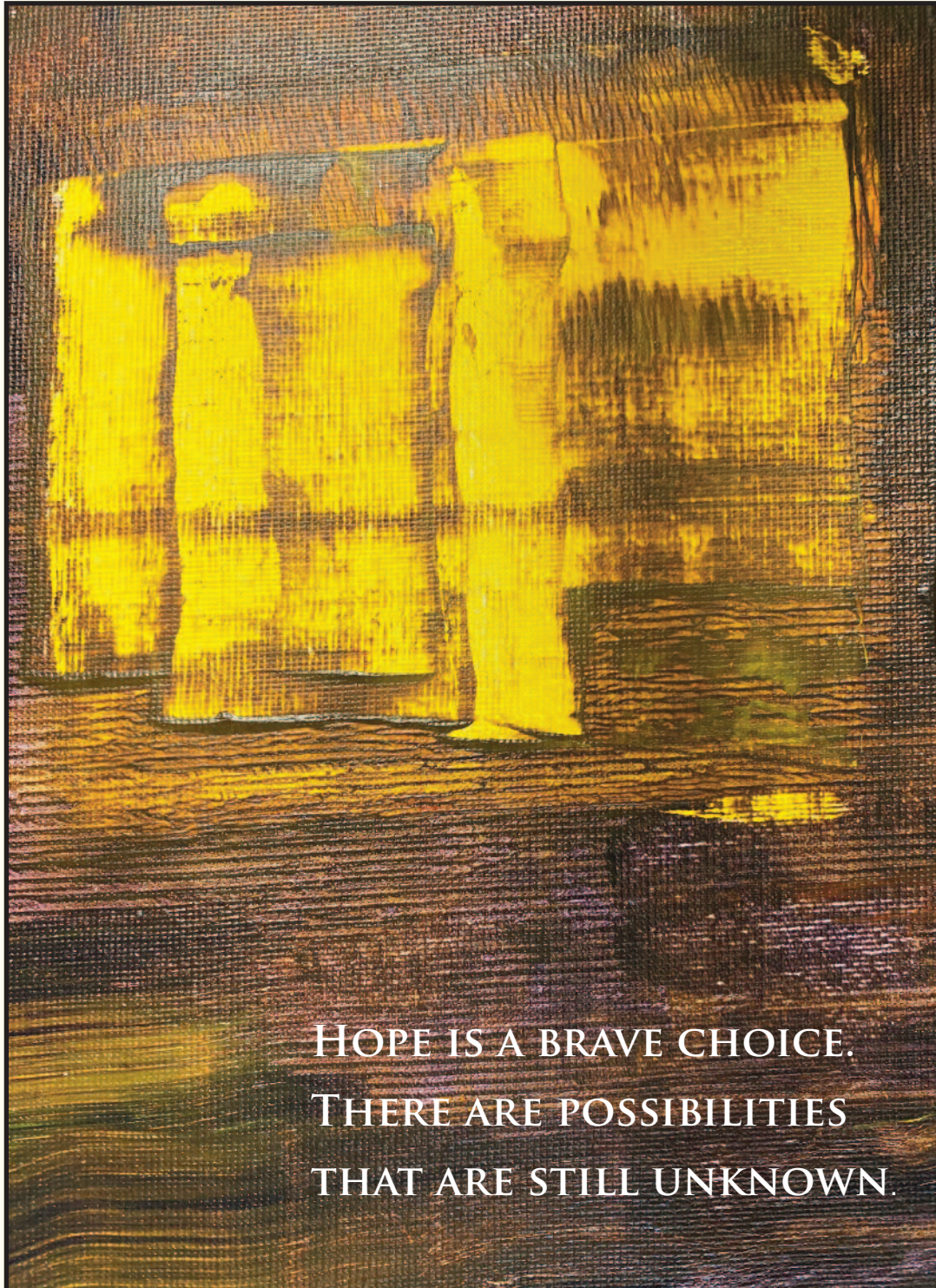


Callings



in Church of the Saviour

Vol 13, Issue 2 • Summer 2024



HOPE IS A BRAVE CHOICE.
THERE ARE POSSIBILITIES
THAT ARE STILL UNKNOWN.

From the upcoming book by Jacqie Wallen, *Don't Worry, Be Happy: 101 Simple Practices for Everyday Life*
Jacqie Wallen is a clinical social worker and servant-leader in Seekers Church.

Editor's Corner | Pentecost Now



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At the age of 77, Church of the Saviour once again seems poised to take on a new form. The seven churches and affiliated missions seem to be in a season of change and there is a sense of possibility in the air. It is another season of Pentecost. Elizabeth O'Connor, surely one of our patron saints, spoke of seven-year cycles as a time of renewal. In her book, *Servant Leaders, Servant Structures*, she wrote, "It is as though every seven years God gives to each of us an opportunity to work once again, from a more mature place, on unresolved issues of love and hate, of fear and loss. That work which is the work of salvation is always done in fear and trembling."

How Call Comes

Before you read any farther, let me encourage you to draw a timeline of your own life, divide it into seven-year increments, and note a significant experience in each segment. Then ask yourself what you learned about yourself and/or the world around you from that experience. Over time, do you see a call emerging? How does that sense of call shift or die over time? Were there others to share it with? And what moved you to the next segment of seven?

Call sometimes comes from coping with circumstances beyond our control, from the very experiences we would have avoided if we could. But looking back, we can see the tracing of Spirit, of Divine Presence. Those are the stories that Kate Lasso is looking for (see page 7). These may be what we have to share with the world now.

New Questions

Both at the Festival Center AND at the open silent retreats at Dayspring, we are seeing an influx of social activists who are looking for new ways to understand some of the concepts that we have worked with over the years: Call. Commitment. Servant Leadership. Silence. Money. Accountability. In this turbulent time, people are looking for fresh language to describe or make sense of their experience. O'Connor called it the work of salvation.

Over all the social justice issues that call for our attention today, I am feeling the fear of children who know that something is terribly wrong with the world, who sense the climate catastrophe that is unfolding. Bill McKibbin, my favorite planetary prophet, has an article in the most recent issue of *Sojourners* titled "Six Years." He begins with the biblical story of creation in six days, which we take as metaphor for the evolutionary process that took millions of years. He points to Hiroshima and Nagasaki as evidence that we now have the power to destroy it all in a matter of minutes. But then he turns to the environmental crisis we can see and feel around us: fires, storms, melting glaciers, dying reefs—and the power of oil and gas money worldwide. In other words, we now have the power to destroy the biblical creation story itself.

As we approach the tipping point of no return McKibbin says, we literally have six years to cut our use of fossil fuels **in half**. That makes our next seven-year cycle critical for everyone!

With care,

Marjory

Marjory Bankson
Chair, Church of the Saviour Council
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The Church of the Saviour is an ecumenical Christian community, made up of seven small churches, rooted in the radically inclusive life and teachings of Jesus Christ. We believe that in our diversity, each of us is an image-bearer of God, equally valued and loved. We welcome all individuals to join in the life of worship, fellowship and ministry in any of our small faith communities. All of us have an essential role in bringing God's love, justice and mercy to our world.



The Gift of Community and Friendship

“Christ and the Believer”

7th century Coptic icon commonly referred to as the “icon of friendship”

While looking into the impact of the Church of the Saviour upon individuals and communities, I decided to schedule interviews rather than to email my template for respondents to complete. It was a good decision, rooted in one of the basic values we hold dear – relationship.

In each conversation, I ask “What has been most meaningful to you regarding belonging to Church of the Saviour?” The answer is not surprising. Everyone describes being drawn into the arms of a loving community. Some, myself included, first came when existing relationships were disintegrating. Others found us while seeking companions committed to living out a deep Christian call. Some new arrivals to DC were directed to our community by friends or pastors back home. Others read about CofS in a library book, or in seminary. Some found us through co-workers who reached out and welcomed in. All found friendship for however long they stayed.

In a recent teaching on John 15:15, Sito Sasieta, a fellow member of 8th Day shared this: *“Friendship is the slow and beautiful work of the gospel. It is the surprising mutuality of washing one another’s feet. It is the work of Simon, carrying the cross. It is the love that drives the women to the tomb after Jesus dies. It is the reality that we are not alone, that Jesus is a pilgrim who joins us on our way to Emmaus or Dayspring or wherever we are going.”*

Through the interviews I have heard many stories of what friendship looks like in real life – money for a plane ticket to say goodbye to a dying parent; conversation at the Potters House; shared childcare for a single mom; acceptance of expressed doubts and fears; careful listening, even when the words spoken prove hard to hear. Just like you, I’ve seen this gift in action every day of the week.

Makers of Community

In her book *The New Community*, Elizabeth O’Connor writes “persons thrive and grow and come into full existence in

relationship with others, and then themselves become makers of community.” (p 3). Despite this deep need we all have for companions who see, know and love us as we are, our society is a parched desert when it comes to authentic relationship. Church of the Saviour is one oasis along the way. Through relationships we learn to be accountable to our commitments, we are invited to authenticity through the tender ways our fears and vulnerabilities are held, and we are encouraged to bravely whisper “yes” when we hear God calling us to do the impossible.

While some just enjoy hanging out with CofS folks, others move more deeply into the life of our church, leading to inward and outward journey disciplines based on God’s call to service and companioning others. No wonder so many of our early missions focused on offering friendship and social support – FLOC and the Potter’s House come to mind. Wellspring became an early center for sharing our vision of what church, more committed to deepening relationship based on gifts than to conforming to doctrine based on sacrifice, could be. Today, the Festival Center, working at the intersection of social justice and hospitality, welcomes in social activists as a resource for movements of justice. This call to offer community and friendship is as vibrant today as it was in the early days of our church experience.

Still, I can only wonder– how else can the Church of the Saviour live deeply into this call of community and friendship? While we all long for deep relationship, our society does not easily provide meaningful opportunities to meet this need. What else is God calling us to do? How can we join others who understand the importance of deep friendship and loving community quench this thirst?

Kate Lasso is a long-time member of 8th Day.

If you are willing to participate in this inquiry, please contact Kate at klaso@aol.com.



Friends of Church of the Saviour visiting from a Korean church in Toronto.

The Silent Retreat Ministry at Dayspring Is Thriving



by Nat Reid

On a recent Quiet Day at Dayspring, a woman here for the first time said, “I have never felt such peace. I thought I knew what peace was. I make quiet time at home... but I have never felt such peace.” Another woman shared, in a trembling voice, that she felt “held” in the silence, and that she hadn’t felt held in a long, long time. The group was a mix of people here for the first time, people who have been coming regularly for a few years, and a few who first came forty years ago.

I first came on a weekend retreat 25 years ago. In the opening circle, Dorothy Devers, who heard the call which led to the founding of Dayspring in 1953, said, “This is a well prayed in place.” No one can say how prayers soak a place and make it holy, but they do. On silent retreats at Dayspring, spiritual community is formed by those gathered, but they are held by all those who preceded them, and they somehow hold those who will follow. This land has a spiritual power as well. Countless people feel it as they drive onto the property, naming a sense of peace that settles into their being. Who knows how its history informs this numinous quality? Was it a sacred place to the indigenous people who were here before Westerners arrived, the Piscataway and others? Is there a special spiritual depth in the land itself? These are mysteries, but the peace and power of Dayspring are palpable.

At the 30th anniversary of the dedication of the Lodge, in 1986, Gordon Cosby said: “We would not have been able to have reached out into housing and into jobs and educational opportunities with children and parenting, to the children in our neighborhood, and health needs and all the rest if it hadn’t been for Dayspring, because this is the heartbeat of it. And the missions will never move more rapidly and more extensively than what happens in this place...”

Jesus’ ministry was rooted in silent prayer in the wilderness. His ministry began with a “retreat” of forty days in the wilderness. He withdrew again and again into the wilderness to pray, to stay rooted in the deeper reality of God’s love, the reality from which all of his actions and teachings flowed. We, too, need to withdraw from our busy lives - lives filled with distractions previous generations could not have imagined - and root ourselves in what Paul Tillich called “the ground of our being.” One way to do this is by practicing silent retreat. This rooting in silent retreat is at the heart of the Church of the Saviour.

Dayspring is a gift to the world in a way that some in the Church of the Saviour may not appreciate. Countless people taste “the peace that passes all understanding” here at Dayspring, and are forever changed by it. That peace and love flow through them in immeasurable, yet real, ways.

Related Ministries

The following ministries have grown from churches and mission groups of The Church of the Saviour. Each is independently organized.

Academy of Hope • Becoming Church • Bethany, Inc. • Bokamoso Foundation • Caroll Café • Christ House • Columbia Road Health Service • Cornelius Corps • Cornerstone • Dayspring Earth Ministry • Dayspring Retreat Center • Dunamis Peace Institute • Earthen Hands at Dayspring • Faith & Money Network • Family Place • Festival Center • For Love of Children • Good Shepherd Ministries • Hope and a Home • Institute of Radical Reconciliation • Inward/outward • Joseph’s House • Jubilee Housing • Jubilee Jobs • Jubilee JumpStart • Kairos House • L’Arche • Liberation School • Life Asset Credit Union • Life Pathways • Manna, Inc. • New Community ArtSpace • New Community for Children • O.N.E.DC • Overlook Retreat House • Potter’s House • Recovery Café DC • Samaritan Inns • Sarah’s Circle • Sign of Jonah • Sitar Arts Center • Wellspring Conference Center

The silent retreat ministry is thriving. Most of our open retreats - weekend retreats we schedule and publicize - are full with waiting lists. Many of our day retreats are as well. We often have more new people than returning, and retreats are more diverse in terms of age, color and ethnicity than ever before. The crisis of COVID, with the fear and isolation it engendered, sparked a new spiritual hunger in many people. Some of them discovered Dayspring, and retreat has become a part of their spiritual practice. Many people describe a

sense of coming “home” when they come to Dayspring. In some way, Dayspring is a “thin place,” a universal home, even while it is particular - with its pine walls and stout beams, its simple, comfortable bedrooms and rolling hills and creeks. Silent retreat at Dayspring is a treasure for the Church of the Saviour, and a treasure that the Church of the Saviour has given to the world.

Nat Reid is the Director of Dayspring Silent Retreat Center.

Dayspring Silent Retreat Center is an ecumenical silent retreat center, a sacred place set aside for silence, solitude, reflection and prayer. The 210 acres of rolling forests and fields invite you to wander the paths, pause by the streams and ponds, rest on a bench in the shade, or walk the stone labyrinth.

Two buildings welcome all who search for silence: The Lodge, overlooking the meadows, has a lovely sitting room with a fireplace and small library, a kitchen and a dining room; and The Inn, nestled in the forest, has 18 individual rooms with twin bed, chair, table, and sink. We welcome all who are called to deepen their spiritual life through the practice of silent retreat.

Three Engagements on the Journey Inward

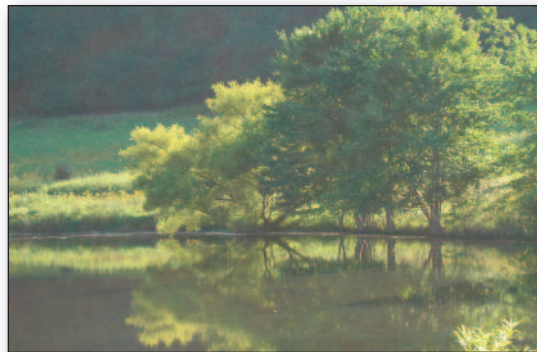
By Elizabeth O'Connor

1. The first engagement is with oneself. We have come increasingly to see the need of consciously moving toward self-knowledge. We had some understanding of the injunction of the ancients to “know thyself” and the writings of depth psychology about the vast unconscious in each of us, but more than this was necessary to begin with any seriousness a journey into self. We needed the collation of our own experience in a community to understand that self examination was essential, if we were to have a life together and to be in any meaningful way the Church in the world. (p1-2)

2. The second engagement is with God. Whereas no one can know God who does not know himself, it does not follow that knowledge of self is knowledge of God. God speaks through the self, but He (sic) is not the self. He can come to us through the revelation of the unconscious, but he is not the unconscious. (p16)

...What will make us open to being addressed by God in the events of life, to hearing His Word in newspaper headlines and committee meetings, from the careless friend and the impatient clerk? What will keep us from being caught up in the noise and competition

and salesmanship in the midst of which we spend most of our waking days? Is it not precisely because God does address us in the events of life that we must prepare ourselves to hear Him there? (p17-18)



3. The third aspect of the inward journey is the engagement with others.

This is bound up with our whole concept of the church as a people committed to God in Jesus Christ and to one another. Gordon Cosby has said of commitment:

It says to a specific group of people that I am willing to be with you. I am willing to

belong to you, I am willing to be the people of /God with you. This is never a tentative commitment that I can withdraw from. It is a commitment to a group of miserable, faltering sinners who make with me a covenant to live in depth until we see in each other the mystery of Christ c=himself and until in these relationships we come to know ourselves as belonging to the Body of Christ.

Engagement with others in depth is always difficult within the church, which is probably why so few try it and why there is so little genuine Christian community in the world. (p24)

-Elizabeth O'Connor, *Journey Inward, Journey Outward* (1968)

Terry Flood and Jubilee Jobs

by Marguerite J Foxon

In 1991 I moved from Australia to Tallahassee, FL to undertake my PhD, and in the Summer of 1992 I went to DC to volunteer at Jubilee Jobs. It proved to be a life changing choice for me in several ways. As well as the impact that Jubilee Jobs and the founder/director Terry Flood had on me personally, I was also exposed to the many ministries of Church of the Savior as well as Seekers Church through staying with Marjory and Peter Bankson, who have been close friends and mentors since that time.

Employable?

Jubilee Jobs was established in 1981 by Terry, a woman small in stature but with a huge vision and faith in a big God. Who could have possibly thought that in DC, a city where most jobs require a high level of education and relevant experience, it would be possible to take 'unemployable' or previously unemployed individuals and find jobs for them? Not just low-level jobs, but jobs with some potential in many cases.



Terry Flood (L) and Marguerite Foxon (R).

During my 1992 visit as well as over the following years, I encountered so many job seekers whom I would once have thought didn't have much chance of getting any job, let alone one with prospects, in a city like DC. But Jubilee Jobs saw every person who walked through the door as an employable person given support and careful placement – the immigrants with little work experience and poor English; men and women just out of prison but wanting to get their lives back on the line; young mothers whose pregnancy meant they never finished school but after some years on welfare but who wanted to change the trajectory of their life and support themselves through working; folk with a long history of addictions and virtually no employment history It takes a huge vision to see these individuals placed into meaningful work. But Terry never wavered in her belief that each person could find employment.

Meaningful Work?

And not just in low-level jobs, but to be able to move up, getting better pay and more meaningful work. I remember one Jubilee Jobs monthly Friday-night dinner when someone who had come to Jubilee Jobs two years before, just out of prison, shared their story. Jubilee Jobs helped her gain employment in a small drugstore where she unloaded trucks bringing supplies and restocked shelves. Two years later she was in a management position. I sat there and cried as she told her story – so inspirational and so unbelievable. But it was not the only such story – over the years I heard many. Lives changed, children better cared for, education recommenced, better housing, less poverty, and above all a sense of dignity.

The motto of Jubilee Jobs, on a little lapel pin that Terry gave me and which I still wear today with pride, says “*Work brings sustenance, dignity and hope.*” That's it in a nutshell, and I saw it repeatedly over the years I visited and volunteered.



I've always been amazed at Jubilee Job's statistics – the number placed annually is astounding. To date Jubilee Jobs has placed over 27,000 individuals in paying jobs. Think about it 627 people a year for 43 years in DC!! That's almost unbelievable!

Replication

By 2000 I had long finished my doctoral studies, was still living in Tallahassee, and working for a major corporate. I continued to drop in on Terry and Jubilee Jobs whenever I was in DC, and eventually floated the idea with her of starting something along the same lines in Tallahassee. I was a close friend of the Director of ECHO (Emergency Care Hope Organization) in our city and she was inspired by my stories about the power of Jubilee Jobs to radically change lives. We decided to try and replicate the approach in ECHO - Terry was in full agreement that we could call our program Jubilee Job-Link.

We initially hired a dedicated staff person as Director of Jubilee Job-Link, and then added a second staffer as the program grew. We followed the same key principles I had seen in action in DC. We provided weekly workshops on a variety of topics, including resume writing, job searching, interviewing skills, good workplace behavior, conflict resolution, etc. We also provided individual counseling on person-specific issues such as how to deal with a criminal history, ADA accommodation needs, assistance with employment applications, appropriate dress, communication in the workplace, and so on. There was no fee for participants, with funding coming from private donations and local government grants. And no fees for organisations who hired our applicants.

Employment positions were obtained by letting Tallahassee companies know what we were doing, ringing and soliciting their support. Because employers knew we thoroughly prepared and screened any candidates we sent to them for an interview, and that we would stay in touch and follow up as needed, they were very

willing to work with us. There were many good placement stories but one that stands out is that ECHO hired one of the program participants, despite his time in prison, because he was so impressive but had trouble finding work. He proved to be a good and reliable employee.

Jubilee Job-Link ended in 2005 when the next CEO then moved on and there was not enough funding to staff the program. I don't know how many people we helped secure employment, but certainly Jubilee Job-Link improved the lives of many and impacted those of us working in the program. I returned to Australia in 2013.

When I think of Terry Flood, I think of a truly inspirational

woman. What a legacy she has left! Not only did she lay the foundation for a bold and visionary ministry decades ago, but nurtured and grew it so that the organisation was no longer dependant on her and can still continue the good work today without her leadership. She inspired me to always dream big when confronting issues of social justice, to be in it for the long haul, and to stay true to God's call knowing others will come to support it.

*Marguerite J Foxon
Sydney, Australia*

An Interview with Jim Lindsay, Christ House's New Executive Director

We are excited to welcome Jim as the Executive Director of Christ House effective January 2024. Jim previously worked at Christ House from 1987-1996. A native of the greater Philadelphia area, Jim has lived in the Washington, D.C. region for almost 44 years. Jim holds an undergraduate degree from La Salle University in Philadelphia and a Master of Divinity degree from The Catholic University of America in Washington, D.C. He brings a wealth of experience and a true passion for supporting mission driven organizations. To better introduce Jim to our Christ House community, we sat down to interview him and learn more about what he values and looks forward to most in his new role:



Catholic religious community of men. I hope to utilize the skills I have developed in these last four decades in my role at Christ House. I want us to offer the best care possible and for the staff to feel valued.

What excites you most about taking on this role?

I am passionate about serving persons in need, including those experiencing homelessness. Having served at Christ House in the past, I am excited to learn how things are currently done so that I can be of the most help. I have a great love for Christ House, which has not diminished in the 28 years since I was last on staff.

What aspects of the Christ House mission and values resonate most with you?

I appreciate the holistic approach that Christ House takes in serving the men who come to us. While I do not have a medical background, I do find the care given at Christ House to be extraordinary. I also am grateful for the attention given to the mental and emotional needs of our patients, including dealing with addictions to drugs and alcohol. I especially am proud to work at a place where one's spiritual growth is valued, but never forced.

Please share a bit about your background and what you are hoping to bring to the role of Executive Director at Christ House.

For the last 37 years, I have served in the administration of faith-based nonprofit organizations. My first job after grad school was at Christ House, so in many ways this is like coming back home. I was the Administrative Director at Christ House for just over nine years. After that, I served for 20 years as the Executive Director of Catholic Volunteer Network, a membership organization of about 200 faith-based volunteer service programs that helped place over 20,000 domestic and international volunteers throughout the U.S. and in nearly 200 countries and territories. Most recently, I worked for seven years as the Director of Administration for Christian Brothers Conference, serving the North American region of the De Lasalle Christian Brothers, an international

....We are very excited to welcome Jim back to the Christ House team and are grateful to have the support of his extensive leadership background. As we enter our 39th year of providing comprehensive and compassionate care for our patients, the Christ House community looks forward to continuing to offer hope and healing in the coming year.

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Special Events

Also see Pottershousedc.org and FestivalCenter.org for their current listings

June 2-4 (Sun-Tues) | “I Will Give You Rest,” led by Becca Vargas—a sabbath offering for those with ministerial responsibilities. \$275. Pre-register: office@dayspringretreat.org.

June 12 | Quiet Day. 10-2. Bring lunch. \$30. Pre-register.

June 14-16 | “Refugia: Hidden Shelters for Preserving Life in a Time of Ecological and Cultural Peril,” led by Jim Hall and Cheryl Hellner of Dayspring. \$275. Pre-register.

June 26 (Wed) | Self-guided retreat. 9-5, no leader, bring lunch. \$30. Pre-register.

June 26 (Wed) | Platform of Hope Fundraiser, The Diner in Adams Morgan, 6-8pm. Info at PLATFORMOFHOPEDC.EJOINME/2024.

July 13 (Sat) | Creation Spirituality Quiet Day: Seasons of Transformation: Summer Creativity. Led by Ann Dean, 10am-3pm, \$50. Pre-register

July 17 (Wed) | Quiet Day, 10-2. Bring lunch. \$30. Pre-register.

July 19-21 | “Excavation: Uncovering Our Hidden Wholeness,” led by Lawrence Taylor. \$275. Pre-register.

July 31 (Wed) | Self-guided Retreat. 9-5pm. Bring lunch. \$30. Pre-register.

Aug 9-11 | “The Beauty of Letting Go” led by Rev. Carole Crumley. \$275. Pre-register.

Sept 13-15 | “Embracing Uncertainty,” led by Theodore Smith of Festival Church. \$275. Pre-register.

