance” doesn’t necessarily mean using every kind of music all in one service. One can also work toward musical balance over a period of time...”

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Join us on Sundays
Christian Education, 9:30 a.m.
Worship, 11:00 A.M.

My name is Terry Snead. In April I moved into a [Community Council for the Homeless] Friendship (CCHFP) place apartment.

I've been having problems with homelessness since 1996, but the root cause of my homelessness is depression. I am 59 years young: the same age my mother was when she died of severe depression brought on by the grief only a mother can know after losing her first-born. I never met my oldest sister: she died before I was born. At fourteen she went to a hospital and bled to death after a tonsillectomy. Over time my mother had four more children, but her depression worsened and it became our illness too. Three of my siblings suffer from depression.

I look back at my life and realize that I had some kind of problem as early as high school. I was different from the other guys, but I couldn't put a name to what I felt inside. I certainly couldn't imagine that I had the problem my mother had. I tried to go to college but I dropped out. I got married and we ended up divorced. I couldn't keep jobs. One time I went to bed and didn't get up for a whole month. I had two children and I felt a failure as a father and husband. I felt worthless. I had a sense that I could never finish anything.

TERRY'S STORY

Community Council for the Homeless at Friendship Place (CCHFP) is one of the missions in the city that Church of the Pilgrims sponsors financially. Member Patricia Goeldner is the Chair of CCHFP.

People tried to get me to visit doctors, but I saw what happened to my mother when she visited doctors and they medicated her until she had no life left to live.

I found myself homeless living on the street, in city parks or in the doorway of churches. I wanted to put an end to this misery and at least four times I planned it out when something would happen that put a stop to it. I truly feel someone was looking out for me.

A few years ago a friend told me about Friendship Place. I dropped by but I wasn't ready to be helped – but I kept coming. They didn't judge me, they just let me be. I went to St. Luke's Shelter [a CCHFP partner shelter] and there they had a cooking program to help you get into food service, but I didn't want to be a cook.

But then I met Andrea Morris. She was executive director of Friendship Place at the time. She and a social work intern at Friend-

ship place named Troy introduced me to a program called, "Out of Poverty" and it changed my life. I looked at the course syllabus and I thought, "This is good, I could do this." And I took the six-week course and finished with an 89 percent. One day at a time, almost as slowly as I became homeless, I began to change. It was so subtle that people would say, "You're not doing anything." But I read and studied, and I observed. I received encouragement and I gave encouragement. Then I finally decided I was tired of being tired and they gave me structure. Once I was ready to open up, they were ready to help.

Five months ago my Friendship Place case manager, Tara, helped me get into Metropolitan House [a CCHFP partner shelter]. The shelter coordinator sat me down, looked into my eyes and said, "Terry, this is where you belong." And I never doubted it a minute.

Friendship Place allowed me to change my life. Now I see my job is to go back and thank the people that helped me. I volunteer with Community of Christ to serve meals to the guys I once lived with. I go around the country to talk to young people about homelessness. I still have my problems, but I know Friendship Place will be there for me. ✠